# Acta Apostolicae Sedis

*Volume XLVII (1955)*
*Commentarium Officiale — The Official Acts of the Holy See*

## The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1955

---

**Note on this translation.** This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXVII, SERIES II, VOLUME XXII, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, MDCCLXXXV.

[*Latin ed. p. 5*]

Ann. and Tom. XXXV, 28 January 1955 (Ser. II, v. XXII) - No. 1

## ACTA APOSTOLICAE SEDIS

## COMMENTARIUM OFFICIALE

### ACTA PII PP. XII

EPISTULA AD VENERABILIS FRATRES ET DILECTOS ALIOSQUE LOCORUM PONTIFICES, FILIOS ORDINARIOS ARCHIEPISCOPOS, CETERUMQUE CLERUM EPISCOPACI PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES:

### PATERNAE ANGUSTIAE.

### RERUM ENCYCLICA IMPERTIUNTUR HORTAMENTA IN PRAESENTI.

### PIUS PP. XII

VENERABILIS SALUTEM ET FRATRES ET APOSTOLICAM DILECTI FILII BENEDICTIONEM

Ad Sinarum gentem, Nobis sane carissimam, a speciali modo ad vos, Venerabiles Fratres ac dilecti filii, qui catholicam religionem profitemini, Apostolicam Epistulam « Cupimus omnia » fere tribus abhinc annis idcirco missimus, ut non modo vobis significaremus Nos participare vestros dolores, sed ut etiam vos paterno animo adhortaremur ad omnia christianae religionis officia strenua illa fidelitate obeunda, quae interdum heroúm fortitudinem postulat; atque in praesent, supplices Nostras unacum vestris precibus ad Deum Omnipotentem ac misericordiarum Patrem iterum admovemus, ut « quemadmodum...»

A. A. S. XXXIV, p. 153 s q.

[*Latin ed. p. 6*]

6 Acta Apostolicae Sedis - Commentarium Officiale. "Dum post tempestates ac procellas iterum sol affulget, ita Ecclesiae vestrae post tot re-



Translated by churchlatin.ai, a product of Boyne Archives

rum angustias, perturbationes, dolos, pax, tranquillitas, libertas tandem aliquando illucescat." Postremis autem hisce annis condicio Catholicae Ecclesiae apud vos non melius mutata fuere; quinimmo, insimulationes et calumniae increbuere in Apostolicam hanc Sedem illatae, in eosque qui erga eam retinent fidem suam; Apostolicus Nuntius, qui Nostram apud vos gerebat personam, repulsus est; auctaeque insidiae contenderunt ut ii, qui veritate minus instructi essent, decipiantur. Attamen – quodiam vobis scribebamus – "id genus insidiis, etsi callidis, etsi obtectis, etsi veritatis specie fucatis, firmam opponitis voluntatem vestram." 3 Novimus quidem haec verba Nostra ad vos pervenire non potuisse; atque adeo eadem per has litteras libenter vobis iteramus; ac novimus etiam, summum animi solacium, hoc in proposito vos stabiles permansisse, ac nullis umquam fuisse nisibus ab unitate Ecclesiae se avocatos; quaquidem de causa etiam atque etiam vobis gratulamur, vobisque debitam tribuimus laudem. Verumtamen, ut solliciti esse debemus de aeterna uniuscujusque salute, haud possumus animi Nostri aegritudinem, anxitudinemque dissimulare, cum sciamus inter vos, etsi fides catholica communiter firmiter retineatur animo, non defuisse nihilo minus qui vel bona fide ducti, vel timore vitae, vel novis fallacibusque doctrinis capti, recens etiam insidiosis detrimentosisque principiis adhaeserunt, quae ab adversariis provehunt cuiusvis religionis, ab eiusque imprimis, quae a Iesu Christo divinitus tradita fuit. Quamobrem, officii Nostri conscientia postulat, ut vos iterum per Encyclicam hanc Epistulam alloquemur, fore confisi ut eadem in notitiam vestram pervenire queat; iisque omnibus, qui sibi constantes fortiter in veritate in virtuteque perseverant, 3 Ibidem, p. 157. 8 Ibidem, p. 155.

[*Latin ed. p. 7*]

May this bring solace and encouragement; and may it impart light and paternal instruction to others. And, as it has happened in the past, and indeed happens even now, those who persecute Christians falsely accuse them, claiming that they are disloyal to their country and are not good citizens. Here, we wish to reaffirm – and this is something that all, indeed, who are guided by right judgment cannot deny – that the Catholics of China do not, in any way, diminish their love for their most noble homeland, nor do they fail in their fidelity to it. That people of China – as we have written in the aforementioned Apostolic Letter, praising them – "from the most ancient times, have distinguished themselves among the other peoples of Asia, through their deeds, their literary monuments, and the brilliance of their culture; and when the light of the Gospel shone upon them, surpassing the wisdom of the world by a vast measure, they acquired even greater virtues of the mind, namely, Christian virtues, which perfect and strengthen civil life." Furthermore, we believe that this also deserves to be praised: that you, in the daily and constant circumstances in which you find yourselves, follow the right path, and, as befits Christians, diligently



Translated by churchlatin.ai, a product of Boyne Archives

obey the public authorities in matters that pertain to them, and, moved by love for your country, you diligently fulfill all the duties of citizens. But it is also a great comfort to us to know that, when given the opportunity, you have openly affirmed, and still affirm, that you are in no way permitted to deviate from the precepts of the Catholic religion, nor can you, in any way, deny your faith to your Creator and Redeemer, nor can you turn away from Him, for whose sake not a few of you have also endured torments and imprisonment. As we have written to you in previous letters, this Apostolic See, especially in this more recent age, has shown the greatest concern –

[*Latin ed. p. 8*]

It pleases Us greatly that many priests and bishops, born of your noble people, are duly instructed and formed. Therefore, Our Predecessor of blessed memory, Pope Pius XI, consecrated six bishops, chosen from among your people, in the majesty of the Basilica of Saint Peter; and We Ourselves, knowing that nothing is more ancient than the daily increase and growth of your Church, gladly establish the ecclesiastical hierarchy in Sinis; and We have adorned your citizens, for the first time in the annals of history, with the dignity of the Roman purple.

And may the day soon dawn – for this reason We pour forth fervent prayers and supplications to God – when among you there will be sacred pastors, namely priests, chosen from among your people and prepared to serve, who can govern and direct the Catholic Church in these vast regions, so that it may not be necessary for missionaries, born in other nations, to assist you in your apostolic field. However, the very truth and Our own office compel Us to bring this to your attention, and to propose it diligently to you all: first, these heralds of the Gospel, who, having abandoned their own beloved homeland, cultivate the Lord's field among you with their labor and toil, are not moved by earthly considerations, but seek nothing else, desire nothing more, than to illuminate your people with the light of Christian doctrine, to form them with Christian morals, and to assist them with heavenly charity; and furthermore, even on that day when, at long last, the number of indigenous clergy among you no longer requires the assistance of foreign missionaries, the "autonomy of governance," as they say, in your nation, as in others, can allow the Catholic Church to be governed. For then, as you well know, it will be absolutely necessary for the Christian communities among you, if they wish to participate in the society divinely founded by Our Redeemer, to be entirely subject to the Supreme Pontiff, the Vicar of Jesus Christ on earth.

[*Latin ed. p. 9*]

The acts of Pope Pius XII are closely linked to the religious faith and morals of the Church. Indeed, with these words, we encompass the entire life and activity of the Church; and therefore, also its constitution, its gov-



Translated by churchlatin.ai, a product of Boyne Archives

ernment, and its discipline; all of which, without doubt, depend on the will of Jesus Christ, the Founder of the Church. By this divine will, the Christian faithful are divided into two orders: the clergy and the laity; and by the same will, there is established a twofold sacred power: that of orders, and that of jurisdiction. Furthermore, it is likewise divinely established that the power of orders, from which the ecclesiastical hierarchy consists of bishops, priests, and deacons, is conferred by the reception of the sacrament of Holy Orders; while the power of jurisdiction, which is directly conferred upon the Supreme Pontiff by divine law, proceeds to the bishops by the same law, but only through the Successor of Peter, to whom all the faithful, as well as all the bishops, are bound by obedience and by the bond of unity. Moreover, it is also by divine will that the people, or the civil authority, should not infringe upon the rights and constitution of the ecclesiastical hierarchy.

Furthermore, it is necessary that all understand this, Venerable Brothers and beloved sons, that we earnestly desire that the needs of the Church in Cattolica be met by the resources provided by the faithful in China; however, as you know, the funds collected for this purpose in other nations arise from that Christian charity with which all those who have been redeemed by the sacred blood of Jesus Christ, and who are united by a fraternal bond, ought to, and are compelled by divine love, to promote the Kingdom of our Redeemer in every way possible. Therefore, it is not for political reasons, or for any profane cause, that this is done, but only to fulfill the precept.

[*Latin ed. p. 10*]

Acts 10. The Apostolic See – An official commentary. The charity which Jesus Christ imparted to all of us, and by which His disciples are truly distinguished, is, in effect, usefully demonstrated. The Christians, desiring and freely doing so, have not delayed in this, as the Apostle of the Gentiles testifies concerning the faithful of Macedonia and Achaja, who of their own accord sent their gifts "to the poor saints in Jerusalem." 9 And likewise, the Apostle exhorts his own sons in Christ, who dwell in Corinth or in Galicien, to do the same. 10 Now, among you, there are some who, as we have said, do not wish to be subject at all to your Church, either in matters of governance or in economic affairs, but who also contend that they must claim a certain "autonomy," as they say, even in the imparting of Christian doctrine and in holding assemblies. We do not deny that the manner of preaching and teaching may, indeed ought to be, adapted to the particular nature, character, and ancient customs of the Chinese people, as far as possible; but if this is done in a proper manner, certainly greater fruit can be produced among you. However – and this is something that can scarcely be conceived of, it is so absurd – by what right can men, in one nation or another, interpret the Gospel, which has been divinely transmitted by



Translated by churchlatin.ai, a product of Boyne Archives

Jesus Christ, according to their own will? To the Sacred Ministers, who are the successors of the Apostles, and to the priests, who assist them in the performance of their office, it is entrusted to announce and teach that Gospel which Christ Himself and His Apostles announced and taught, and which this Apostolic See and all the Bishops, adhering to it, have preserved and transmitted, inviolate and uncorrupted, throughout the course of the ages. Therefore, the Holy Pastors are not the inventors or authors of this Gospel, but only its custodians by authority, and its proclaimers.

8 Cf. Romans 15:26.

9 Cf. 1 Corinthians 13:35.

10 Cf. 1 Corinthians 16:1-2.

[*Latin ed. p. 11*]

Acts of the Constituted Council. The Holy Fathers, [Pius] XI and [Pius] XII. Therefore, We ourselves, and the Bishops with Us, can and must reiterate this teaching of Jesus Christ: "My doctrine is not mine, but that of Him who sent Me." At the same time, this exhortation of the Apostle Paul can be given to all sacred ministers of every time: "O Timothy, guard the deposit, avoiding profane novelties of words and oppositions of false science"; also, these words of the same Apostle: "Guard the good deposit through the Holy Spirit, who dwells in you." Therefore, We are not masters of doctrines drawn from the human mind, but We must embrace and pursue that which, with a sense of duty, Christ the Lord Himself taught, and which He solemnly commanded to be taught to the Apostles and their successors. Therefore, those who are bishops and priests of the true Church of Christ must also repeatedly consider and meditate on what the Apostle Paul affirmed concerning his preaching of the Gospel: "I make known to you, brothers, the Gospel that I preach, that it is not according to man; for I did not receive it from man, nor was I taught it, but it came to me through a revelation of Jesus Christ." And also, since it is most certain to Us that this doctrine, which, aided by the Holy Spirit, We must defend in its entirety, has been divinely revealed, We repeat the words of the Apostle: "But if even we, or an angel from heaven, should preach to you a gospel other than the one we preached to you, let him be anathema." Therefore, it is easily understood, Venerable Brothers and beloved sons, that no one can be considered or boast of being Catholic who professes or teaches anything different from what We have previously set forth, or who adheres to those pernicious principles.

[*Latin ed. p. 12*]

Acts of the Apostolic See – The official commentary speaks of congregations which are described as "autonomous," or of a similar nature. Those who promote such ideas strive with great cunning and deceit to deceive those who are simple or timid, and to lead them away from the right path;



Translated by churchlatin.ai, a product of Boyne Archives

and in this regard, they falsely assert that they love their country above all else, and that they adhere to the Church, which they themselves define, by enjoying these "autonomous" privileges. But, to speak plainly, they ultimately seek to establish a "national" Church among you, as they claim; and such a Church, if it were to exist, would no longer be Catholic, since it would deny the universality, or "catholicity," which makes it a true society, founded by Jesus Christ, that transcends all nations and embraces each and every one. It is fitting to repeat here the words that we wrote to you in a previously mentioned Apostolic Letter, for the same reason: "The Catholic Church does not call to itself only one people, or one race, but all people of every kind and of every stock, whom that supernatural charity of Christ loves, so that they may be united among themselves in fraternal bonds. Therefore, no one can assert that it is subject to a particular authority or domination; nor is it permissible to ask it to break the unity with which the Divine Founder Himself marked it, and to separate the Churches established within each nation, so that they may be drawn away from this Apostolic See, where Peter, the Vicar of Jesus Christ, lives on through his successors until the end of the ages." "Any group of Christians who does this will, as it were, have cut off the branch of its own life, and will no longer be able to bear fruit."

Therefore, these Christians, about whom we have lamented above, are also repeatedly "For God is my witness how I long after you all in the bowels of Jesus Christ." (Phil. 1:8).

[*Latin ed. p. 13*]

Acts of Pope Pius XII, March 13th, concerning the need to return to the path of salvation as soon as possible. They remind us that, if necessary, what is Caesar's must be given to Caesar, but with an even greater reason, what belongs to God must be given to God; and when men command things that are contrary to the divine will, it is absolutely necessary to follow the sentiment of Peter and the Apostles: "We must obey God more than men."

They also remind us that it is impossible to serve two masters, if those masters command things that are contrary to each other; and sometimes it is even impossible to please both Jesus Christ and men. Sometimes it happens that, if someone wishes to remain faithful to the Divine Redeemer even unto death, he must endure even great hardships, and he must bear them with a steadfast and courageous spirit. To those who, even through bitter and distressing trials, have remained faithful to God and to the Catholic Church, and who, for this reason, "have been accounted worthy to suffer reproach for the name of Jesus," we offer our congratulations once again, and we encourage them with paternal affection to continue on the path they have chosen, with courage and fortitude, keeping before their eyes the words of Jesus Christ: "Fear not them who kill the body, but



Translated by churchlatin.ai, a product of Boyne Archives

are not able to kill the soul: but rather fear him, who can destroy both soul and body in hell... Your very hairs are numbered. Fear not therefore..." "Every one therefore who shall confess me before men, I also will confess him before my Father who is in heaven: But whoever shall deny me before men, I also will deny him before my Father who is in heaven."

It is certainly not an easy task, Venerable Brothers and beloved sons, that which the divine law imposes upon you. But Christ the Lord, who... (references to Luke 20, Acts 5, Matthew 6, Galatians 10, Acts 5, Matthew 10, 25, 29, I Corinthians 28, 24, 30-33).

[*Latin ed. p. 14*]

From the Acts of the Apostolic See, Official Commentary: He declared those blessed who suffer persecution for the sake of justice, and commanded them to rejoice and exult, because their reward shall be great in heaven. "6 And behold, I am with you and will be a helper of immense power by my benign grace in heaven, that you may strive in a good fight and preserve the faith; 27 Moreover, the most present protection will be with you all, the Virgin Mary, Mother of all, who loves you most dearly. She, Queen of China, will this year, in a special manner, protect and help you, that you may persevere with steadfast spirit in your endeavor; may the Saints of China be present from Heaven, who, for the sake of the true love of their earthly homeland and, above all, for their fidelity to the Divine Redeemer and His Church, met death with a serene countenance. In the meantime, be a foreteller and conciliator of heavenly graces, this Apostolic Blessing, which is a witness of our most special benevolence, both to you, Venerable Brothers and beloved sons, and to the most beloved Chinese people universally, whom we impart with great love in the Lord. Given in Rome, at St. Peter's, on the seventh day of the month of October, in the year of Our Lord 1904, in the sixteenth year of Our Pontificate. PIUS PP. XII 2 8 2 7 Cf. MATTH. V, 10-12. Cf. 4, 7 II Tim.

[*Latin ed. p. 15*]

Acta Pii PP. XII, 15. A MESSAGE FROM POPE PIUS XII TO THE ENTIRE WORLD: "Behold, I will pour out upon her as a river of peace." – This very promise, foretold in the Messianic prophecy of Isaiah, and fulfilled with mystical significance by the Incarnate Word of God in the new Jerusalem, the Church, We desire, beloved sons and daughters of the Catholic world, that it may once again resound throughout the entire human family, as a wish of Our heart on this present eve of Christmas.

1. A river of peace upon the world! This is the desire that We have most fervently cherished in Our heart, for which We have prayed most earnestly, and for which We have striven since the divine Goodness deigned to entrust to Our humble person the high and awesome office of Father common to the peoples, of the Vicar of Him to whom the nations are inherited.



Translated by churchlatin.ai, a product of Boyne Archives

2. Considering with an overall view the past years of Our Pontificate, in the part of the mandate that derives to Us from the universal paternity of which We are invested, it seems to Us that divine Providence intended to assign to Us the particular mission of contributing, with patient and almost exhausting effort, to lead humanity back to the paths of peace. As Christmas approaches, and as the desire grew within Us to hasten to the cradle of the Prince of Peace to offer Him, as the gift most pleasing to Him, a humanity pacified and gathered together as if in a single family, We were instead granted – during the first six years – the nameless bitterness of seeing around Us only peoples at war, swept away by the insane fury of mutual destruction. We hoped – and with Us, many hoped – that, once the excitement of hatred and revenge had finally subsided, the dawn of a period of certain concord would soon arise. Instead, that distressing state of unease and danger persisted, designated by public opinion by the name of "cold war," since in reality it had little in common with true peace, and much of a truce, wavering at the slightest shock. Our annual return to the cradle of the Redeemer continued to consist of...

[*Latin ed. p. 16*]

1. (5th Session of the Apostolic See) – A commentary on the official message, filled with sorrows and anxieties, with the intense desire to draw from it the necessary courage to continue exhorting men to peace, indicating the just path. Can we, at least now, in this sixteenth Christmas of Our Pontificate, fulfill this vow? According to what is assured by many, a period of détente has slowly replaced the cold war between the conflicting parties, a mutual concession of a longer duration, to which, not without a certain irony, the name of "cold peace" has been given. Although we readily acknowledge that it represents some progress in the laborious maturation of true peace, it is still not the gift worthy of the mystery of Bethlehem, where "appeared the benignity and the love of God our Savior for men." It is, indeed, too strongly contrasted with the spirit of cordiality, sincerity, and clarity that surrounds the cradle of the Redeemer.

2. What, indeed, is meant in the world of politics by "cold peace" if not the mere coexistence of different peoples, sustained by mutual fear and reciprocal distrust? It is now clear that simple coexistence does not deserve the name of peace, as the Christian tradition, formed in the school of the great intellects of Augustine and Thomas Aquinas, has learned to define as "tranquillitas ordinis." Cold peace is only a temporary calm, the duration of which is conditioned by the changing feeling of fear, by the oscillating calculation of present forces; while it has nothing of the "order" that presupposes a series of relationships converging in a common, just, and righteous purpose. Excluding any bond of spiritual order between the peoples who coexist so fragmentedly, cold peace is far from that preached and desired by the divine Master, which is founded on the union of spirits



Translated by churchlatin.ai, a product of Boyne Archives

in the same truth and charity, and which St. Paul defines as "pax Dei," which engages first of all the minds and hearts, and is exercised in harmonious collaboration of works in all fields of life, not excluding the political, social, and economic.

3. This is why We dare not offer cold peace to the divine Infant. It is not the simple and solemn peace that the Angels sang to the shepherds on that holy night; much less is it the "pax Dei" that surpasses all understanding, and is the source of intimate and complete joy; but neither is it that dreamed of and hoped for by the present humanity, already so afflicted. We do, however, desire to examine...

[*Latin ed. p. 17*]

From the Pontificate of Pius PP. XII, 17, in particular, the deficiencies are evident, so that from this emptiness and its uncertain duration, there arises a compelling desire in the rulers of peoples and in those who can exert some influence in this field, to transform it as soon as possible into true peace, which, in reality, is Christ Himself. For if peace is order, and order is unity, then Christ alone can and desires to unite human spirits in truth and love. In this sense, the Church points Him out to the nations, with the words of the prophet: "And this man shall be our peace, when the Assyrian shall come into our land, and when he shall set his foot in our houses."

1. The Coexistence in Uman. It is a common impression, derived from the simple observation of facts, that the principal foundation upon which the present state of relative calm rests is fear. Each of the groups into which the human family is divided tolerates the existence of the other, because it does not wish to perish itself. Avoiding this fatal risk, both groups do not coexist, but merely tolerate each other. It is not a state of war, but neither is it peace: it is a cold calm. In each of the two groups, there is a constant fear of the military and economic power of the other; in both, there is a living apprehension of the catastrophic effects of the most recent weapons. With anxious attention, each follows the technical development of the other's armaments and its economic production capacity, while entrusting its propaganda with the task of taking advantage of the other's fear, strengthening and extending its sense. In the concrete realm of politics, it seems that no other rational or moral principles are relied upon, having been overwhelmed, after so many disappointments, by an extreme collapse of skepticism. The most evident absurdity that emerges from such a miserable state of affairs is this: that current political practice, while fearing war as the ultimate catastrophe, grants it all credibility, as if it were the only means of survival and the only regulator of international relations. In a certain sense, it relies on that from which it supremely abhors. However, such political practice has led many, even among the rulers themselves, to a re-evaluation of the entire problem of peace and war, and to sincerely asking themselves whether escape from war and the guarantee of peace should not be sought



Translated by churchlatin.ai, a product of Boyne Archives

in higher and more human realms than in that one, which is exclusively dominated by terror. In this way, the ranks of those who rebel against the idea of having to...

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - Commentarium Officiale. The attempt at mere coexistence, renouncing more vital relationships with the other group, and being forced to live all the days of their existence in an atmosphere of nerve-wracking fear. Thus, they returned to considering the problem of peace and war as a matter of a higher and Christian responsibility before God and the moral law. Certainly, even in this changed way of considering the problem, the element of "fear" enters as a restraint on war and a stimulus to peace; but it is the salutary fear of God, guarantor and vindicator of the moral order, and therefore, as the Psalmist teaches, the principle of wisdom. Having brought the problem to this higher plane, uniquely worthy of rational creatures, the absurdity of the doctrine that has prevailed in political schools in recent decades became clear: namely, that war is one of the many forms of political action admitted, the necessary, almost natural, outlet of irreconcilable disagreements between two countries; therefore, war is a matter foreign to any moral responsibility. Equally absurd and unacceptable appeared the principle, also long accepted, according to which the ruler who declares a war is only subject to incurring a political error if that war is lost; but he could in no case be accused of moral fault and crime, having, if he could, preserved the peace.

7. Precisely this absurd and immoral conception of war rendered vain, in the fateful weeks of 1939, Our efforts, aimed at supporting in both parties the will to continue negotiations. The war was then considered as a dice, to be played with more or less caution and skill, not a moral fact that engaged conscience and higher responsibilities. It took the immense stretches of graves and ruins to reveal the true face of war: not a game of more or less fortune between interests; but the tragedy, more spiritual than material, of millions of men; not the risk of some good, but the loss of everything: a matter of enormous gravity.

"How is it possible," many then asked with the simplicity and truth of common sense, "that, while each person feels the urgency of the moral responsibility of their most ordinary actions, this horrific fact of war, which is also the fruit of free determination by someone, can escape the dominion of conscience, or is there no Judge to whom the innocent victims can have access?"

In that nascent climate of popular awakening, Our cry "war against war,"



Translated by churchlatin.ai, a product of Boyne Archives

with which, in 1944, We declared Ps. 110, 10.

[*Latin ed. p. 19*]

The acts of the Most Holy Pope Pius XII, in the year 19, concerning the struggle against the pure formalism of political action and against doctrines of war that do not take into account God, nor His commandments, found widespread approval. This salutary reform, far from disappearing, has become even more profound and widespread in the years of the Cold War, perhaps because the prolonged experience has further highlighted the absurdity of a life governed by fear. In this way, the Cold War, with its own inconsistencies and its own hardships, seems to be taking its first steps towards an authentic moral order, and towards the recognition of the Church's high doctrine on just and unjust war, on the licitness and illicitness of resorting to arms. It will certainly arrive, if both sides return with a sincere, almost religious, intention to consider war as a matter of moral order, the violation of which truly constitutes a sin that will not go unpunished. It will arrive, if, in practice, politicians, before weighing the advantages and risks of their decisions, recognize themselves personally as subject to the eternal moral laws, and treat the problem of war as a matter of conscience before God. There is no other means, in the present circumstances, to free the world from the agonizing nightmare, except by resorting to the fear of God, which does not degrade those who embrace it; on the contrary, it preserves them from the infamy of the immense crime that is war not imposed. And who could be surprised if peace and war are thus closely connected with religious truth? All reality is of God: it is precisely in detaching reality from its principle and its end that the root of all evil lies. From this it also becomes evident that any pacifist effort or propaganda originating from those who deny any faith in God is always very doubtful, and incapable of alleviating or eliminating the agonizing sense of fear, unless it is conducted skillfully as a means of provoking a tactical effect of excitement and confusion. This present coexistence in fear thus has only two prospects before it: either it will rise to coexistence in the fear of God, and then to a true peaceful coexistence, inspired and guided by His moral order; or it will become increasingly constricted into a glacial paralysis of international life, the grave dangers of which are already predictable. Indeed, the prolonged suppression of the natural expansion of the life of peoples could ultimately lead them to the very despairing outcome that is sought to be avoided: war. Furthermore, no people would indefinitely endure the arms race without suffering disastrous effects on its normal economic development. Even agreements intended to impose a limitation on armaments would be futile, lacking the moral foundation of the fear of



Translated by churchlatin.ai, a product of Boyne Archives

God.

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - The official commentary states that, should they ever be reached, [such agreements] would become a source of new mutual distrust. Therefore, the other path is desirable and illuminating, which, starting from the fear of God, leads, with His help, to true peace, which is sincerity, warmth, and life, and is therefore worthy of Him who has been given to us, so that men might have in Him, and abundantly, life.

2. Coexistence in Error.

Although the "cold war" – and the same holds true for the "cold peace" – maintains the world in a harmful division, it does not, up to this point, prevent an intense rhythm of life from pulsing within it. In truth, this is a life that unfolds almost exclusively in the economic sphere. But it is undeniable that the economy, availing itself of the relentless progress of modern technology, has achieved surprising results with feverish activity, results that predict a profound transformation of the life of peoples, even those previously considered somewhat backward. Without a doubt, one cannot deny admiration for what it has accomplished and for what it promises. However, the economy, with its seemingly unlimited capacity to produce countless goods, and with the multitude of its relationships, exerts a fascination upon many contemporaries that surpasses its possibilities and extends to areas foreign to it. The error of such trust placed in the modern economy once again unites the two parts into which the world of today is divided. In one of them, it is taught that, if man has demonstrated such power as to create the marvelous technical-economic complex of which he boasts today, he will also have the capacity to organize the liberation of human life from all privations and all the evils of which it suffers, and thus to effect a kind of self-redemption. On the other hand, however, the conception is gaining ground that the solution to the problem of peace is to be expected from the economy, and in particular from a specific form of it, such as free trade. We have had other occasions to expose the unfounded nature of such doctrines. For about a hundred years, the followers of the system of free trade have expected marvelous things from it, recognizing in it a power almost magical. One of its most ardent proponents did not hesitate to compare the principle of free trade, as regards the breadth of its effects in the moral world, to the principle of gravity that governs the physical world.

[*Latin ed. p. 21*]

Acts of Pope Pius XII, 21, mentioning to him the effects thereof, namely, the drawing closer of men, the disappearance of racial, religious, and linguistic antagonisms, and the unity of all human beings in an unalterable peace. 9 The course of events has demonstrated how deceptive is the illu-



Translated by churchlatin.ai, a product of Boyne Archives

sion of trusting in peace solely through free exchange. This would not be different in the future, if one were to persist in this blind faith that confers upon economics an imaginary mystical power. At present, moreover, the factual foundations are lacking that could in some way guarantee the overly rosy hopes, still entertained today by the successors of that doctrine. Indeed, while, in one of the parts coexisting in the Cold War, economic freedom, so extolled, in reality does not yet exist; in the other, it is even rejected as an absurd principle. There is a diametrical contrast between the two in conceiving the very foundations of life; a contrast that cannot be overcome with purely economic forces. Moreover, if there exist, as is true, relationships of cause and effect between the moral world and the economic world, they must be ordered in such a way that the former is given primacy; that is, it is incumbent upon the moral world to thoroughly imbue even the social economy with its spirit. Once this hierarchy is established, and allowing it to be truly exercised, the economy itself will consolidate, as much as it can, the moral world, strengthening the spiritual presuppositions and the forces of peace. On the other hand, the economic factor could present serious obstacles to this, particularly to the Cold War, understood as a balance of groups, if it were to weaken one of the parties through erroneous systems. This would occur, among other things, if individual peoples of a group were to abandon themselves, without discernment or regard for others, to the incessant increase in productivity and to constantly raising their standard of living. In this case, it would inevitably lead to resentment and rivalry among neighboring peoples, and consequently, to the weakening of the entire group. But, setting aside this particular consideration, it is necessary to persuade oneself that economic relations between nations will be factors of peace only insofar as they obey the norms of natural law, are inspired by love, have regard for other peoples, and are sources of help. Let it be certain that in the relationships between men, even solely economic ones, nothing is produced spontaneously, as happens in nature, subject to necessary laws; but everything, in essence, depends on the spirit. Only the spirit, image of God and executor of his designs, can establish order and harmony on earth, and it will achieve this to the extent that.

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis - The official commentary will be a faithful and docile instrument of the one Savior, Jesus Christ, who is Himself Peace. However, in another field, even more delicate than the economic one, the error is shared by both parties coexisting in this cold peace: it concerns the principles that animate their respective entities. While one of the parties bases its strong internal cohesion on a false idea, indeed one that violates the primary human and divine rights, but which is nonetheless effective; the other, forgetting that it already possesses a true one, proven successful in the past, seems instead to be heading towards political principles that



Translated by churchlatin.ai, a product of Boyne Archives

are evidently destructive of unity. In the last decade, that of the post-war period, a great yearning for spiritual renewal urged the minds of men: to strongly unify Europe, starting from the natural living conditions of its peoples, in order to put an end to the traditional rivalries between them and to ensure the common protection of their independence and their peaceful development. This noble idea gave no cause for complaint or distrust to the extra-European world, to the extent that this world looked favorably upon Europe. It was also believed that Europe would easily find within itself the animating idea of its unity. But subsequent events and recent agreements, which, as it is believed, have opened the way to this cold peace, no longer have as their basis the ideal of a broader European unification. Many believe that high politics is about to return to the type of nationalist state, closed in on itself, concentrating forces, restless in its choice of alliances, and therefore no less harmful than that which prevailed during the last century. Too soon has been forgotten the enormous accumulation of sacrifices of lives and property extorted by this type of state, and the crushing economic and spiritual burdens imposed by it. But the essence of the error lies in confusing national life in its proper sense with nationalist politics: the former, a right and a value of a people, can and must be promoted; the latter, as a seed of infinite evils, will never be sufficiently rejected. National life is, in itself, the operative complex of all those values of civilization that are proper and characteristic of a particular group, of whose spiritual unity it constitutes a kind of bond. At the same time, it enriches, as a contribution proper to itself, the culture of all humanity. In its essence, therefore, national life is something non-political; indeed, as history and practice demonstrate, it can develop alongside others, within the same state, and can also extend beyond the political boundaries of that state. National life did not become a principle of dissolution of the community of peoples, which...

[*Latin ed. p. 23*]

Acta Pii PP. XII 23, quando incipit ad esse usata sicut instrumentum ad fines politicos; quando, id est, civitas dominans et centralizans, fecit nationem fundamentum suae potentiae expansionis. Hic ergo est civitas nationalistica, semen rivalitatis et fomentum discordiae. Est manifestum quod, si communitas Europaea progrediretur in hac via, eius cohaesio esset valde fragilis in comparatione ad illam cui opponitur. Eius debilitas revelaretur certe die futurae pacis, quae destinata est ad regulando prudenter et iuste quaestiones adhuc pendentis. Nec dicendum quod, in novis circumstantiis, impetus civitatis nationalistica non plus praesumatur periculum ad alias gentes, essendo priva, in maiore parte casuum, verae potestatis oeconomicae et militaris; quia etiam impetus imaginarie potentiae nationalisticae, expressus sentibus potius quam exercitus factibus, displicet animos, alit diffidentiam et suspicionem in alliance, impedit intellectum reciproco,



Translated by churchlatin.ai, a product of Boyne Archives

et ideo collaborationem lealem et auxilium mutuum, nihil minus quam si esset provista verae potentiae. Quid autem esset, in talibus condicionibus, vinculum commune, quod debet stringere singulos status in unitate? Quae potuit esse idea magna et efficax, quae eos renderet firmos in defensione et operantes in programma communi civilisationis? Ab aliquibus videtur in concordi reiectione generis vitae quae est inimica libertati, propriae alterius factionis. Dubium est, aversionem ad servitutem est res notabilis, sed valoris negativus, qui non habet vim ad excitandos animos ad actionem cum eadem efficacia quam idea positiva et absoluta. Haec potuit esse amor libertatis volita a Deo et concordans cum necessitate boni communis, vel idealis iuris naturalis, sicut fundamentum organizationis civitatis et civitatum. Solum hae et similes ideae spirituales, quae iam per multa saecula acquisitae sunt ad traditionem Europae christinae, possunt sustinere confrontationem – et etiam superare, inquantum reddantur vivas – cum idea falsa, sed concreta et valida, quae videtur stringere, et non sine auxilio violentiae, cohaesionem alterius factionis: idea, id est, paradisi terrestris, quae perfici poterit postquam pervenitur ad constituendam determinatam formam organizationis socialis. Quantum illusoria, haec idea creat, saltem exterioriter, unitatem compactam et duram, et accipitur a massis ignavis; scit animare socios ad actionem et votare ad sacrificium. Eadem idea, in seno factionis politicae quae eam exprimit, dat ducibus suis potentiam seductionis validam et adeptis.

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - Commentarium Officiale: L'audacia di penetrare come avanguardie tra le file stesse dell'altro gruppo. L'Europa invece attende ancora il risveglio di una propria coscienza. Frattanto, in quello che essa rappresenta come saggezza e organizzazione di vita associata e come influsso di cultura, sembra che perda terreno in non poche regioni della terra. In verità tale ripiegamento riguarda i fautori della politica nazionalistica, i quali sono costretti ad indietreggiare dinanzi ad avversari che hanno fatto propri i loro stessi metodi. Specialmente tra alcuni popoli fino ad ora considerati coloniali, il processo di maturazione organica verso l'autonomia politica, che l'Europa avrebbe dovuto guidare con accorgimento e premura, si è rapidamente mutato in esplosioni nazionalistiche, avide di potenza. Bisogna confessare che anche questi improvvisi incendi, a danno del prestigio e degli interessi dell'Europa, sono, almeno in parte, il frutto del cattivo suo esempio. Si tratta solo di un momentaneo smarrimento per l'Europa? — Ad ogni modo, ciò che deve restare, e senza dubbio resterà, è l'Europa genuina, cioè il complesso di tutti i valori spirituali e civili, che l'Occidente ha accumulato, attingendo alle ricchezze delle singole sue nazioni, per dispensarle all'intero mondo. L'Europa, conforme alle disposizioni della divina Provvidenza, potrà essere ancora vivaio e dispensatrice di quei valori, se



Translated by churchlatin.ai, a product of Boyne Archives

saprà riprendere consapevolezza del suo proprio carattere spirituale e abiurare la divinizzazione della potenza. Come nel passato le sorgenti della sua forza e della sua cultura furono eminentemente cristiane, così ella dovrà imporsi un ritorno a Dio e agli ideali cristiani, se vorrà ritrovare la base e il vincolo della sua unità e della sua vera grandezza. E se queste sorgenti sembrano in parte inaridite, se quel vincolo minaccia di essere spezzato e il fondamento della sua unità frantumato, le responsabilità storiche o presenti ricadono su tutte e due le parti che si trovano ora di fronte, in angoscioso e reciproco timore. Questi motivi dovrebbero bastare agli uomini di buona volontà nell'uno e nell'altro campo per desiderare, pregare ed agire, affinché l'umanità sia liberata dalla ebbrezza della potenza e della egemonia, e acciocché lo Spirito di Dio sia il sovrano reggitore del mondo, ove un giorno l'Onnipotente stesso non scelse altro mezzo per salvare coloro che amava, se non di farsi debole Bambino in una povera culla. « Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum eius ». 10 1 0 Is. 9, 6; Cfr. Intr. III Missae NatiT.

For unto us a child is born, and a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, Mighty God, the Everlasting Father, the Prince of Peace.

[*Latin ed. p. 25*]

Acta Pii Pp. ÄU 25 3. The Coexistence in Truth. Although it is so sad to note how the present division of the human family arose, initially, between men who knew and worshipped the same Savior, Jesus Christ, nevertheless, We believe that it is justified to trust that, in His very name, a bridge of peace can still be built between the opposing sides, and the common bond painfully broken can be restored. Indeed, it is hoped that this present coexistence will bring humanity closer to peace. However, to justify this expectation, this coexistence must, in some way, be a coexistence in truth. It is, however, impossible to build a bridge in truth between these two separate worlds, unless it is based on the men who live in both, and not on their regimes or social systems. For while one of the two sides still strives, consciously or unconsciously, to preserve natural law, the system in force in the other has completely departed from this foundation. It is a grave error for a supernaturalist to disregard such an attitude, on the grounds that we live in the world of redemption, and are therefore exempt from the order of nature; or to claim that the collectivist character of that system should be recognized as a "historical truth," in the sense that it also corresponds to the divine will. These are errors to which a Catholic cannot, in any case, submit. The correct path is quite different. In both fields, there are millions who have preserved, to a greater or lesser extent, the imprint of Christ: they, no less than the faithful and fervent believers, should be called to collaborate for a renewed foundation of unity for the human family. It is



Translated by churchlatin.ai, a product of Boyne Archives

true that, in one part, the voices of men who stand firmly for truth, for love, and for the spirit, are stifled by the pressure of public powers, and that, in the other, there is too much timidity in proclaiming aloud the good desires; but it is the duty of a policy of unification to encourage the one and to echo the other. Especially in that part where it is not a crime to oppose error, statesmen should possess greater confidence in themselves, and should demonstrate to others a firmer courage in thwarting the machinations of the dark forces that still seek to establish hegemonies of power, and a more active wisdom in preserving and increasing the ranks of men of good will, first and foremost those who believe in God, who are numerous everywhere and whose cause is the true peace. It would certainly be a misguided policy of unification – if not outright betrayal – to sacrifice ethnic minorities to nationalist interests, who are...

[*Latin ed. p. 26*]

26. The Apostolic See – Official Commentary. Deprived of the strength to defend their supreme goods, their faith, and their Christian culture, those who act in this way are not worthy of trust and do not act honestly; and yet, in cases where their interests require it, they invoke the values of religion and respect for the law. Many offer themselves to provide the foundation for human unity. However, since this foundation or bridge must be of a spiritual nature, skeptics and cynics are certainly not qualified for this task. These individuals, schooled in a more or less veiled materialism, reduce even the most august truths and the highest spiritual values to physical reactions, or speak of mere ideologies. Nor are those suited to this purpose who do not recognize absolute truths, nor who accept moral obligations in the realm of social life. These latter, who in the past, through their abuse of freedom and through a destructive and unreasonable criticism, have often, and often unconsciously, prepared a climate favorable to dictatorship and oppression, now advance again to hinder the work of social and political reconciliation undertaken under Christian inspiration. Here and there, it is not uncommon for them to raise their voices against those who, consciously as Christians, rightly take an interest in political problems and, in general, in public life. At times, they also denigrate the security and strength that the Christian derives from possessing absolute truth, and instead, they spread the persuasion that it is to the honor of modern man and a benefit of his education to have no definite ideas or tendencies, nor to be bound to any spiritual world. Meanwhile, it is forgotten that precisely from these principles the present confusions and disorders have originated, and it is not desired to remember that precisely the Christian forces, now opposed by them, served to restore freedom in many countries, freedom which they themselves had squandered. Certainly, this bridge of truth and this common spiritual foundation cannot arise from such men; rather, it should be expected that, according to the circumstances, they will not find it distaste-



Translated by churchlatin.ai, a product of Boyne Archives

ful to sympathize with the false system of the other side, and to adapt themselves to being swept away by it, should it temporarily triumph. Therefore, let us await, with confidence in divine clemency, that the spiritual and Christian bridge, which already exists in some way between the two sides, may take on a more extensive and effective form. We would first like to exhort the Christians of those countries where the divine gift of peace is still enjoyed, to do everything possible to hasten the hour of its universal restoration. Let these be persuaded, above all, that the possession of truth, if it remains closed within themselves, as an object of their contemplation from which to draw spiritual enjoyment, will not serve to...

[*Latin ed. p. 27*]

Acta Pii PP. XII 27: causa pacis: veritas debet vivere, communicari, et applicari in omnibus campi vitae. Etiam veritas, praesertim Christiana, est talentum quod Deus in manibus servorum Suorum ponit, ut per eorum opera fructum ferat ad salutem communem. Omnibus possessoribus veritatis volumus interrogare, antequam aeternus Judex hoc faciat, si illi talentum illud ad fructum attulerunt, ut mereantur invitationem Domini ad intrandum in gaudium pacis Suae. Quot, fortasse etiam sacerdotes et laici catholici, debent paenitentiam agere ob id quod hoc et alia bona spiritualia in corde suo sepeliverunt, propter inertiam suam vel insensibilitatem ad miseria humana! Praesertim, erunt culpabiles, si tolerarent populum quasi sine pastoribus manere, cum inimicus Dei, valenti organizatione sua, inter semen in animis non satis firmiter in veritate formatis. Similiter erunt responsabiles sacerdotes et laici, si populus auxilium activum, quod voluntas divina praescripsit, ex amore Christiano non acciperet nec experiretur. Nec officium suum implerent illi sacerdotes et laici, qui voluntarie oculos et labia sua obtexerent ad iniustitias sociales quae sunt testes, praebentes ita occasionem ad impetus iniustos contra facultatem actionis socialis Christianismi et contra efficaciam doctrinae socialis Ecclesiae, quae, per gratiam divinam, in his ultimis decenniis tam multa et manifesta praebuit. Si hoc accideret, ipsi etiam haberentur responsabiles quod turmae iuvenum, et etiam pastores animarum, in aliquibus casibus ad radicalismos et progressismos erroneos trahantur. Consequentias graviores ordini sociali, et etiam politico, affereret conditio Christianorum — sive ea sint conditionis altae an humiles, aut plus an minus divites —, quae non resolvantur agnoscere et observare obligationes suas sociales in administratione negotiorum oeconomicorum suorum. Quisquis non est paratus ad condicionem iustam ad bonum commune ponere usum bonorum privatorum, sive libere secundum vocem propriae conscientiae, sive etiam per formas organizatas characteris publici, contribuit, quantum in se est, ad impedientem praecipuum momentum et responsabilitatem personalem in vita sociali. In systematibus democraticis facile cadere potest in talem errorem, cum interesse individuale sub protectione illarum organizationum collectivarum vel par-



Translated by churchlatin.ai, a product of Boyne Archives

tium sit posita, quibus petitur ut protegant summam interest individualium, potius quam ut promovant bonum omnium: sic oeconomia facile cadit in potestatem virium anonymarum, quae eam politicam dominabuntur.

[*Latin ed. p. 28*]

Acts 28 of the Apostolic See - Official Commentary.

Beloved children, we are grateful to the divine goodness for having granted us, once again, to indicate to you, with paternal solicitude, the paths of goodness. May the earth, flooded by the river of true peace, sing glory to God in the highest heavens! "Let us go up to Bethlehem!" Let us return to the cradle of sincerity, truth, and love, where the Only Begotten Son of God gives Himself as Man to men, so that humanity may find in Him its bond and its peace. Today, true peace descends to us from heaven. In order that the earth may be worthy to receive it, we invoke upon all the abundance of divine blessings.

December 12, 1954.

## APOSTOLIC LETTERS

TO THE VENERABLE SERVANT OF GOD, MARIA ASSUMPTA PALLOTTA, VIRGIN, OF THE INSTITUTE OF THE SISTERS OF FRANCISCAN MISSIONARIES OF MARY, CORBETTA.

### PIUS PP. XII

For the perpetual memory of this event.

Saint Augustine, the most eminent light of the Christian commonwealth, rightly asserts that to be rich in charity is to be wealthy, and that it is sufficient for those who are not learned in sacred disciplines to cultivate this same virtue; for he says: "If one cannot examine all the sacred pages, unfold all the envelopes of words, penetrate all the secrets of Scripture, then hold fast to charity, for everything hangs upon it" (ibid., 2).

These words apply perfectly to Mary Assumpta Pallotta, a virgin devoted to God, born in a humble place and burdened by the hardships of her family and almost devoid of education, a member of the Congregation of the Franciscan Missionary Sisters of Mary, whom, because of this virtue and other qualities of mind, and also heavenly gifts, we joyfully decide to add today to the ranks of the Blessed in Heaven.

She was born in the region of Piceno, commonly called Force, on the twentieth day of the month of August, in the year one thousand eight hundred and seventy-eight, destined not for this world, but for God, and on the following day, according to Luke 2:15, and the Office for the Nativity



Translated by churchlatin.ai, a product of Boyne Archives

of the Lord, the response to the Second Reading.

[*Latin ed. p. 29*]

The acts of the Venerable Mother, May 12th, after her bath. Her parents, Aloysius Pallotta and Euphrasia Casali, living in poverty, were scarcely able to provide for the needs of the family, so the girl was forced to undertake labors sooner than her age would normally allow. However, even amidst the filth and squalor of her home, the Divine Spouse "adorned her with precious jewels" (cf. Off. 8. Agnet.). Indeed, through His prevenient love, Mary, assumed into Heaven, abstained from the frivolous and vain pursuits with which childhood is often occupied, obeyed her parents in all things, and was eager to learn, striving from a young age to arrange her life according to the principles of Christian wisdom. She scarcely touched letters in the public school, for, due to the poverty in which her family was surrounded, she was compelled to attend to domestic tasks. Therefore, one might marvel at the little girl, who was herself still in need of maternal care, acting as a mother to the family with prudence and diligence, and, whose body still needed strengthening, carrying bricks to the bricklayer to alleviate, in some small way, the misery of those in need. When her strength was not sufficient for this task, a younger girl, the eldest of her siblings and the support of her home, applied herself to spinning yarn. This spindle, anointed with holy oil, was in her hands when, at the age of twelve, she attended her first heavenly banquet, with an incredible fervor and zeal, on a day when she shed tears of joy. Whatever time remained, she devoted to pious prayers, and she was accustomed to visit the church immediately after completing her work, to open her heart to the Lord Jesus, whom she loved with all her heart, and to offer Him the most devout worship. She also turned her thoughts to Him when she was engaged in labor and burdened by her tasks, so that the parish priest did not hesitate to call her "an angel of Paradise." Maintaining modesty and diligently preserving chastity, she never neglected to mortify her body through fasts and other voluntary penances. The same priest, seeing her eagerness to teach other girls the elements of the Christian religion, gave her instructions to do so, clearly demonstrating her desire to promote the salvation of others. She also used to secretly take her companions aside, lest they languish in idleness and fall into danger, and, speaking to them about divine matters, she strengthened them in Christian virtue and encouraged them to cultivate devotion to the Blessed Virgin. Therefore, it was fitting that the handmaid of God, through a certain divine inspiration, completely detached herself from the clamor of worldly things and was drawn to the monastic discipline. However, her parents opposed her entering a religious community, not wanting to lose their "treasure," as they called her, their sweetest and most industrious helper. Through the grace of Christ, she overcame these difficulties, and on the fifth day of May, in the year one thousand eight hundred and ninety-



Translated by churchlatin.ai, a product of Boyne Archives

eight, she was able to depart for Rome, from Franc-

[*Latin ed. p. 30*]

3 0 Acta Apostolicae Sedis - The Official Commentary on the Missionary Scales, which will give the name of Mary. To these holy virgins, by the will of the law-giving Mother, the following purpose is given: that they imitate the Blessed Francis, "the poor Assisian," that they daily adore the Sacrament of the Altar, placed in a sublime manner; that they announce the Gospel of the Christian religion to the pagans; and that they offer themselves as a sacrifice for the Church and for souls, leading them to eternal salvation. This way of life was perfectly suited to the spirit and virtue of Mary Assumed into Heaven. Therefore, filled with joy, as she herself said, having been received into the religious family with mercy by the superiors, she devoted all her efforts to attaining holiness. Having received the sacred habit in due form, she was sent to the town of Oppido, to the Crypta Ferrata, where she would spend the time of probation in a large monastery. Looking at nothing but God, she worshipped Him with ardent piety, and she followed charity and gentleness so closely that, full of devotion, she served everyone with her efforts, and she did not refuse any burden or unpleasant task, but even undertook them spontaneously; diligently practicing Christian humility and obedience, she exercised herself in cultivating the fields, in caring for the sick, and in washing linens. After she recovered from an illness, invoking the Most Holy Mother of God, on the very day of the Virgin Mary, the first fruits, in the year 1900, filled with a certain heavenly joy, she made a vow, obliging herself to God. Then, she was ordered to go to the seat of the same Sodality, which had been established shortly before in Florencia, where, although the house was not yet sufficiently equipped, she worked even more diligently in all kinds of domestic tasks. While living in this home of piety, she felt herself increasingly inclined, by a certain divine inspiration, to perform those duties that pertain to the propagation of the faith and to winning over the pagans with charity, especially desiring to help and support those Chinese who were afflicted by leprosy. Rejoicing greatly in her spirit, having made her vows, she prepared herself, along with nine other companions, for a journey overseas. This courageous group of virgins – for seven of them were from the same family, who had been cruelly murdered in China a few years before – set out for that distant region, and were honored with an audience and a blessing from the Holy Father Pius X, our Predecessor, who, after offering a heartfelt prayer for them, urged them to endure bravely the hardships that they would encounter. Therefore, on the nineteenth day of March, in the year 1904, Mary Assumed into Heaven departed from Naples, heading for China, indeed, for the heavenly homeland. After enduring a difficult voyage, which was caused by a great and turbulent storm, she arrived at the port, and she was sent to the province of China, which is called Shansi, and which would



Translated by churchlatin.ai, a product of Boyne Archives

become almost a theater of her virtue and piety. Therefore, sailing across the Mediterranean, she arrived at a place...

[*Latin ed. p. 31*]

The acts of Pope Pius XII, number 31, state that she resided in Tche-fu for the first month, and then, at the order of the superiors, she established her residence in the district of Tung-eul-keu, enduring the hardships of a long journey with a patient spirit. It was her most ancient desire to convert the pagans to Christianity, and to alleviate those who were afflicted and suffering from illness. However, even in this matter, she adapted her life to the will of one God. Therefore, in that religious house, where two hundred Franciscan nuns were educated, Mary Assumpta cheerfully performed the duties of cooking and other domestic tasks; indeed, she strived to live a common life with them, dedicating each day to the honor of God. As is often the case when gold is tested, so too was the virtue of the Handmaid of God severely tested, according to God's plan. Indeed, she was burdened by anxieties, stimulated by scruples, and distracted by doubts. However, these darknesses and clouds were soon dispelled: for, after Mary Assumpta had spent one year in China, living a pious, humble, and devoted life, she was deemed worthy to be called to the Heavenly Bridegroom: "Come, Bride of Christ, receive your crown." Afflicted by a typhus fever, with which that entire house was severely afflicted, she endured the great force of the disease with the utmost holiness, and, with all the sacraments for the dying, she was prepared for the exit of life. There, on the seventh day of April, in the year nineteen hundred and twenty-five, twenty-seven years after the light of life had come to her, she passed away at night, departing from the darkness of this world to the eternal light, the poorest of virgins, who was to be enriched with inestimable treasures. To the funeral home, which, as they say, was filled with a certain sweet fragrance, not only the faithful but also the pagans flocked; who, having performed the most honorable funeral rites, commanded the highest honor to "the Saint," as they called her. The singular fame of Mary Assumpta for holiness, which was growing daily, seemed to be confirmed by heavenly signs. Therefore, the process for granting her the honors of the Blessed in Heaven was begun, and, after the ordinary proceedings, a Commission for the introduction of the Cause, to be established at the Sacred Congregation of Rites, was signed by Pope Pius XI, our Predecessor, of blessed memory, on the twenty-fifth day of July, in the year nineteen hundred and twenty-three. Afterwards, the Apostolic investigations were properly completed, and the theological and cardinal virtues of the same Venerable Handmaid of God were discussed. After everything had been considered and examined, our Predecessor, with a wide decree, declared on the twenty-eighth day of February, in the year nineteen hundred and thirty-two, that she had cultivated virtues in a heroic manner. Afterwards, the question of the miracles that were attributed to this



Translated by churchlatin.ai, a product of Boyne Archives

Handmaid of God through the invocation of her name was examined, and everything was carefully investigated in the customary assemblies. Therefore, on the nineteenth day of October, this year,

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis – Official Commentary, for the year nineteen hundred and fifty-four, concerning two matters, we have declared. Only one remained to be discussed, namely, whether the Handmaid of God should be safely enrolled among the Blessed. And this has indeed been done. All the Purple Fathers entrusted with preserving the sacred rites, and the Consultor Fathers, affirmed that this could be done with all their votes. However, for the importance of the matter, we opened our mind to receive a greater abundance of heavenly light, having offered prayers to God. Therefore, on the thirty-first day of the same month of October, this year, we decreed that the solemn Beatification of the Venerable Handmaid of God, Mary Assumpta Pallotta, could proceed safely. Since these things are so, We, fulfilling the wishes of the Sisters of the Franciscan Missionaries of Mary, by the force and authority of these Apostolic Letters, grant that the Venerable Handmaid of God, Mary Assumpta Pallotta, Virgin, shall henceforth be called by the name of Blessed, and that her body, or relics thereof, though not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful, and that images of the same Blessed may be adorned with rays. Furthermore, by the same Our authority, We grant that the Office of the Blessed Virgins may be recited annually concerning her, with proper readings approved by Us, and that a Mass of the same Office may be celebrated with proper prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass shall take place only in the dioceses of Quarten, in which the Blessed herself was born, and in Ascoli Piceno, in which she lived for a long time, and in the archdiocese of Taiyuan, where she breathed her last, as well as in temples and chapels throughout the world where the Institute of the Franciscan Missionaries of Mary and the Order of the Friars Minor are located, by all Christian faithful who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Mary Assumpta Pallotta, with the observances to be observed as above, shall be celebrated in the temples or chapels, on days legitimately determined by authority, within one year, after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, or Decrees concerning non-cult, or any other contrary provisions. We wish that copies of these Letters, even printed ones, may be valid, provided they are signed by the hand of



*Translated by churchlatin.ai, a product of Boyne Archives*

the Secretary of the Sacred Congregation of Rites and are sealed with the seal of the same Congregation, even in judicial disputes.

[*Latin ed. p. 33*]

Acta Pii PP. XII, 33: The very same faith must be applied as is expressed in these letters, which signify Our will. Given from the Vatican, under the Fisherman's ring, on the seventh day of the month of November, the twenty-second Sunday after Pentecost, in the year 1954, in the sixteenth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal in charge of public affairs of the Church, Gildo Prugnola, the following is announced: By Apostolic Briefs, the VENERABLE SERVANT OF GOD, John Martin Moyé, Priest, of the Parisian Society of Missions to Foreign Lands, Founder of the Institute of the Sisters of Providence, is declared Blessed. PIUS PP. XII: For the perpetual memory of this event. — The standard-bearer of the Christian religion, the Apostle Paul, wrote excellently to those whom he "begot through the Gospel" (cf. 1 Corinthians, 4:19) and whom he embraced with singular charity, together with his fellow workers: "We have been made little ones in your midst, as a nurse cherishes her children. Thus desiring you, we were exceedingly eager to transmit to you not only the Gospel of God, but also our very selves" (1 Thessalonians, 3:7-8). So much of this heavenly doctrine and the most loving example of a parent has been proposed to those who administer the Church piously, who strive with all diligence to spread the divine word as widely as possible. Among these is John Martin Moyé, Priest of the Parisian Society of Missions to Foreign Lands, to whom we have justly decided to bestow the honors of the Blessed. This diligent herald of the Gospel, the sixth of thirteen children of John Moyé and Catherine Dumange, who lived virtuously, was born in the town of Cutting, in the region of Lorraine, on the twenty-seventh day of the month of January, in the year one thousand seven hundred and thirty, and on the following day was received into the community of the faithful through the sacred sacrament of baptism. The most pious mother instilled in her son such wholesome principles that he, enriched with heavenly gifts, would practice public abstinence and pray to God.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Commentarium Officiale. He diligently cultivated the things of religion, and offered prayers appropriate to his age, with the utmost devotion. He also demonstrated love for the poor and afflicted, when he gave his shoes to a certain poor man who needed them. Since, therefore, having scorned the fleeting and perishable things of the world, he was wholly devoted to divine matters and burned with zeal, it is not surprising that he felt drawn to undertake the most sacred duties of the priesthood. After having devoted himself to studies with his older brother, he



Translated by churchlatin.ai, a product of Boyne Archives

was entrusted to the discipline of the Ignatian Sodality, which in the town of Pont à Mousson, educated young men in religious matters and in all aspects of humanity. There, having cultivated his natural talents, he quickly grasped philosophy at Strasbourg, under the same teachers, and demonstrated the abundance of his intellect. In the year one thousand seven hundred and fifty-one, he was enrolled among the students preparing for the sacred orders in the Seminary of Metz, where he made great progress in the knowledge of divine things, diligently studying books especially inspired by heaven, and learning the Greek and Hebrew languages, as they were of great importance for the correct interpretation of these texts. Having therefore applied all his efforts to acquire both knowledge and virtue, he was justly deemed worthy to be admitted to the number of priests, on the ninth day of March, in the year one thousand seven hundred and fifty-four, by the solemn and august rite of the Church. Thus prepared for struggle and conflict, this valiant soldier of Christ emerged, as it were, into the sunlight and dust. He immediately devoted all his strength to proclaiming the divine word, not with a hollow and empty oratory that merely scraped the ears, but with sincere, copious, and divinely inspired words that pierced the hearts; he devoted himself to administering the Sacrament of Penance, leading as many people as possible to a better life by turning them away from evil habits; he instructed children in the rudiments of Christian doctrine, and above all, he led the way for all by his example of virtue. He accomplished these things admirably, whether in the sacred office itself, in the very diocese of Metz, or in the towns and villages belonging to it, where he was ordered to perform this duty. However, in order to test his sanctity, John Martin, a priest of Christ, was subjected to vehement envy and was accused of wrongdoing. Overwhelmed by these difficulties, he displayed the most beautiful example of patience and humility. Therefore, when this storm was unleashed against him, he left the boundaries of the diocese of Metz, to serve as a teacher of piety in the newly established Sacred Seminary of Saint-Dié, and to be a guide for the young clergy in cultivating virtue; in this office he served for a year. But, undertaking greater things, the Servant of God performed a work that would benefit the Church and the faithful.

[*Latin ed. p. 35*]

From the Acts of Pope Pius XII, 35, a few benefits arose, and still arise. For when he observed that boys and girls in villages and towns were not only ignorant of letters, but also of the Christian religion, on the fourteenth day of the month of January, in the year one thousand seven hundred and sixty-second, in the diocese of Metz, he founded a sodality of holy virgins, called "From Providence," whose purpose would be to refine the minds of such individuals with instruction and to imbue them with the precepts of the Faith, and he established its mode of life, a man endowed with great



*Translated by churchlatin.ai, a product of Boyne Archives*

wisdom and prudent in his counsel. How much effort was expended in this matter, and how many annoyances had to be endured, it is difficult to say. However, God, in His Providence, so adorned and increased this sodality, which was very weak and subject to no small inconveniences, that it grew into a large body and produced abundant and joyful fruits from its labors. But the zeal of John Martin could not be contained within the boundaries of Lorraine, which he never neglected to visit even with sacred expeditions; for he desired to bring distant regions, steeped in the most terrible darkness of superstition, under the Kingdom of Christ. He was also spurred on by an outstanding zeal for this purpose, a zeal which burned within him for the same Lord Jesus, to spend his life with blood through the highest torments. Therefore, after giving a name to the Society of Missions in Paris for foreign lands and for the students of his own discipline, and having, with prudent counsel, confirmed this noble work, on the thirtieth day of the month of December, in the year one thousand seven hundred and seventy-first, he set out for China, in order to bring them under the gentle dominion of Christ. After a long and somewhat uncomfortable journey, he arrived in the province called Sichuan, where there were many worshippers of false gods, few adherents of the true religion, and very few preachers of the Gospel. Indeed, enemies of the Christian name cruelly persecuted those who professed it at that time, so that the Servant of God, at the command of the sacred prelate, took refuge with certain faithful people, among whom he also learned the Chinese language. And he learned it so well that he wrote books pertaining to piety in the vernacular, which, even in our time, are held as the most excellent monuments and are used for instruction. Therefore, driven by the cause of religion, and poor in all things, the priest eagerly ran here and there, in order to perform the sacred office in every way possible. It happened that he was apprehended and thrown into irons, and brought before judgment: he openly and frankly confessed Christ before the unjust prefect, while being beaten with repeated blows with a leather whip. Although he was subjected to so many and such storms, he nevertheless established the tireless works of God in China, which still greatly benefit the Church and the salvation of souls. For many...

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Commentarium Officiale. Infants, perishing from famine and plague, were dying; therefore, certain devoted Christians were sent to the villages, so that they might cleanse the dying children with baptism and grant them blessed immortality. Thus, during that time, approximately twenty-four thousand of them were cleansed with this saving rite. In order that this undertaking might be strengthened and increased as desired, the Servant of God secured an annual contribution from the faithful of Europe, namely, provisions for Catholics in China, who, intending to minister to dying children, were undertaking the journey. This beginning



*Translated by churchlatin.ai, a product of Boyne Archives*

of the work, which John Martin called "angelic," later, as it progressed in every direction, received the name "a S. Infantia." Moreover, moved by a certain divine impulse, he founded a society of Chinese Virgins, who, in much the same way as the Sisters of Providence, would impart the precepts of Christian doctrine to women in the world. This society, greatly increased by the grace of God, was duly approved by the Holy Council for the propagation of the Christian name in the year one thousand seven hundred and eighty-four. That prudent priest, who had once instructed young men in the sacred Seminary of Saint-Dié for the pious exercise of ecclesiastical duties, also established a similar institution in China, so that he might gather clergy from that very nation, who, as natives, would be best suited to instruct the citizens in the Christian law. Therefore, one cannot but admire this wise man, who directed his energies to all parts of the apostolic ministry and provided the Church with certain excellent instruments for extending the Kingdom of Christ. Having thus expended so much effort and guided by such a plan, so that he might restore the society of Providence, which, in his absence, had become somewhat weakened, to its former vigor, the Servant of God, in the year one thousand seven hundred and eighty-three, leaving behind a great desire of his own, returned to his homeland, where he soon revived what had languished, aroused what had been dulled, and restored what had been weakened. In Lorraine again, especially among the rural population, in that difficult time when the name of Catholic was sought and morals were lacking, he encouraged them with sacred prayers to strive for virtue; he founded pious societies; and he published pamphlets and tracts printed by the press, which would be useful for preserving and promoting religion. So great was his zeal, so much his labor, that the citizens, turning away from the wickedness of life, devoted themselves to sacred things. While engaged in this work, he never abandoned the plan of helping the Chinese Church. For this reason, he was accustomed to collect contributions from the Parisian seat of the Missions to foreign lands, and in the village of Cutting, undertaking a new endeavor, he established an apostolic school, in which students were prepared with reason and method to proclaim the Gospel among the pagans. Moreover, John Martin accomplished so many excellent and memorable deeds in the course of his life.

[*Latin ed. p. 37*]

37. But even if one considers the innermost sentiments of his soul, he proved to be a man endowed with perfect and abundant virtue. He used to spend much time in contemplation of divine things, and he fixed and directed all his thoughts on the one God. He confirmed this will entirely in himself, and he transferred this habit to the religious society, of which he was the legal father. Furthermore, it was his custom to offer lengthy prayers before the august Sacrament of the Eucharist, to adore the Most Holy Heart



Translated by churchlatin.ai, a product of Boyne Archives

of Jesus with the most solemn reverence, to remember with pious recollection the most grievous sufferings and death of the Savior, and to honor the Virgin Mary, the bountiful Mother of Christians, in every way. Even when performing sacred duties or offering prayers to God, he was sometimes transported into contemplation of heavenly things, his mind detached from bodily sensations. Far removed from all vanity and arrogance, he held a modest opinion of himself, and he restrained his speech so that he seemed to utter words only about divine matters. He was stern with himself, and he accustomed himself to afflictions through voluntary penance, that is, by restraining his body with fasts, cold, a woolen garment, and chains, and by other means of self-denial. When, in the turning of the nineteenth century, turmoil pervaded all of France, and all things were agitated by civil strife, John Martin, after exhorting his fellow priests not to take an oath, which was unjustly imposed upon the clergy at that time, fled to Treves with several virgins, where, leading a poor life, as he had always striven for poverty, he held sacred discourses for the French exiles, full of piety and virtue. He also exerted every effort to alleviate the suffering of soldiers wounded and laboring under a deadly fever, a priest most devoted to all his duties. While performing this work of charity, he himself was seized by the same illness, that is, he "laid down his life for his friends" (cf. John 15:13). Shortly after, on the fourth day of May, in the year one thousand seven hundred and ninety-three, having received the sacraments of the Church most piously, in that same city, he passed from this exile, full of sorrows, to the heavenly homeland, overflowing with countless blessings, uttering the name of Jesus with a voice already weakened. "A holy man has died," and the word spread abroad. After a funeral celebrated with honor, his body was placed in a vault near the church dedicated to Saint Lawrence. When, a few years later, Treves was also disturbed by turmoil, the tomb was destroyed, and since that time, the bones of this great priest have not been found. However, the singular fame of his sanctity, which grew more and more each day, seemed to be confirmed even immediately after his death by heavenly signs. Therefore, a cause was begun to grant him the honors of the blessed in heaven, and after ordinary proceedings, which they call processes, a Commission for the introduction of the cause was established, before the Sacred Congregation of Rites.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - An Official Commentary concerning the institution, signed by Our Predecessor, Pope Leo XIII, of blessed memory, on the fourteenth day of January, in the year one thousand eight hundred and ninety-one. Subsequently, after due Apostolic investigations were completed, a discussion took place concerning the theological and cardinal virtues of the Venerable John Martin Moyë; and after all matters had been considered, We decreed, by a wide margin on the twenty-first day of May,



Translated by churchlatin.ai, a product of Boyne Archives

in the year one thousand nine hundred and forty-fifth, that these virtues had been cultivated by him in a heroic manner. Afterwards, the question of the miracles, which were said to have been wrought through the invocation of his name by God, was examined, and all matters were diligently investigated in the aforementioned proceedings; and on the nineteenth day of October, in the year one thousand nine hundred and forty-sixth, We declared that two of these were established. Only one matter remained to be considered: whether the Servant of God could safely be reckoned among the Blessed in Heaven. And this was clearly the case. All the Purple Fathers, Prefects of the Sacred Rites, and Consultor Fathers affirmed that this could be done with all their votes. We offered prayers to God, so that We might obtain the light of heavenly inspiration to form this judgment. And therefore, on the thirty-first day of the same month of October, this year, We decreed that the solemn Beatification of the Venerable Servant of God, John Martin Moyë, could safely proceed. Since these things are so, We, granting the wishes of the Society of Missions in Paris and foreign lands, and of the Sisters of Providence, by the force and authority of Our Apostolic Letters, grant that the Venerable Servant of God, John Martin Moyë, Priest, may henceforth be called by the name of Blessed, and that his body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same authority, We grant that the Office of the Common Confessors, not of the Pontiffs, with readings approved by Us, may be recited annually concerning him, and that a Mass of the same Common Office, with prayers approved by Us, may be celebrated, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of this Mass may take place only in the dioceses of Metz, within whose boundaries the Blessed was born at that time, and in Nancy (-Toul), to which his place of birth now belongs, and in Treves, in which he breathed his last; as well as in churches and chapels throughout the world where the Society of Missions in Paris and foreign lands and the Institute of the Sisters of Providence are located, by all Christian faithful who are obliged to recite the canonical hours, and, with regard to the Mass, by all priests, in the churches or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable:

[*Latin ed. p. 39*]

The Acts of Pope Pius XII state: The venerable John Martin Moyë, in order to preserve and observe what has been said above, shall celebrate, with due authority determined, within the year, in the aforementioned churches or chapels, after the same ceremonies have been performed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic



Translated by churchlatin.ai, a product of Boyne Archives

Constitutions and Ordinances, nor any Decrees concerning the prohibition of cults, nor any other contrary provisions. We decree that, even in judicial disputes, the same faith shall be given to copies of these documents, whether printed or handwritten, provided they are signed by the hand of the Secretary of the Sacred Congregation for Religious Affairs and sealed with the seal of that same Congregation, as would be given to the meaning of Our will expressed in these documents. Given from the Vatican, under the Fisherman's Ring, on the twenty-first day of the month of November, the twenty-fourth Sunday after Pentecost, in the year 1944, in the sixteenth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal for public affairs of the Church, Gildo Brugnola, the following is announced: The Venerable Servant of God, Placidus Riccardi, Priest, professed monk of the Order of Saint Benedict, of the Congregation of Monte Cassino, Abbot of the Territorial Abbey of San Paolo fuori le Mura, is declared blessed. PIUS PP. XII. For the perpetual memory of this matter. All writers of history and the liberal arts readily affirm that Umbria flourishes and is renowned not for its pleasant location and artistic works, but for the number and glory of its saints. It suffices to recall Benedict from Nursia, the Father of Monks and Lawgiver; Francis of Assisi, the herald of evangelical poverty and a wondrous example of seraphic charity; and, in our own times, Gabriel of the Sorrowful Virgin, a distinguished citizen of the Patriarchate of the Order of Friars Minor, and Anthony Fantosati, a member of the Seraphic Order, Archbishop and Martyr of Christ, whom We Ourselves, a few years ago, numbered among the blessed in Heaven. In his birthplace, namely Trebia, within the archdiocese of Spoleto,

[*Latin ed. p. 40*]

40 Actu Apostolicae Sedis - The official commentary relates that in Fismes, this servant of God, Placidus Riccardi, was born, to whom we have today decreed the honors of the Blessed. He was born on the twenty-fourth day of the month of June, on the feast of the Nativity of the Lord, in the year 1844, from pious and honorable parents, Francis Riccardi and Mary Stella Paoletti, for whom it was of the utmost concern to raise their nine children in the Christian faith. At baptism, the name Thomas was given to the boy, who, at the age of six, was anointed with sacred chrism by the Bishop of Spoleto, and, having reached only eight years of age, he was entrusted to the Noble Lucarian College, already existing in Trebia, to be properly instructed in piety and doctrine. Although, as a young man, he never abandoned honesty, yet, moved by the inconsideration of youth, he seemed to indulge somewhat in the pleasures of music and the stage arts, as well as in the cultivation of clothing. However, the greatest concern of this pious young man was to choose a master and guide in the way of virtue, a priest commended for his piety and prudence, and to join a sodality founded by the Sacred Family shortly before in Spoleto.



Translated by churchlatin.ai, a product of Boyne Archives

In that same city, having completed his studies in the humanities with great distinction, in the year 1865 he went to Rome to devote himself to the study of philosophy. Among the students of the College of the Angels of the Order of Preachers, attached to Santa Maria sopra Minerva, he immediately distinguished himself for his piety, his keen intellect, and his studious disposition. Truly concerned for the eternal salvation of his soul, and still uncertain about the way of life he should choose, he undertook a journey to devoutly visit the Shrine of the Blessed Virgin Mary at Loreto, in order to obtain the light of heavenly inspiration. Nor did this pious young man fail to offer his prayers to the Virgin Mother, who, within those sacred walls, with divine grace, fostered the nascent inclination towards the priesthood in the soul of the Servant of God. In order that Thomas might more fully discover the will of God, upon returning to the city, for several days he devoted himself with great piety to the contemplation of eternal matters among the Fathers of the Society of Jesus at S. Eusebio. The Ignatian brethren, who had recognized that the young man was divinely called to undertake sacred duties, urged him to join the Society of Jesus, but he, rather drawn to the study of solitude, earnestly and repeatedly requested to be received among the monks of the renowned Order of St. Benedict, at the Abbey of St. Paul outside the walls of the city. Having made his vows, he entered that illustrious monastery on the twelfth day of the month of November in the year 1866, and in the following year, on the Feast of the Epiphany of the Lord, he was clothed in sacred vestments and his name was changed from Thomas to Placidus. After commendably completing his novitiate, on the nineteenth day of January in the year 1868, he pronounced his solemn vows. While diligently devoting himself to the study of philosophical and then theological disciplines, constantly engaged in prayer and voluntary mortification of the body, he made the greatest possible progress in the knowledge of the Saints.

[*Latin ed. p. 41*]

The acts of Pope Pius XII record that he, having been enlisted in the military service and, through the sacred tonsure, being increasingly devoted to God, having duly received into the sacred Orders, both minor and major, and, as a Deacon, already preparing himself for the Priesthood with the greatest joy of his soul, on the fourth of November in the year 1770, shortly after having been assigned to civil duties in the pontifical administration, and as if rejecting military service and being considered a deserter, while traveling from Trevi towards Spoleto to give an account of his conduct to the superiors of the military, he was seized and imprisoned by soldiers from the public guard, and transported to Florence, where he was confined in prison. The Servant of God, who, before being apprehended, had protected himself with the sign of the Holy Cross, even in his imprisonment, gave an example of Christian virtues to all, and was devoted to constant



Translated by churchlatin.ai, a product of Boyne Archives

prayer, astonishing everyone with his captivity. He was condemned by the military tribunal to a year of imprisonment for contumacy; however, through the care of his Superiors, the sentence was commuted, so that on the twenty-fifth of January in the year 1771, he returned to his homeland to see his mother and other relatives, and then, joyful and eager, returned to the Abbey of St. Paul, as a deer longing for the source of waters and a bird for its nest. Bound by solemn and perpetual vows to God, on the tenth of March of that same year, the following day, the twenty-fifth, he was invested with the honor and duties of the Priesthood, and on the following day, which was the Saturday after the Sunday of the Passion, the sacred rites were performed to commemorate the sorrows of the Most Blessed Virgin, and he offered the first sacrifice to God, offering himself as a most acceptable victim upon the altar. Entirely adhering to the Rule of the Venerable Father Benedict, he diligently performed the various duties entrusted to him for ten years in the very monastery of St. Paul, excelling in constant prayer and in the voluntary chastisement of his body, and, like a giant, he leaped forward in the pursuit of the path of monastic perfection. Even then, it became apparent that the purpose of this Servant of God was to adhere completely to the precept of the Rule of St. Benedict, in which, as if condensed into a summary, all the other things are contained that are given to his monks: "Let nothing be put before Christ" (Chapter 72). To more easily achieve this, in accordance with his nature, the Servant of God focused on that which the author of the "Imitation of Christ" proposes: "Love to be unknown and to be accounted as nothing" (Book I, chapter 2). From the year 1844 to 1894, as the Vicar of the Abbot of St. Paul and the ordinary confessor of the Benedictine monastery of St. Magnus in Umbria, he diligently and fully strove to restore the monastic piety of the monastery, and to ensure that it fully observed the precepts of the Rule, using all his efforts, preferring examples rather than exhortations. He gave evidence of prudence, charity, and equity when, for a short time, he was recalled to Rome by his Superiors, as Master of Novices.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - The official record states that he accepted a position at the Abbey of St. Paul, undertaking duties in very difficult circumstances. Upon returning to America, he not only cultivated a deep love for the Monastery of devoted Virgins, which we have mentioned, but also for the Bishops, priests, and faithful of that city and diocese, gaining the highest esteem for himself through his outstanding examples of virtue. However, due to excessive labor and constant voluntary mortification of his body, which weakened his already frail health, he contracted a tertian fever, and therefore, he was ordered by his Superiors to move to the renowned Abbey of Farfa in the Sabine Hills, so that the healthy environment might benefit his recovery, and so that he might bring some



Translated by churchlatin.ai, a product of Boyne Archives

solace to the minds and bodies of the religious community, and even to the laity, in that monastery, which was excessively strict. The once famous and imperial Abbey of Farfa no longer possessed anything of its former power and glory, except for the title, and an ancient but crumbling and deserted basilica, in which the image of the Blessed Virgin Mary was venerated by the Sabines, in whose honor the temple itself was dedicated to God. This was the greatest treasure of Farfa at that time, namely, the image of the Mother of God, to whose custody no more vigilant guardian could be entrusted than Placido Riccardi. It was necessary that the cult of Mary be increased, and that the life of the small Benedictine religious family be restored. To accomplish this, ardent piety, singular prudence, and, above all, great charity were required; virtues in which the new Rector of the Church and the Superior of the religious house shone as an example. Since a suitable dwelling could not yet be found within the Farfa monastery itself, the Servant of God resided with his companions in a healthier location, which is commonly called "Sanfiano," near Farfa in the Sabine Hills, but on every Sunday and feast day, and sometimes even two or three times a week, he patiently endured the inconveniences of a not-short journey, eagerly descending to the church to provide spiritual assistance to the rural faithful of the surrounding area, although he was always suffering from a weak constitution and intermittent fever. Concerned about the decorum of the house of God, he took care to repair the obsolete furnishings, acquire new ones, and strove to increase the number and solemnity of the sacred functions; he never neglected to instruct the children in Christian doctrine and to explain the Holy Gospel to the uneducated, so that in a short time, the Christian people who frequented the basilica grew more and more numerous and devoted. Sitting in the confessional for hours, he patiently and prudently listened to the confessions of those who came to him, before celebrating the Holy Mass. In the celebration of the Eucharist, the flame of divine love almost completely consumed him, and meditating on the Lord's Passion on Sundays, he was accustomed to constantly recall the journey of the Lord Jesus Christ to the Cross, and to meditate on the sorrows of the suffering Virgin, through fasts and penances.

[*Latin ed. p. 43*]

The Acts of the Most Holy Pope Pius XII, page 43, state that he never ceased to afflict the bodies of others; he gave abundant proofs of humility, patience, and charity to both his superiors and his inferiors. He always showed himself to be a priest devoted to the sacred duties of confession, a moderator of souls in the most difficult circumstances, and a master in the restoration of sacred discipline, imbued with both strength and gentleness, so that he was called "a man of great sanctity" by the nuns of the Clarensian Order in the two monasteries of Farfa. And even now, among the inhabitants not only of the territory of Farfa, but of almost the entire diocese of



Translated by churchlatin.ai, a product of Boyne Archives

Sabina, the memory of the Servant of God lives on, for his mercy towards sinners, his generosity towards the poor, and the many acts of beneficence he performed. On November 17, 1912, stricken with paralysis, and seeming to be near death, he was duly administered the last sacraments of the Church, but, being somewhat relieved from the illness, he was transferred to the Abbey of St. Paul. However, the paralysis worsened day by day, and for almost three years he was confined to his bed, as if to a cross, but he never ceased from prayer, indeed, he strove to remember with greater devotion the sufferings of Jesus Christ and his Mother; daily, as he had always done, he confessed his sins to a priest and received the eucharistic communion; and he was also anointed with the extreme unction several times, whenever it seemed that his end was near. This indeed happened on March 14, 1915. On the following day, due funeral rites were given to the deceased, while from the tower of the Basilica of St. Paul, by a strange error, the sacred bells rang not a mournful, but a festive peal. This was taken by those present as a forewarning of the heavenly glory that would be granted to the most faithful servant of Christ by the Church. And indeed, he who, even while living, was esteemed by all as a saint, after his death, gained even more and more renown for his sanctity. In 1925, the body of the Servant of God was transferred from the public cemetery of the city to the Basilica of Farfa, and a large crowd of people from Sabina came out to meet him, strewing flowers along the way, singing praises to God and Mary rather than reciting prayers for the repose of the deceased, so that it seemed that they were celebrating a triumph, and, as if to fulfill the wishes of the faithful, the mortal remains were not buried until twelve days later. In the meantime, certain news was received of miracles wrought by God through the intercession of Placido Riccardi, and so the process for his beatification and canonization was begun. Therefore, from the year 1928 to the year 1930, preliminary investigations, which are called inquiries, were carried out in the Sabina Curia, and then petitions were presented to Rome and Cologne. After all the legally required procedures had been observed, on March 26, 1935, the Commission for the Introduction of the Cause was held at Sa-

[*Latin ed. p. 44*]

4 4 The Acts of the Apostolic See – the Official Commentary concerning the establishment of the Congregation for the Propagation of the Faith, which was signed by Pope Pius XI, Our Predecessor, are hereby published. After the necessary Apostolic investigations were completed, a discussion took place concerning the theological virtues of the Venerable Placid Riccardi; and after everything had been examined and considered, We decreed, on the fourth day of June, in the year one thousand nine hundred and forty-four, that the Servant of God had cultivated these virtues in a heroic manner. Subsequently, the question of the miracles, which were said to have been wrought through the invocation of his name by God, was ex-



*Translated by churchlatin.ai, a product of Boyne Archives*

amined, and everything was diligently investigated in the aforementioned meetings. Therefore, on the nineteenth day of October of this year, We declared that two of them were established. Thus, only one thing remained to be discussed: whether the Servant of God could safely be reckoned among the Blessed in Heaven. And this was clearly the case. All the Cardinals, Prefects of the Sacred Rites, and Consultor Fathers affirmed with all their votes that this was possible. We offered prayers to God, so that We might obtain the light from above to form this judgment. And so, on the thirty-first day of the same month of October, this year, We decreed that the solemn Beatification of the Venerable Servant of God, Placid Riccardi, could proceed without impediment. Therefore, We, fulfilling the wishes of the Monks of the Abbey of St. Paul outside the city walls, as well as of the entire Casinensis Congregation, and indeed of the entire Order of St. Benedict, grant, by the force and authority of Our Apostolic Letters, that the Venerable Servant of God, Placid Riccardi, a professed Priest of the aforementioned Order and Congregation, may henceforth be called by the name of Blessed, and that his body, or rather, his relics, may be presented for the public veneration of the Christian faithful, although not in the solemn celebrations; and also, that images of the same Blessed may be reproduced. Furthermore, by the same authority, We grant that the Office of the Common Confessors, not of the Pontiffs, with proper readings approved by Us, may be recited annually concerning him, and that a Mass of the same Common Office with proper prayers approved by Us may be celebrated, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the archdiocese of Spoleto, within whose boundaries the Blessed himself was born, and in the diocese of Rome, in which he breathed his last; as well as in temples and chapels throughout the world where the Order of St. Benedict is present, by all the Christian faithful who are obliged to recite the canonical hours, and, as far as the Mass is concerned, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the Solemnities of the Beatification of the Venerable Servant of God, Placid Riccardi, be observed, with due observance of the aforementioned regulations, in the temples or chapels.

[*Latin ed. p. 45*]

Let it be known that, according to the acts of His Holiness, Pope Pius XII, number 45, the aforementioned [solemnities] shall be celebrated, at times determined by legitimate authority, within one year, after the same solemnities have been performed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Constitutions and Apostolic Ordinances, nor any Decrees concerning the prohibition of certain practices, nor any other contrary provisions. We decree that, even in judicial disputes, the



Translated by churchlatin.ai, a product of Boyne Archives

same full faith shall be given to copies of these documents, whether printed or handwritten, provided that they are signed by the hand of the Secretary of the Sacred Congregation for the Sacraments and are sealed with the seal of that same Congregation, as would be given to the original documents signifying Our will. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fifth day of December, the second Sunday of Advent, in the year 1954, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect for the Public Affairs of the Church, Gildo Prunola, from Apostolic Briefs.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary

## ACTA OF THE SUPREME SACRED CONGREGATIONS

### SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

DECREE

### PROHIBITION OF A BOOK

Thursday, March 18, 1953

In the general session of the Supreme Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered the book entitled: "Marc Oraison, Doctor of Theology, Doctor of Medicine, Christian Life and Problems of Sexuality," published by P. Lethielleux, Paris, 1952, to be placed on the Index of Prohibited Books.

And on Thursday, April 3, 1953, Our Most Holy Lord, Pope Pius XII, by the Divine Providence, in an audience granted to the Most Eminent and Reverend Lord Cardinal Pro-Secretary of the Holy Office, approved and confirmed the resolution of the Most Reverend Fathers.

Given at Romae, from the Offices of the Holy Office, on January 3, 1955.

Marius Crovini, Notary of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 47*]

The Sacred Congregation of Rites, in Verona. Regarding the canonization cause of the Venerable Magdalene Marchionissa, foundress of the Institute of the Daughters of Charity of Canossa, a Virgin, concerning a doubt. Whether a commission should be appointed for the resumption of the cause, in this case and for the purpose in question. This is according to the practice of the Church, which holds that, if, after the solemnities



Translated by churchlatin.ai, a product of Boyne Archives

of beatification, devotion towards a Servant of God increases among the faithful, and if more graces or miracles are reported to have been granted through his intercession by God, the cause for canonization should be resumed. Indeed, Magdalene Marchionissa of Canossa was inscribed in the list of the Blessed on December 7, 1941, and since then, devotion to the same Blessed has grown everywhere, and more particular graces, if not also miracles, are reported to have been obtained through her intercession, as testified by four Most Eminent Cardinals, five Most Reverend Bishops, as well as the General Prefect of the Sons of Charity of Canossa and the General Superior of the Daughters of Charity, of whose Institute the Blessed Magdalene herself was the foundress. Therefore, the Reverend Father Augustine, of the Virgin, Postulator of this cause, on behalf of the entire Canossian Institute, and of the Archbishops and Bishops concerned, humbly presented prayers to the Supreme Pontiff, that the cause for canonization be resumed. Which, with God's favor, has been done. Indeed, in the assembly of the Congregation of Holy Rites held on March 23 of this year, the Eminent and Reverend Cardinal John Adeodatus Piazza, Bishop of Sabina, and Mandelen, the Promoter or Relator of this cause, proposed a doubt for discussion: Whether a commission should be appointed for the resumption of the cause, in this case and for the purpose in question. And the Eminent and Reverend Fathers, entrusted with safeguarding the sacred rites, after the Eminent Relator's report, having heard the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, and having considered all things, judged it fitting to write: Affirm.

[*Latin ed. p. 48*]

Acts 48 of the Apostolic See – Official Commentary, namely, that the commission for the resumption of the Cause must be signed, if it pleases the Most Holy. Subsequently, on the aforementioned day, the Reverend Father Henry Dante, Substitute of the Sacred Congregation for Religious, reported to His Holiness our Lord Pope Pius XII; and His Holiness, having approved the decree of the Sacred Congregation of Rites, deigned to sign the commission for the resumption of the Cause of the Blessed Magdalena Marchioness of Canossa with His own hand. Given in Rome, on the 4th day of the month of May, in the Marian Year of 1954. C. Card. CICOGNINI, Prefect. H. S. t A. Carinci, Archbishop of Seleucia, Secretary.

II. DECREE CONCERNING THE FURTHER EXTENSION OF THE FACULTATIVE CELEBRATION OF THE PASCHAL VIGIL. The celebration of the Paschal Vigil, to be optionally performed according to the judgment of the Local Ordinaries, which was already granted for three years by decree of January 12, 1952, is, by order of His Holiness our Lord Pope Pius XII, further extended for another year, considering the particular circumstances. Notwithstanding any contrary provisions. January 15, 1955. C. Card. CI-



Translated by churchlatin.ai, a product of Boyne Archives

COGNANI, Prefect. H. S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 49*]

A.D. MDCCLVII, Februarii 25, 1955 (Series II, Vol. XXII) - No. 2, ACTA APOSTOLICAE SEDIS, COMMENTARIUM. OFFICIALIA ACTA PII XII, CONSTITUTIONES APOSTOLICAE. I. GUAYAQUILENSIS - LOIANAE (DE EL ORO). B. TERRITORIA AB ECCLESIIS DIOCESIBUS GUAYAQUILENSIS ET LOIANAE DETRAHUNTUR, QUIBUS NOVA PRAELATURA (NULLIUS DIOECESIS) CONSTITUITUR, APPELLANDA (DE EL ORO). PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM. It is not unknown to Us how the arrangement of individual churches often greatly contributes to the advancement of the Christian cause and the strengthening of the faith of the people. Therefore, when the Most Reverend Brother Opilius Rossi, Archbishop with the title of Ancyra, and also Apostolic Nuncio in the Republic of Ecuador, requested this Holy See to establish a new Prefecture "nullius dioecesis" from certain territories detached from the dioceses of Guayaquil and Loja, We, with firm and certain hope that it could contribute to the Christian religion there, deemed it fitting to grant the request, after due consideration. Regarding this matter, after hearing the opinions of the Most Reverend Brother Bishops concerned, namely the Most Reverend Joseph Felix Heredia Zurita, Bishop of Guayaquil, and the Most Reverend Nicanor Robert Aguirre Baus, Bishop of Loja; and with the consent of all those who have any right in this matter; after careful consideration; by the apostolic authority which We received from Christ, We decree the following: 4 - ACTA, Vol. XXII, No. 2 - Feb. 25, 1955.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Commentarium Officiale: We decree and command the following. We separate from the diocese of Guayaquil that region which constitutes the Vicariate Foraneum called "Máchala"; likewise, we separate from the diocese of Loja that territory which comprises the Vicariates Foranei of "Zaruma" and "Santa Rosa." We reduce all these territories to a new Prelature, not subject to any diocese, granting it all the rights, honors, and privileges customarily granted to similar ecclesiastical entities, and imposing upon it the obligations that are inherent in such a dignity. The same rights and obligations fully pertain to the Prelate for the time being. This new Prelature shall be called "of EI Oro," and its boundaries shall extend only as far as the civil district of the same name. We desire that the seat of the Prelate and his residence be located in the city commonly called "Máchala"; and the Prelate shall establish the cathedral of his dignity and authority in the church of the Blessed Virgin of Mercy, which from this time forward we elevate to the rank and dignity of a cathedral, granting it the due rights and privileges and imposing upon it the corresponding



Translated by churchlatin.ai, a product of Boyne Archives

obligations. The newly established Prelature of EI Oro is placed under the metropolitan Church of Quito as a suffragan. Furthermore, the Prelate shall be subject to the jurisdiction of the Archbishop of Quito. Moreover, a seminary, at least in its elementary form, shall be established in this Prelature for the education of those young men called to the priesthood, in accordance with the common norms and the laws promulgated by the Sacred Congregation for Seminaries and Universities, from which the most promising young men shall be sent to Rome, so that, in the sacred community of the entire Catholic world, they may be thoroughly instructed in ecclesiastical doctrines, and received into the Colegio Piano Latino Americano. As for the endowment of the Prelature, it shall consist either of the goods that will accrue to the new Prelature, after the goods of the dioceses of Guayaquil and Loja have been divided according to canon 1500 of the Code of Canon Law; or of the revenues of the Curia; or finally, of donations offered by the Christians. Furthermore, we decree that, as soon as these Letters of Ours are put into effect, those clerics who have a legitimate domicile in the territory of the new Prelature shall be considered as belonging to this Church. Likewise, the governance and administration of the Prelature, the election of the Vicarious Capitular or Administrator in the event of a vacancy, the rights of the clergy and the people, and all other matters of this kind, shall be governed by the prescriptions of Canon Law. As is fitting, all documents and acts that in any way pertain to the Prelature of EI Oro shall be sent as soon as possible by the episcopal curias of Guayaquil and Loja to its archives, to be carefully preserved. Finally, we command that the Most Reverend Brother Opilius Rossi see to the execution of what we have prescribed in these Letters, to whom we grant the necessary powers, or he who at the time when these decrees are put into effect presides over the Apostolic Nunciature of Ecuador. They may, of course, delegate this task to another, provided that...

[*Latin ed. p. 51*]

Acts of the Holy Fathers, 51, December, concerning an ecclesiastical matter; however, the one who completes the task shall bear the responsibility of writing down the details of the completed matter and sending true copies thereof to the Sacred Congregation of the Consistory, as soon as he is able. We wish these Letters to be and to remain effective, so that those to whom they pertain may religiously observe what has been decreed through them, and thus may they obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Therefore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies



Translated by churchlatin.ai, a product of Boyne Archives

of these Letters, whether printed or handwritten, which bear the seal of those constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters themselves, if they were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he shall incur the penalties prescribed by law, to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixth and twentieth day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate.

CELSUS, Cardinal.

**COSTANTINI, Fr.**

ADEODATUS I., Cardinal.

PIAZZA, S. B. E., Chancellor of the Sacred Congregation of the Consistory, from the Secretariat.

Hamletus Tondini, Apostolic Chancery.

Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Prot. Apost.

Albertus Serafini, Protonotary Apostolic.

Loco ffi Plumbi Iti Cane.

Ap. tab., vol. LXXXIX, n. d.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Official Commentary II. GABONENSIS (TUCUPITENSIS): From the Apostolic Vicariate of Caroní, a certain region is separated, which is constituted as a new vicariate, to be called ((Tucupita)).

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

The holy Church grows daily, like that tree which extends its shady and leafy branches so that "the birds of the sky come and dwell in its branches" (Mt. 13, 32); and although it may be violently shaken by the furious tempests of the wicked, it remains a safe refuge and a firm protection for all the peoples of the earth, illuminated by the divine light of grace. We, therefore, who, by the supreme will of God, hold the governance of this same Church, are greatly rejoiced in considering these abundant advancements; and therefore, we gladly receive the prayers of the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in the Republic of Venice, who, in order to suitably assist and encourage the preachers of the Gospel, requested from this Roman See that a certain region be separated from the Apostolic Vicariate of Caroní, and a new vicariate be created from it.

After carefully considering the matter, and therefore knowing with cer-



Translated by churchlatin.ai, a product of Boyne Archives

tainty what we are doing; after furthermore ascertaining what the Ordinary of the Apostolic Vicariate of Caroní thought about this matter; and finally, with the consent of those whose interests are involved in this matter, by the supreme authority vested in Us, We decree and ordain the following:

From the Apostolic Vicariate of Caroní, in the Republic of Venezuela, We separate that part of the territory in which the civil region known as ((Delta Amacuro)) exists; and furthermore, We constitute that same region as a new Apostolic Vicariate, which shall be called Tucupita, and We entrust it with diligent care to the Brothers of the Order of Capuchin Minor Friars, under Our guidance and that of the Holy See.

Therefore, the Apostolic Vicariate of Tucupita shall encompass the entire territory mentioned above, with the same boundaries, as is evident, and shall be circumscribed thereby. Furthermore, We adorn this Vicariate, and its administrator for the time being, with the rights and honors due.

[*Latin ed. p. 53*]

The acts of Pope Pius XII, 53, and we bind them with the burdens and offices by which other vicariates and their prelates are usually adorned and burdened. In order that those things which we command in these letters may be accomplished, we choose the venerable Brother Armand of Lombardy, or he who at the time these decrees are brought forward presides over the Apostolic Nunciature in the Venetian Republic; and to whomever it may happen to carry out this work, we grant the necessary powers to delegate to anyone, if it should be necessary, to a man who excels in ecclesiastical dignity. We also command that, upon completion of the business, it be recorded in the acts, and that faithful examples thereof be sent as soon as possible to the Most Holy Council for the Propagation of the Christian Faith. We will and desire that these letters be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of these letters will not be hindered by any decree of any kind, since through these letters we abolish all others. Therefore, if anyone, whether knowingly or unknowingly, endowed with any authority, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the examples of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown. Let anyone who in any way disregards or rejects Our decrees in general know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the thirtieth day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our pontificate.



Translated by churchlatin.ai, a product of Boyne Archives

For the Holy Roman Church:

Clemens Card. Migara

Peter Card. Fumasoni Biondi, Subdeacon of the Sacred College

Hamletus Tondini, Prefect of the Sacred Congregation for the Propagation of the Faith, Apostolic Chancellor

Alfonsus Carinci, Archbishop ad titulo Seleuc, Prelate of the Apostolic See

Albertus Serafini, Prelate of the Apostolic See

Locog& Plumbi

In Ap. Cane, tab., Vol. LXXXIX, n. ! h

[*Latin ed. p. 54*]

54 Acta, of the Apostolic See - Official Commentary III. OF SAINT JOSEPH IN COSTA RICA - ALAJUELA (OF SAINT ISIDORE). Certain territories are separated from the Archdiocese of Saint Joseph in Costa Rica and from the Diocese of Alajuela, and a new diocese is established, to be called (OF SAINT ISIDORE). PIUS, SERVANT OF THE BISHOPS, SERVANT OF GOD, for the perpetual memory of the matter, it is most often seen that, if certain territories are separated from larger dioceses, a new diocese may be established, so that Bishops, entrusted with the care of the flock with greater diligence and solicitude, may seek and safeguard the interests of the faithful. Since this is so, We, to whom God has entrusted the governance of all the Christian people, having considered the proposals made by Our venerable Brother Paul Bernier, Archbishop with the title of Laodicea in Syria, and Apostolic Nuncio in the Republic of Costa Rica: namely, that a new diocese be established in Costa Rica, We deem it fitting to approve with a willing heart. After having heard the venerable Brothers Ruben Odio Herrera, Archbishop of Saint Joseph in Costa Rica, and John Vincent Solis Fernández, Bishop of Alajuela, and having considered the matter with the utmost care, and supplementing the consent of those who may deem themselves to have some right in this matter, by the fullness of Our apostolic power, We decree and order the following. From the Archdiocese of Saint Joseph in Costa Rica, We separate that territory which consists of those regions known among the people as: "Tarrazu," "Dota," and "Perez Zeledón"; and from the Diocese of Alajuela, We separate those areas which the people commonly call "Aguirre," "Osa," "Buenos Aires," and "Golfito." From these territories, We establish a new diocese, to be called Saint Isidore, adding the island of "del Coco," which hitherto belonged to no ecclesiastical jurisdiction. We decree that the seat of this diocese be established in the city called "Saint Isidro de El General," and that the episcopal cathedral be located in the curial temple, which in that same city will be dedicated to Saint Isidore the Farmer, and which We raise to the honor and dignity of a cathedral. Therefore, We grant to



Translated by churchlatin.ai, a product of Boyne Archives

this new diocese, and to its Bishops for the time being, all those rights which are customarily granted to all churches, and to all prelates, and to cathedral churches; and We command that...

[*Latin ed. p. 55*]

The acts of Pope Pius XII, number 55, state that these same burdens and obligations belong to them properly. Furthermore, it is pleasing that the newly founded archdiocese of Saint Joseph in Costa Rica be a suffragan and subject to the Metropolitan See, and that its sacred officials be subject to the Metropolitan of Saint Joseph. The Episcopal fund, which is said to consist of funds established by the civil authority, or revenues of the Curia, or voluntary contributions of goods or money, or finally, of assets that, after the division of the archdiocese of Saint Joseph and the diocese of Alajuela, will benefit the new Church of Saint Isidore, shall be administered according to canon 1500 of the Code of Canon Law. We also desire that, in order to increase the splendor of the ceremonies and to assist the Bishop in the greater affairs of the diocese, a College of Canons be established as soon as possible, according to the norms to be set forth in other letters under the seal; however, until this is completed, diocesan consultants, as they are called, shall be chosen, and the Bishop shall use them as Canons. Furthermore, with regard to the governance, administration, and care of the new diocese, as well as the election of a Capitular Vicar in the event of a vacancy in the See, or with regard to the rights and duties of the clergy and the people, and other matters of this kind, all that is contained in the Code of Canon Law shall be observed. Nevertheless, we decree that, once the Church of Saint Isidore has been legitimately founded, the clergy of that diocese shall be considered to belong to that diocese, and shall have a legitimate domicile within its territory. Since the hopes of the holy Church are placed in the younger generation, who, by the grace of God, aspire to the priesthood, therefore, we urge the venerable Brother to whom the Bishop will entrust the governance of the new diocese to take care to build at least an elementary seminary, according to legitimate rules, so that boys may be received and properly educated, and from among them, young men may be sent to Rome to the Pontifical Latin-American University College for theological and philosophical instruction. Others may be sent by the Bishop to the larger seminary of Saint Joseph in Costa Rica. Finally, all acts and documents that in any way concern the new diocese of Saint Isidore, or the clergy, or the faithful, from the Curias of Saint Joseph in Costa Rica and Alajuela, shall be sent to the Curia of Saint Isidore as soon as possible, where they shall be religiously preserved. The execution of what we have prescribed in these letters shall be entrusted to the venerable Brother Paul Bernier, whom we have appointed, or to the one who, at the time these decrees are presented, presides over the Apostolic Nunciature in Costa Rica. To him who performs this task, we grant all the powers necessary to



Translated by churchlatin.ai, a product of Boyne Archives

carry out the matter, which he may, of course, delegate to any other person, provided that he is a person of ecclesiastical standing; but we also charge him with the duty of drawing up the documents and sending them to the Sacred Congregation of the Consistory as soon as possible. We will and desire that these letters be effective now and in the future; in such a way that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. To the effectiveness of these letters...

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - The Official Commentary contains nothing that can contradict these prescriptions, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were presented. Whoever in any way disregards or rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the nineteenth day of the month of August, in the year of Our Lord nineteen hundred and fifty-fourth, in the sixteenth year of Our pontificate.

CBLSUS Card. COSTANTINI
© Fr. ADEO
DATUS I. Card. PIAZZA
S. B. E.
Cancellarius S. Conyr. Consistorialis
a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
f Alfonsus Carinci, Archiep. tit. Selene, Decanus
Prot. Apost.
Albertus Serafini, Proton. Apost.
Loco SB
Plumbi
In Cane.
Ap. tab., vol. LXXX1X, n. 38.

**IV SOROCABA^NAE**



*Translated by churchlatin.ai, a product of Boyne Archives*

**IN SOROCABANO CATHEDRALI TEMPLO CANONICORUM COLLEGIUM ERIGITUR**

**PIUS EPISCOPUS**

**SERVUS SERVORUM DEI**

**AD PERPETUAM REI MEMORIAM**

Following the ancient tradition of our ancestors, and confirmed and recognized by more recent laws of the Code of Canon Law, the Apostolic See diligently endeavors to establish Canonic Colleges, whether in metropolitan or in cathedral churches, so that, and so that...

[*Latin ed. p. 57*]

The Acts of Pope Pius XII, number 57, grant honor and instruct the Bishop to diligently attend to the most important affairs of his Church. Therefore, since the venerable Brother Joseph Charles de Aguirre, Bishop of the diocese of Sorocaba, earnestly requested that the cathedral of his diocese be endowed with a collegiate chapter, according to the prescriptions of law; and since the Sacred Congregation Consistorial, having heard the venerable Brother Charles Chiarlo, Archbishop with the title of Amideno and Apostolic Nuncio in the Republic of Brazil, considered this to be a most opportune measure, We, with the most willing spirit, grant this, having made use of Our supreme power, by which We preside over the entire Church of Christ, and with the consent of those whose involvement is necessary, after carefully considering the matter and with certain knowledge of what We have done, We establish and decree the following. In the diocese of Sorocaba, We erect a collegiate chapter in the cathedral, which shall consist of two Dignitaries, namely the Archdeacon and the Prelate, and ten Canons, of whom one shall have the office of Theologian, and the other the office of Prefect for admitting penitents. These Dignitaries and Canons, although initially appointed, shall be subject to the common law. Furthermore, We grant that these Dignitaries and Canons may be endowed with a suitable benefice, and We allow that even priests who already enjoy another benefice may be granted these positions, even if it is connected with the care of souls. These Canons shall perform divine services on certain days: namely, on the feasts of the Nativity of Our Savior Jesus Christ; on the solemn feasts of Easter, Pentecost, and the Assumption of the Blessed Virgin Mary, to whom the cathedral is dedicated; and finally, on the anniversaries of the election or consecration of the diocesan Bishop, or of the consecration of the cathedral. Moreover, since it is fitting that those men who participate in the Bishop's



Translated by churchlatin.ai, a product of Boyne Archives

council and act as a senate should distinguish themselves with appropriate insignia, We grant to the Canons of the Church of Sorocaba that, within the limits of their diocese and in the sacred rites of their chapter, they may wear a black clerical robe with violet fringes, a violet silk sash, a mozzetta with a red lining (which in the popular language is called "vermelho-cremisi") on the sleeves, a black silk mozzetta with red fringes, and, according to the season, a cape with white fur and violet shoes. As for other offices, duties, rights, and privileges pertaining to collegiate chapters of this kind, the norms of common law shall be religiously observed. Finally, We decree that as soon as the collegiate chapter has been established, the diocesan Consultors, as is evident, shall cease from their duties. All of these things We have established in Our letters, and the execution of them shall be overseen by the venerable Brother Charles Chiarlo.

[*Latin ed. p. 58*]

Acta 58 of the Apostolic See – The aforementioned official commentary, or that which, at the time these decrees are presented, presides over the Apostolic Nunciature in the Brazilian Republic; and to him, we grant all necessary powers to carry out this task, even delegating them to others, provided that they are constituted in ecclesiastical dignity, and we charge them with the duty of recording the completion of this business in the records, of which trustworthy copies shall be transmitted to the Most Holy Congregation of the Consistory as soon as possible. We intend these Letters to be effective now and in the future; so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared utterly null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the nineteenth day of the month of September, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our Pontificate.

CELSUS Cardinal

**COSTANTINI ®**



*Translated by churchlatin.ai, a product of Boyne Archives*

F r.

**AUEODATUS I.**

Card. PIAZZA
S. E. E.
Chancellor of the Most Holy Congregation of the Consistory
a Secretis
Hamletus Tondini
Apostolic Chancery
Bernardus De Felicis, Apostolic Protonotary
Albertus Serafini, Apostolic Protonotary
Loco
£ßPlumbi
In Gane.
Apost, tal), vol. LXXX.IX. n. 51.

[*Latin ed. p. 59*]

Acta Pii PP. XII 59. CHIROGRAPHUS DE ORDINE SUPREMO MILITARI HIEROSOLYMITANO MELITENSI. PIUS PP. XII. In sua non raro gloriosa historia, il Sovrano Militare Ordine di Gerusalemme di Malta s'è trovato, sicut est proprium omnium institutionum humanarum, in gravibus difficultatibus externis et internis. Nostri Praedecessores sunt saepe intervenuti, ut cum manu paterna sustentaretur Institutio, utque expedito superaret puncta aspra sui itinera. Nos ipsi, ex instigatione Ordinis, Chirographo nostro die 10 Decembris 1951, constituimus Tribunale Cardinalium, incumbens determinare naturam qualitatum Ordinis regni et Ordinis religiosi, et solvendi quaestiones conexas; et, postquam idem Tribunale sententias suas pronunciavit, communis erat spes ut Institutio cito incideret in novam phase florentis progressus. Sed, illa quae passus sunt a Ordine ad exiens praesentem statum rerum, difficultates obstitit, propter quas adhuc non potuerunt effecere effectus desideratos. Etiam revisio Constitutionum, quae Ordo habet pro praemissa nova vitae, et cui praeparationem diu exspectat, adhuc in statu studii est. Ad hoc, ut validum impulsum daretis generosis intentionibus quorum solliciti sunt de futuro ipsius Ordinis, ad decisionem venimus ut ad Commissionem aptam, quae formabitur e iisdem Dominis Cardinalibus qui iam constituerunt Tribunale supra mentionatum, et Domino Cardinale Valerio Valeri, ut Praefecto Sacrae Congregationis Religiosorum, incumbatur examen propositorum pro revisione Constitutionum, et studium, determinatio, et applicatio provisionum et instrumentorum aptorum ad favorem revertendi Ordinis ad normalitatem, et ad promovendum in eo novam floritudinem vitae spiritualis. Haec Commissio ergo constituetur e Dominis Cardinalibus



Translated by churchlatin.ai, a product of Boyne Archives

Eugenio Tisserant, Clemente Micara, Giuseppe Pizzardo, Benedetto Aloisi.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary by Masella, Valerio Valeri, and Mcola Canali. The Secretary will be Monsignor Giovanni Battista Scapinelli di Léguigno. We have established and establish all of this, notwithstanding anything to the contrary, even if worthy of special mention. Given from Our Apostolic Palace at the Vatican, on the 1st of February, 1955.

**PIUS PP. XII**

To those who attended the VI National Assembly of the Association of Catholic Legal Experts of Italiae, the Supreme Pontiff addressed these words, treating in the first part of the path that leads a man to guilt and punishment, and in the second, of the state of guilt and punishment.

* Receive, illustrious Lords, Our greeting of welcome. We extend it to your worthy Assembly with the same sentiments of joy and confidence with which We received you last year. The question that we are now examining was brought to Our attention by one of you, the distinguished Professor Carnelutti. It is the function of punishment, to "redeem the guilty through penance"; a question that We would like to formulate as follows: guilt and punishment in their mutual connection. We wish, that is, to broadly outline the path of man from the state of innocence, through the act of guilt, to the state of guilt and punishment (reatus culpae et poenae); and conversely, the return from this state, through repentance and expiation, to the state of liberation from guilt and punishment. We will then be able to see more clearly what is the origin of punishment, what is its essence, what is its function, and what form it must take to lead the guilty to their liberation.

**I - THE QUESTION OF GUILT AND PUNISHMENT**

It is necessary to preface this with two observations. First, the problem of guilt and punishment is a problem of the person, and that in a twofold aspect. The path to guilt begins with the person of the active subject, with his "I." In the sum of acts that proceed from him as a center of action, they are from...

* Given on the 5th of December, 1954.

[*Latin ed. p. 61*]

Acta Pii PP. XII 61: Considerare solamene illa quae fundantur super conscientem et voluntariam determinationem; actus, id est, quae homo poterat facere vel non facere, quae facit quia ipse se ad ea libere dedit. Haec functio centralis ego erga se ipsum – quamquam operans sub influentiis diversa



Translated by churchlatin.ai, a product of Boyne Archives

naturae – est elementum necessarium, si vera culpa et vera poena loqui volumus. Actus culposus semper etiam est positio personae contra personam, sive si objectum immediatum culpae est res, sicut in furto, sive si est persona, sicut in homicidio: praeterea, ego personae, quae se facit culpabilis, dirigitur contra auctoritatem superiorem, et ideo, in conclusione, semper contra auctoritatem Dei. In hoc, Nos, qui genuinum problema culpae et poenae propriamente dictarum habemus in mente, praeterimimus culpam meramente iuridicam et consequentem poenam. Observandum est quod persona et functio personalis delictorum formantes unitatem strictam, quae, sua vice, aspectus diversos praebet. Haec unitas tangit simul campum psychologicum, iuridicum, ethicum et religiosum. Haec aspectus possunt quidem etiam separatim considerari; sed in vera culpa et poena inter se tam connexi sunt, ut solum in suo complexu sit possibile formare iustum conceptum de delictore et de questione culpae et poenae. Igitur, hoc problema non potest etiam unilateraliter tractari, solum sub aspectu iuridico. Via ad culpam ergo haec est: spiritus hominis in sequenti positione invenitur: coram facto vel omissione, quae ei praesentatur sicut simpliciter obligans, sicut absolutum "tu debes," exigentiainconditata quae per determinationem personalem adimplendae est. Ad hanc exigentiaindividuus recusat oboediendum: respuit bonum, adopteat malum. Ad internam resolutionem, cum ipsa non exsistit, sequitur actio externa. Sic, actus culposus perficitur in elemento suo interno et externo. Natura et diversi aspectus actus culposi: Quod ad partem subiectivam culpae pertinet, ad iustum iudicium necesse est non solum factum exterius considerare, sed etiam influxus ex interiori et ex exteriori, qui cooperati sunt in resolutione delictorum, sicut dispositiones innatae vel acquisitae, impulsi vel impedimenta, vestigia educationis, irradationes personarum et rerum inter quas vivit, factores circumstantiarum, et in particular

[*Latin ed. p. 62*]

62 Acta, Apostolicae Sedis - Commentarium Officiale. The intensity of will, whether habitual or current, that which is called "criminal energy," has contributed to the commission of the wrongful act. Considered in its entirety, the wrongful act is a presumptuous disregard for Authority, which commands the maintenance of order, of what is just and good, and which is the source, the guardian, the protector, and the avenger of that very order. And since every human Authority ultimately derives from God, every wrongful act is an opposition against God Himself, against His supreme right, and against His supreme majesty. This religious aspect is inherent and essentially connected with the wrongful act. The community of public right is also the term of this act, insofar as it endangers and violates the order established by the laws. However, not every truly wrongful act, as has been described above, possesses the character of a public offense. Public authority must only concern itself with those wrongful actions that



Translated by churchlatin.ai, a product of Boyne Archives

offend the regular co-existence within the order established by the laws. Hence the rule regarding legal guilt: *Nulla culpa sine lege*. But such a violation, if it is in itself a true wrongful act, is always also a violation of the ethical and religious norm. Consequently, those human laws which are in contradiction with the divine laws cannot form the basis for a true public offense. Connected with the concept of the wrongful act is the concept that its author becomes deserving of punishment (*reatus poenae*). The problem of punishment, therefore, begins in each individual case at the moment when a person becomes guilty. Punishment is the reaction, demanded by right and justice, to the guilt: it is like action and reaction. The order violated by the wrongful act demands reintegration and the restoration of the disturbed equilibrium. It is the proper duty of right and justice to maintain and preserve the harmony between duty, on the one hand, and right, on the other, and to restore it if it has been violated. Punishment does not touch the wrongful act itself, but the author of it, his person, his self, who, with conscious determination, has committed the wrongful act. Likewise, punishment does not come from an abstract legal order, but from the concrete person invested with legitimate authority. Just as the wrongful act, so also punishment, brings person to person. Meaning and purpose of punishment. Therefore, punishment properly so-called can have no other meaning and purpose than that stated above, namely, to bring back into the order of duty the violator of the law, who had departed from it. This order of duty...

[*Latin ed. p. 63*]

Acta Pii Pp. 63 XII is necessarily an expression of the order of being, of the order of truth, and of the good, which alone has the right to exist, in opposition to error and evil, which represent that which ought not to be. Punishment fulfills its office in its own way, inasmuch as it compels the guilty person, because of the act committed, to suffering, that is, to the privation of a good and the imposition of an evil. However, in order for this suffering to be a punishment, it is essential that there be a causal connection with the guilt.

## II. THE STATE OF GUILT AND OF PUNISHMENT.

We add that the guilty person has created, by his act, a state which, in itself, does not cease with the cessation of the fact itself. He remains the one who has consciously and deliberately violated an obligatory norm (reatus culpae), and with this, he incurs the punishment (reatus poenae). This personal state endures, even in his position before the Authority from which he depends, that is, before the human authority of public law, inasmuch as this authority has a part in the corresponding criminal process, and furthermore, and always, before the supreme divine Authority. Thus, a



Translated by churchlatin.ai, a product of Boyne Archives

lasting state of guilt and punishment is formed, which indicates a particular condition of the guilty person before the offended Authority, and of this Authority towards the guilty person.

It has been attempted, starting from the concept that time and space, formally as such, are not simply realities, but instruments and forms of thought, to draw the conclusion that after the cessation of the guilty act and of the punishment itself, one can no longer speak of any persistence of these in reality, in the real order, and therefore of a state of guilt and punishment. If this were the case, one would have to renounce the principle: "Quod factum est, infectum fieri nequit" (What has been done, cannot be undone). Applied to a spiritual act – and such is the guilty act in itself – this principle, it is asserted, is based on a false evaluation and an incorrect use of the concept of "time."

We would exceed the limits of this discourse if we were to treat here the question of space and time. It will suffice to note that space and time are not simply a form of thought, but have a foundation in reality. In any case, the consequence that is sought to be drawn, against the existence of a state of guilt, is not valid. Undoubtedly, the fall of man into sin occurs on this earth in a particular place and at a particular time, but it is not a quality of that place and of that time, and therefore its cessation is not linked with the cessation of a "here" and a "now."

1. Cf. 8. Thom. S. Th. 3 p. q. 69 a 2 obj. 3 et ad 3.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Commentarium Officiale. That which we have explained pertains to the essence of the state of sin and of punishment. However, concerning the superior authority to which the guilty party has denied due subordination and obedience, its indignation and disapproval are directed not only against the act itself, but against the author of the act, against his person, because of his deed. Immediately conjoined with the act of sin, as has already been "mentioned," is not the punishment itself, but the guilt and the punishability of the act itself. Nevertheless, a punishment is not excluded, in which one incurs, by virtue of a law, automatically, at the very moment of the sinful act. In canon law, we know of *poenae latae sententiae ipso facto commissi delicti incurrendam*. In civil law, such a punishment is rare, indeed, in some legal systems it is unknown. Moreover, this automatic incurring of punishment presupposes a true and grave sin. The presuppositions of every penal sentence. As a rule, the punishment is inflicted by the competent authority. This presupposes: a valid penal law; a legitimate person invested with penal authority, and in him, certain knowledge of the act to be punished, both objectively, that is, in the execution of the crime contemplated by the law, and subjectively, that is, with regard to the guilt of the offender, its gravity and extent. This knowledge, necessary for issuing a penal sentence, is perfectly clear and



Translated by churchlatin.ai, a product of Boyne Archives

infallible before the tribunal of God, the supreme Judge, and having indicated it cannot be without interest to the jurist. God was present with man in the internal resolution and in the external execution of the sinful act, penetrating everything fully with His gaze, even to the last details; everything is before Him, now as in the moment of the action. But this knowledge in absolute fullness and in sovereign certainty, in every instant of life and over every human action, is proper only to God. Therefore, it belongs solely to God to make the final judgment concerning the worth of a man and to decide upon his ultimate fate. He pronounces this judgment as He finds the man at the moment when He calls him into eternity. However, an infallible judgment of God also occurs during earthly life, and not only concerning the whole of a person's life, but also concerning every single sinful act and the corresponding punishment; indeed, in not a few cases, He executes it already during the life of the man, despite the ever-ready divine disposition towards remission and forgiveness.

[*Latin ed. p. 65*]

Acta Pii PP. XII 65. The Moral Certainty in Human Judgments. The human judge, who does not possess the omnipresence and omniscience of God, has the duty to form, before issuing a judicial sentence, a moral certainty, that is to say, one which excludes every reasonable and serious doubt concerning the external fact and the internal culpability. Now, however, he does not have an immediate vision of the internal state of the accused, as it was at the moment of the action; indeed, most often he is not able to reconstruct it with complete clarity from the evidence, and sometimes not even from the confession of the guilty party himself. But this lack and impossibility must not be exaggerated, as if it were ordinarily impossible for the human judge to attain a sufficient certainty, and therefore a solid foundation for the sentence. According to the circumstances, the judge will not fail to consult renowned specialists regarding the capacity and responsibility of the alleged offender, and to take into account the results of modern psychological, psychiatric, and characterological sciences. If, despite all these precautions, an important and serious doubt remains, no conscientious judge will proceed to a sentence of condemnation, especially when it involves an irreversible punishment, such as the penalty of death. In the majority of crimes, the external behavior already sufficiently manifests the internal sentiment from which it originated. Therefore, as a rule, one can – and indeed sometimes one must – deduce a substantially accurate conclusion from the external evidence, if one does not wish to render legal actions among men impossible. On the other hand, it must also not be forgotten that no human sentence definitively decides the fate of a man, but only the judgment of God, both for individual acts and for the entire life. Therefore, in all those matters in which human judges fail, the supreme Judge will restore the balance, first immediately after death, in the



Translated by churchlatin.ai, a product of Boyne Archives

final judgment on the entire life of a man, and then, later and more completely, before all, in the final universal judgment. Not as if this absolves the judge from a conscientious and accurate care in the investigation; but it is a great comfort to know that there will be a final adequacy of guilt and punishment, which will leave nothing to be desired for its perfection. He who is charged with the assistance of the accused in pre-trial detention should not fail to keep in mind the weight and suffering that the investigation itself already causes the detainee, even when methods of investigation are not applied that cannot in any way be permitted. These.

[*Latin ed. p. 66*]

Acta Apostolicae Sedis - Commentarium Officiale: Le sofferenze non vengono ordinariamente calcolate nella pena che sarà infine inflitta, e, d'altronde, difficilmente ciò potrebbe essere realizzato. Tuttavia, è necessario che rimanga il consapevole ricordo di esse. Nel campo giuridico esterno, la sentenza del tribunale è decisiva per il pieno stato della colpa e della pena.

Alcune proposte di riforma: Nei vostri ceti, illustri Signori, si è manifestato il desiderio che, per via legislativa, si introduca un certo rallentamento del vincolo che lega il giudice agli articoli del Codice penale, non già quasi nel senso dell'attività del pretore nel diritto romano «adiuvandi, supplendi vel corrigendi iuris civilis gratia», ma nel senso di un più libero apprezzamento dei fatti oggettivi al di fuori delle norme giuridiche generali circoscritte dal potere legislativo; così che anche nel diritto penale si possa applicare una certa «analogia iuris» e il potere discrezionale del giudice esperisca un ampliamento dei limiti finora vigenti. Si crede che, in tal guisa, si avrebbe una notevole semplificazione delle leggi penali e una considerevole diminuzione del numero dei singoli delitti, e si otterrebbe di far meglio comprendere al popolo ciò che lo Stato considera come meritevole di pena e per quali motivi. A tale concetto si può senza dubbio riconoscere un qualche fondamento.

In ogni modo, i fini, per i quali è fatta tale proposta, cioè la semplificazione delle norme di legge; la valorizzazione non solo del stretto diritto formale, ma anche dell'equità e del sano spontaneo giudizio; un maggiore adattamento del diritto penale al sentimento del popolo; questi fini – diciamo – non danno luogo ad obiezioni. La difficoltà dovrebbe sorgere non tanto dal lato teorico, quanto nella forma della sua attuazione, la quale, da una parte, dovrebbe conservare le garanzie del regolamento vigente, e, dall'altra, tener conto dei nuovi bisogni e dei ragionevoli desideri di riforma. Il diritto canonico offre esempi in tal senso, come si rileva nei can. 2220-2223 del C.I.C.

Varietà ed efficacia delle pene: Per ciò che riguarda le varie specie di pene (pene concernenti l'onore [la capacità giuridica], i beni patrimoniali, la libertà personale, il corpo e la vita – le pene corporali non sono comp-



Translated by churchlatin.ai, a product of Boyne Archives

rese nel diritto italiano –), in questa Nostra esposizione Ci restringeremo a considerarle soltanto in quanto in esse si manifestano la natura e lo scopo della pena. Poiché,

[*Latin ed. p. 67*]

Acta Pii PP. XII 67, sed, ut iam diximus, non omnes eiusdem sententiae sunt de sensu et fine poenae, ita ut diversum sit etiam illud quod de diversis poenis sentiant. Usque ad certum gradum, verum esse potest quod poena carceris vel reclusionis, debite applicata, maxime apta sit ad restituendum offenderem ad rectum ordinem et ad vitam in communitate. Sed ex hoc non sequitur quod illa sit unica bona et iusta. Hic pertinet quod ipse diximus in Discurso nostro de iure penali internationali die 3 Octobris 1953, de theoria retributionis. Poena vindictiva a multis, etiamsi non generalmente, repudicatur, quamquam proponitur non ut exclusiva, sed simul cum poenis medicinalibus. Tunc affirmavimus non esse iustum principio et toto repudiare functionem poenae vindictivae. Dummodo homo in terra sit, etiam haec potest et debet ad suam definitivam salutem servire, si ipse non aliter obstat ad efficaciam salutarem ipsius poenae. Haec enim efficacia nullatenus est in oppositione cum functione aequilibrii et restitutionis ordinis turbati, quam iam indicavimus esse essentialem poenae.

2. Exsecutio poenae. Impositio poenae perficitur naturali modo cum exsecutione ipsius poenae, considerata ut efectiva privatio boni vel positiva imposito mali, determinata a legitima Autoritate in reactione ad actum culposum. Est adaptatio non immediate culpae, sed turbationis ordinis iuridici. Actus culposus in persona delictorum aliquid ostendit quod non concordat cum bono communi et cum ordinata convivencia sociali. Hoc elementum a delictore removendum est. Hoc processus removalis comparatur ad intervium medicum in organismo, intervium quod potest esse valde dolorosum, praesertim cum debent percuti non solum symptomata, sed ipsa causa morbi. Bonum delictorum, et fortasse etiam plus communitatis, requirit ut membrum infirmum reddeatur sano. Sed sicut cura infirmorum, ita etiam tractatio poenae, requirit diagnosticon clarum non solum symptomaticum, sed etiam etiologicum, therapiam adaptatam ad malum, cautam prognosticon et propriam profilaxin complementariam.

2. Cf. Discorsi e Radiomessaggi, vol. 15, p. 351, 353. Acta Apost. Sedis, vol. 45, p. 743.

[*Latin ed. p. 68*]

Acts 68 of the Apostolic See - Official Commentary: The reactions of the condemned... The path that the guilty party must take is indicated by the objective meaning and purpose of the punishment, as well as by the intention, which is usually in accordance, of the punishing authority. It is the path of understanding the wrongdoing that caused the punishment;



Translated by churchlatin.ai, a product of Boyne Archives

the path of aversion and repudiation of the act itself; the path of repentance, expiation, and purification, and of a firm purpose for the future; this is the path that the condemned must take. However, the question is which path he will actually take. With a view to this question, it may be useful to consider the suffering caused by the punishment according to the different aspects it presents: the psychological, the legal, the moral, and the religious, although these various aspects are normally united in a single whole. ...in the psychological aspect... Psychologically, nature spontaneously reacts against the concrete evil of the punishment, all the more vehemently, the deeper the suffering that affects the nature of man in general, or the individual temperament of the person. To this is added, also spontaneously, the focusing and fixing of the guilty party's attention on the guilty act, which is the cause of the punishment, and whose connection is vivid in his mind, or which, in any case, now comes to the forefront of his consciousness. After these more or less involuntary attitudes, the conscious and willed reaction of the self appears, the center and source of all personal functions. This higher reaction can be a willing and positive acceptance, as is manifested in the words of the good thief on the Cross: "We receive what we deserve for our actions." It can also be a passive resignation; or, on the other hand, a profound exacerbation, a complete inner collapse; but also a proud hardening, which sometimes reaches the point of hardening in evil; or finally, an almost savage, impotent internal and external revolt. This psychological reaction takes different forms, whether it is a lasting punishment, or, on the contrary, a punishment limited in time to a moment, while in depth and intensity it surpasses every measure of time, as is the case with the death penalty. 3 3 Luke 23, 41.

[*Latin ed. p. 69*]

Acta Pii PP. XII G'J ...within the legal framework... Legally, the execution of a sentence signifies the actual and valid action of the superior and more powerful authority of the legal community (or, more precisely, of those who hold authority within it) upon the violator of the law, who, through obstinate and law-defying will, has culpably transgressed the established legal order, and is now compelled to submit to the prescriptions of that very order, — for the greater good of the community and of the offender himself. Thus, the concept and necessity of penal law become clearly apparent. On the other hand, justice demands that in the execution of the provisions of penal law, every aggravation of the penalties prescribed in the sentence, every arbitrariness and every harshness, every vexation and every provocation, be avoided. The superior Authority has the duty to oversee the execution of the sentence and to give it the *forma* corresponding to its purpose, not in rigid adherence to its individual prescriptions and paragraphs, but in possible adaptation to the person subject to the sentence itself. Already, the seriousness and decorum of penal power and its exercise naturally sug-



Translated by churchlatin.ai, a product of Boyne Archives

gest to the public Authority that its principal duty lies in contact with the person of the offender. It must then judge, according to the particular circumstances, whether the duties of that office can be fully fulfilled through its own organs. Most often, if not always, a part of this must be entrusted to others, especially the true and proper care of souls. It has been proposed by some that it would be appropriate to found a religious Congregation or a secular Institute, to which the psychological assistance of prisoners would be entrusted to the greatest extent possible. Without doubt, for a long time, good religious women have brought a ray of sunshine and the benefits of Christian charity to women's penal institutions; and this is for Us a most welcome opportunity to offer them a word of recognition and gratitude. However, that proposal seems to Us worthy of every consideration, and indeed, We express the hope not only that such a foundation, no less than the religious and ecclesiastical bodies already active in those institutions, will allow the energies that spring from Christian faith to operate, but also that all the certain results derived from psychological, psychiatric, pedagogical, and sociological investigations and experiences will be used for the benefit of the prisoners. This, of course, presupposes in those called upon to apply them, a full professional training.

[*Latin ed. p. 70*]

No one, who is in any way familiar with the reality of the execution of punishments, will harbor utopian hopes of significant successes. External influence must be met with the good will of the condemned, but this cannot be obtained by force. May Divine Providence awaken and direct it with its grace! ... in the moral aspect ... The ethical aspect of the execution of punishment and the suffering it brings is related to the purposes and principles that must determine the dispositions of the will of the condemned. To suffer in this earthly life almost means to turn the spirit from the outside to the inside; it is a path that leads away from the surface and into the depths. Thus considered, suffering is of great moral value to man. Its willing acceptance, assuming a right intention, is a precious work. "And patience hath a perfect work," writes the Apostle St. James. This also applies to suffering caused by punishment. It can be a step forward in inner life. According to its own nature, it is a reparation and a restoration—through the person and in the person of the guilty, and by this desired—of the social order culpably violated. The essence of returning to good consists precisely not in the willing acceptance of suffering, but in turning away from sin. Suffering itself can lead to this, and conversion from sin can, in turn, confer a higher moral value upon it, and facilitate and elevate its ethical effectiveness. Thus, suffering can rise to moral heroism, to heroic patience and expiation. However, in the realm of moral reaction, there are also contrary manifestations. Often, the ethical value of punishment is not even recognized; often, it is consciously and deliberately rejected. The guilty party does not want to



Translated by churchlatin.ai, a product of Boyne Archives

acknowledge or admit any guilt; he does not want in any way to submit and conform to good; he does not want any atonement or penance for his personal sins. 4 ... in the religious element And now a brief word about the religious aspect of suffering caused by punishment. Every moral fault of man, even if materially committed...

[*Latin ed. p. 71*]

The *Acta Sanctorum* for December 7th states that an act considered lawful within the bounds of legitimate human laws, and now punished by men according to positive human law, is nonetheless always also a sin before God, and thereby attracts upon oneself a divine judgment. It is not in the interest of public authority to simply disregard this. Holy Scripture teaches that human authority, within its sphere of competence, is nothing other than the executor of divine justice in the carrying out of punishment. "For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil." This religious element of the execution of punishment finds its expression and its fulfillment in the person of the guilty one, inasmuch as he humbles himself under the hand of God who punishes through men; he therefore accepts suffering from God, and offers it to God as a partial payment of the debt he owes to Him. A punishment so endured becomes for the guilty one on this earth a source of internal purification, of complete conversion, of strengthening for the future, and of protection against any relapse. Such suffering, endured with faith, repentance, and love, is sanctified by the sufferings of Christ and accompanied by His grace. This religious and sacred sense of suffering caused by punishment is revealed to us in the words of the good thief to his companion on the cross: "For the things which we have spoken, we receive the fitting." "And Jesus said to him." And in the prayer to the dying Redeemer: "Lord, remember me, when thou comest into thy kingdom." This prayer, weighed in the balance of God, brought to the penitent sinner the assurance of the Lord: "Truly I say unto thee, this day shalt thou be with me in paradise." Almost the first plenary indulgence, granted by Christ Himself. May all those who have fallen under the blows of human justice suffer the punishment inflicted upon them not through mere coercion, not without God and without Christ, not in rebellion against God, and not spiritually broken in their pain; but may through it, the way be opened for them that leads to holiness!

[*Latin ed. p. 72*]

Acta 72 Apostolicae Sedis - Official Commentary II. The Supreme Pontiff, addressing those who attended the VI National Congress of the Association of Catholic Legal Experts of Italy, spoke these words, acting in the third and final part concerning liberation from the state of sin and punishment.



*Translated by churchlatin.ai, a product of Boyne Archives*

III - LIBERATION FROM THE STATE OF SIN AND PUNISHMENT. Now, it remains to speak of the final part of the path that we wished to show you, namely, the return from the state of sin and punishment to that of liberation. Liberation from sin and liberation from punishment are not necessarily identical, neither in concept nor in reality. Setting aside the fact that before God, the remission of eternal punishment is always joined with the remission of mortal sin, it is possible to have an extinction of sin without a corresponding extinction of punishment. Conversely, the punishment may have been expiated, without the sin itself ceasing to exist within the heart of the guilty person. Now, the return to the legal and ethical order consists essentially in liberation from sin, and not from punishment. 1. - Liberation from Sin. In the exposition of the first part of that path, we showed what is the internal and external character of the sinful act, that is, in relation to the author himself, as in his relationships with the superior authority, and ultimately, always with that of God Himself, whose majesty, justice, and holiness are neglected and offended in every sinful act. What does liberation from sin consist of? Liberation from sin must therefore restore the relationships disturbed by the sinful act. If it concerns a simple material debt, that is, pertaining to purely material obligations, it can be fully extinguished with the simple fulfillment of the obligation due, without any personal contact with the other party being necessary. However, if it is a question of a personal offense (whether alone or also joined with a material debt), then the offender is obligated towards the person of the creditor by a strict obligation, from which he must be released. And since, as we have already said, this obligation has a psychological, legal, moral, and religious aspect, so too must its liberation. * Given on the 5th day of the month of February, pages previous. a. 15)55.

[*Latin ed. p. 73*]

Acta Pii PP. XII 73. The fault, however, in its interior aspect, involves in the guilty person both a servitude and a chaining of oneself to the object to which one has given oneself in the commission of the guilty act, that is to say, in essence, to a pseudo-self, of which the tendencies, impulses, and aims constitute in man a caricature of the genuine self, willed by the Creator and by nature only for the true and the good, and which contradicts those norms of the right path, according to which man, made in the image of God, must act and be formed. From this servitude, a liberation must also be effected, psychologically, legally, morally, and religiously. In human law, one can speak of a certain liberation from the fault, when the public authority no longer proceeds against the guilty act; thus, for example, even without regard to the present internal dispositions of the guilty person, either through a positive remission of the fault by the authority, or because the term fixed by the law has expired, within which the authority itself, under certain conditions, intends to bring before its tribunal and judge the



Translated by churchlatin.ai, a product of Boyne Archives

violation of the law that has occurred. However, this does not constitute an interior conversion, a *usrávoia* (a change of sentiment), a liberation of the self from its intimate servitude, from its will for evil and illegality. Now, it is upon this liberation from fault in the proper sense, upon this *usrávoia*, that we wish to draw attention. ... psychologically. Psychologically considered, liberation from fault is the abandonment and retraction of the perverse will freely and consciously placed by the self in the guilty act, and the renewed purpose of willing the right and the good. This change of will presupposes a return to oneself, and therefore an understanding of evil and culpability in the already taken resolution against the good recognized as obligatory. To this understanding is joined the reprobation of the evil deed, the repentance as a willed sorrow, a willed sadness of the soul for the evil committed, because it is evil, contrary to the norms, and, in conclusion, contrary to God. In this intimate *Kadaqoiç* (a term of Greek origin, possibly referring to a state of inner turmoil or struggle), the distancing from the false good to which man had turned with the guilty act is also accomplished and contained. The guilty person returns to submitting to the order of the just and the right, in obedience to his author and guardian, against whom he had rebelled. This leads psychologically to the final step. Since the guilty act—as was already said—is not an offense of an abstract norm of law, but in essence a position against the person of the obligating or prohibiting authority, the completed conversion necessarily leads to...

[*Latin ed. p. 74*]

Acta 74 Apostolicae Sedis - The official commentary indicates that, in one form or another, there must be a psychological disposition towards the offended authority, accompanied by an explicit or implicit acknowledgment of guilt, and an inward plea for remission and forgiveness. Holy Scripture itself provides concise and classic examples of such repentance: as the words of the publican in the temple, "Deus propitius esto mihi peccatori" – "O God, have mercy on me, a sinner," or those of the prodigal son, "I will arise and will go to my father and say to him." Nevertheless, considered purely from a psychological perspective, the perverse will expressed in the guilty act may end in another form, without leading to a liberation from guilt. The offender no longer thinks about his act, nor has he retracted it; he has simply ceased to weigh on his conscience. However, it must be stated very clearly that such a psychological process does not constitute a liberation from guilt, just as falling asleep in the evening does not procure, nor does it signify, the removal, let alone the suppression, of the evil committed during the day. Today, perhaps, some will say that the guilt has been submerged in the subconscious or the unconscious. But it is still there. Nor would a better result be achieved by attempting to suppress the psychological awareness of guilt through autosuggestion or external suggestion, or through clinical psychotherapy or psychoanalysis.



Translated by churchlatin.ai, a product of Boyne Archives

A truly and freely guilty will cannot be psychologically corrected or suppressed by instilling the persuasion that it was never present. We have indicated the deplorable consequences of such a treatment of the question of guilt in the address delivered to the participants in the V International Congress of Psychotherapy and Clinical Psychology on April 15, 1953. One final observation must be added regarding the psychological liberation from guilt. A single, fully conscious and free act can contain all the psychological elements of true conversion; but its depth, firmness, and extent may present deficiencies, if not essential ones, at least considerable ones. A profound, extensive, and lasting liberation from guilt is often a long process, which only gradually matures, especially if the guilty act has been the fruit of a habitual disposition of the will. The psychology of recidivism offers more than sufficient material of evidence on this matter, and those who uphold the purifying, educational, and fortifying function of a rather lengthy imprisonment find in these experiences a confirmation of their theory.

[*Latin ed. p. 75*]

Acta Pii Pp. XII 75 ... legally ... The legal remission of guilt, unlike psychological conversion which primarily takes place within the interior of the will of the offender, essentially addresses the higher authority, whose requirements for the observance of established norms were neglected and violated. Private violations of the law, if they occurred in good faith or do not prejudice the common good, are resolved privately between the parties or through civil action, and do not ordinarily constitute the subject of criminal law. In the analysis of the culpable act, we already stated that it constitutes a withdrawal and denial of due subordination, due service, due dedication, due respect, and due homage; that objectively, it is an offense to the dignity and majesty of the law, or rather, of its author, protector, judge, and avenger. The demands of justice, and therefore the legal remission of guilt, require that as much be given to service, subordination, dedication, homage, and honor towards the authority, as was denied to it through the crime. This satisfaction can be freely given; it can also, through the suffering of the imposed penalty, be forced to a certain degree; it can be both forced and free. The current law of the states does not give much importance to free reparation. It is content to bend the will of the offender through the suffering of the penalty, under the strong will of public authority, and thus to re-educate him to work, to social relations, and to righteous action. That this method of proceeding may, through inherent psychological laws, lead to an internal correction, and thus to an intimate liberation from guilt, is not something to be denied. However, whether this must happen, or regularly does happen, still needs to be demonstrated. In any case, the failure to consider, as a principle, the will of the offender to provide satisfaction in that which sound legal sense and violated justice require, is a deficiency



Translated by churchlatin.ai, a product of Boyne Archives

and a gap, which the interest of doctrine and fidelity to the fundamental principles of criminal law urgently urges to be filled. However, the legal remission of guilt includes not only the will to perform the due action, but also the fact of the action itself. Here, science and concrete life are confronted with the often difficult question: what must happen in the case of moral or physical inability to perform such an action? One must resort to a...

[*Latin ed. p. 76*]

Acta Apostolicae Sedis - Official Commentary: Should some compensation or substitute be provided, or should the demands of the violated right be left without redress? It has already been mentioned that, while a man is indeed capable, through a culpable act committed with full responsibility, of offending or destroying certain goods and legal obligations, he is often, after the act has been committed, no longer in a position to provide adequate restitution; this is the case in instances of murder, loss of sight, mutilation, complete sexual assault, adultery, the definitive destruction of reputation, the instigation of an unjust war, the betrayal of important and vital state secrets, certain forms of lese majesty, and other similar crimes. The method of retaliation would cause the guilty party a harm proportionate to his offense; however, with that alone, no redress would be given to the one who has been immediately harmed in his right, nor would his loss be restored. But, setting aside the fact that there is not always such an impossibility of adequate compensation, it should be noted that the judgment on the guilt concerns not so much the good damaged of the other party, but primarily the person of the guilty party and his wicked will exercised to his own advantage. In opposition to this is the action performed by the guilty party at his own expense, from his being, having, and power, for the benefit of another, that is, in every case of the violated right, namely, of the superior authority. Thus, the active performance, which includes the internal conversion of the will, is for the guilty party, who provides the satisfaction to which he is bound at his own expense, the second of the two aforementioned constitutive elements of liberation from guilt. Otherwise, it must be said of the purely passive performance, when the guilty party is forcibly subjected to the suffering that it entails. This purely passive satisfaction, which lacks any free and repentant will, is devoid of the essential element of liberation from guilt. Therefore, the guilty party remains guilty. We have repeatedly noted that every true culpable act in matters of grave importance is, in the final analysis, a sin before God, who has an absolute, because divine, right to obedience and submission, to service and praise, and who, as author, guardian, judge, and vindicator of the legal order, makes his demands known to the guilty party with that unconditional absoluteness that is proper to the intimate manifestations of conscience. In the culpable resolution of the self, the man neglects God, who thus reveals



Translated by churchlatin.ai, a product of Boyne Archives

himself, he sets aside the infinite good, the absolute majesty, and in this way places himself, by his actions, above God. But if the repentant man now returns to being subject to the majesty of God, if he, in conscious and full dedication of his self to the supreme infinite good, detaches himself from his culpable act even in its innermost root, in order to be free again in good and in his God, he nevertheless finds himself in the impossibility of repairing with his own.

[*Latin ed. p. 77*]

Acta Pii PP. XII, 11: [The Pope] proportionately applies [punishment] according to what was committed by his act before God. He offended and neglected an absolutely infinite good, an absolutely unlimited right, an absolute majesty. The gravity of his fault involves this absolute infinity, while everything that man can offer or accomplish is essentially, intensively, and extensively finite, and even in a reparation lasting until the end of the ages, he will never, at any time, reach equality—so much so—between the demand of God and the finite offering of man; He has accepted as a recompense the offering and the recompense of man. God has filled this abyss; He has placed an infinite price in the hands of finite man; He has accepted as a recompense for the guilty man the redemption accomplished by Christ, which is abundant because of its derivation from the hypostatic union, because it is of infinite value in submission, honor, and glorification, and which, as long as the ages last, remits to the penitent man his sin before God for the merits of Jesus Christ Himself.

Nor should it be said that these theological and religious considerations lie outside the scope and interest of science and legal practice. Undoubtedly, a clear distinction of competencies is advantageous to life itself and to true science; but in this self-limitation, one must not go so far as to ignore or explicitly deny inseparable connections, which, by intrinsic necessity, manifest themselves in every part. In every true fault—whatever material field it was committed in—there is now inherent a relationship with the ultimate instance of every right and every order. It is a characteristic or prerogative of the world of law that there be nothing in it that, in its fundamental structure, was created without this supreme instance, or that, in its analysis to the very last, can be made intelligible without this transcendent relationship. In this, there is no lowering, but rather an elevation of law and legal science, for which total secularization is not an enrichment, but a impoverishment. The ancient Romans, despite the difference in concepts, united *ius* and *fas*, and did not conceive of them without a relationship with the divinity. If, moreover, modern depth psychology is correct, there is in the innate dynamics of the subconscious and the unconscious a tendency that pushes towards the Transcendent and that draws the being of the soul towards God. The analysis of becoming guilty and of freeing oneself from guilt reveals the same tendency towards the Transcendent; it



Translated by churchlatin.ai, a product of Boyne Archives

brings into play considerations and concerns that the science and practice of criminal law do not have to—

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - A commentary, officially prepared, but concerning matters of which those involved should possess a sufficient understanding, so that others may render them useful for the execution of the sentence and apply them to the benefit of the guilty party. ... Morally, the moral liberation from guilt essentially coincides with what we have already said regarding psychological and legal liberation. It is the repudiation and withdrawal of the actual contempt and violation of the moral order committed by the guilty act; it is the conscious and free return of the repentant offender to submission and conformity with the ethical order and its obligatory requirements. These positive acts include the effort and offering of the guilty party to satisfy the just demands of the violated ethical order, or rather, of its Author, Lord, guardian, and avenger, and it manifests the conscious will and resolution to remain faithful in the future to the precepts of good. In its essential aspects, therefore, it consists of that inner disposition which, in the documents presented by you, is indicated as the purpose and fruit of the proper fulfillment of the punishment, although here it is considered and circumscribed from a somewhat different perspective. Religiously, finally, by religious liberation from guilt is meant the liberation from that intimate guilt which burdens and binds the person of the offender before God, that is, before the supreme and ultimate instance of every right and every moral obligation, which, with its infinitude, covers and protects its will and its law, issued either directly by Him, or mediately by a legitimate human authority within its competence. As to how a man can free himself or be freed from such an offense against God, this has already been sufficiently explained in the second section concerning the legal aspect. But if the offender is not shown this ultimate religious liberation, or at least the way to it is not shown to him, even if only through a long and severe punishment, then to the "man" who is guilty and punished, little, if anything, is offered, even though we speak of psychological healing, re-education, social formation of the person, emancipation from errors and from slavery to himself. Undoubtedly, these expressions designate something good and important; but even so, the man remains in his guilt before the supreme instance, from which his ultimate destiny depends. This instance may wait, and often waits a long time, but in the end, it delivers...

[*Latin ed. p. 79*]

Acta Pii PP. XII 79: The guilty party is bound to the fault from which he does not wish to desist, and to its consequences. It is most grievous for a man of whom it must be said: "The Son of man indeed goeth, as it is written of him. But woe to that man by whom the Son of man shall be betrayed. It



*Translated by churchlatin.ai, a product of Boyne Archives*

were better for him, if that man had not been born." Therefore, if anyone or anything can contribute to averting such evil, even if it involves criminal law or the execution of a just punishment, nothing should be omitted. Especially since God, during this life, is always ready for reconciliation. He urges the man to internally distance himself from his sinful act; He offers him the opportunity to welcome him back into His friendship and love. May human criminal law, in its judgments and their execution, not forget the man in the guilty party, and may it not fail to help and comfort him in returning to God!

5. The liberation from punishment. The return from the state of sin and punishment necessarily includes liberation not only from the sin, but also from the punishment; only in this primacy is that almost "restoration to the original state" achieved, namely the state of innocence, and therefore of no punishment. The eternal punishment in divine law. Recent facts and assertions suggest to us a brief statement here. Not every punishment incurred carries within itself its remission. Revelation and the Magisterium of the Church firmly establish that, after the end of earthly life, those burdened by grave sin will undergo a judgment and execution of punishment from the Supreme Lord, from which there is no liberation or forgiveness. God could also, in the afterlife, remit such a punishment; everything depends on His free will; but He has never granted it, nor will He ever grant it. Whether this fact can certainly be demonstrated by natural reason alone – some assert it, others doubt it – is not the subject of discussion here. But both sides present in their arguments, based on reason, considerations which indicate that such a disposition of God is not contrary to any of His attributes, not to His justice, not to His wisdom, not to His mercy, not to His goodness; they also show how it is not in opposition even to human nature given by the same Creator, to its absolute metaphysical purpose directed towards God, to the impulse of human will towards God, to the physical freedom of the…

[*Latin ed. p. 80*]

Acta 80 Apostolicae Sedis - Commentarium Officiale, desiring to establish and permanently root itself in human nature. All these considerations perhaps leave in the mind of man, when he judges relying solely on his own reason, a final question, not concerning the possibility, but rather the reality of such an inflexible judgment of the supreme Judge. Therefore, it should not cause too much wonder if a theologian of great renown could write at the beginning of the 17th century: "Four are the mysteries of our most holy faith which are most difficult for the human mind to believe: the mystery of the Trinity, the Incarnation, the Eucharist, and the eternity of punishments." But, despite all this, the fact of the immutability and eternity of that judgment of reprobation and its fulfillment is beyond any discussion. The disputes to which a book recently published has given rise often demonstrate a serious lack of knowledge of Catholic doctrine and



Translated by churchlatin.ai, a product of Boyne Archives

proceed from false or falsely understood premises. In the present case, the supreme Legislator, in the exercise of His supreme and absolute power, has established the never-ceasing validity of His judgment and its execution. Therefore, this unlimited duration is a valid law.

6 7 Yarie forms of the cessation of punishment in human law.

But now let us return to the realm of human law, which is the main subject of this discourse. As we have already noted, liberation from guilt and liberation from punishment do not always coincide; guilt may end and punishment continue, and conversely, guilt may remain and punishment end. The forms of the cessation of punishment are diverse. It is clear first of all that such cessation occurs automatically at the moment when the imposed punishment has been served, that is, when, being limited to a specific time, that time has elapsed, or when its continuation (sometimes even its execution) was linked to a resolutive or suspensive condition, and this has been sufficiently fulfilled.

The remission of the punishment.

Another form is that of the remission of the punishment, through an act of the competent superior authority. This is the form of grace, of pardon, or of amnesty, which in the religious sphere has some analogy in the "indulgence." The faculty to issue such acts of clemency does not...

Lessius, Giovanni De perfectionibus Papini, Il moribusque diavolo, Edit. divinis, Vallecchi, 1. XIII 1954, cap. XXV.

[*Latin ed. p. 81*]

The Acts of Pope Pius XI, volume 1, page 81, states that it pertains to the judge who has issued the sentence of condemnation to apply the penalty established by law to the specific case. This authority belongs to the court that judges and punishes in its own name and by virtue of its own right. Therefore, the right to remit the penalty ordinarily belongs to the supreme authority within the state, which may exercise it through a general decree or one concerning a specific case. However, certain favors or mitigations in the execution of the penalty, which do not alter the substance of the penalty itself, but are granted to the offender for his good conduct or for other reasons, are not included under the name of remission or pardon. Furthermore, the remission of the penalty in the proper sense applies both to "medicinal" penalties and to "retributive" penalties, where these are permitted. The final stage of a man's journey through sin and punishment leads him back to the problem, already mentioned several times, of the ultimate purpose of punishment, especially the meaning, or, according to others, the meaninglessness, of a purely retributive penalty.

Medicinal and Retributive Penalties. In our discourse of October 3, 1953, at the VI International Congress of Criminal Law, and also on this occasion, we noted that many, perhaps the majority, of civil jurists reject the



Translated by churchlatin.ai, a product of Boyne Archives

concept of retributive punishment; we added, however, that the considerations and arguments put forward in support of this view may perhaps be given more importance and weight than they actually possess. We also pointed out that the Church, in theory and in practice, has maintained the distinction between medicinal and retributive penalties, and that this is more in accordance with what the sources of revelation and traditional doctrine teach concerning the coercive power of legitimate human authority. This assertion is not adequately refuted by observing that the aforementioned sources contain only thoughts corresponding to the historical circumstances and the culture of the time, and that therefore, they cannot be attributed a general and enduring value. For the words of the sources and the living Magisterium do not refer to the concrete content of individual legal prescriptions or rules of action, but to the very essential foundation of penal power and its inherent purpose. This purpose is so little determined by the conditions of... (pages follow). Cf. especially Rom. 1:3, 4. ACTA, vol. XXII, no. 2, February 25, 1955, p. 352.

[*Latin ed. p. 82*]

Acta 82 Apostolicae Sedis - An Official Commentary on matters of time and culture, as well as on the nature of man and human society as willed by nature itself. — But, whatever the attitude of positive human law on this matter, for our present purpose it suffices to make clear that, in a total or partial remission of punishment, even punitive punishments (no less than medicinal ones) can, or even should, be taken into consideration. ... External Element In the application of pardon, arbitrariness cannot be allowed. The good of the offender, no less than that of the legal community whose law he has culpably violated, must serve as the norm, and, above both, the respect and excellence of the established order according to what is good and right. This norm requires, among other things, that, as in general in the relationships between men, so also in the application of penal power, not only strict law and justice, but also equity, goodness, and mercy must be taken into account. Otherwise, there is a danger of transforming "summum ius" into "summa iniuria." Precisely this reflection inclines one to believe that, in medicinal punishments as well as, within certain limits, in punitive punishments, a remission of punishment should be considered whenever there is moral certainty that the inherent purpose of the punishment has been achieved, namely, the true internal conversion of the condemned and a serious guarantee of its permanence. The provisions of canon law in this matter could serve as a model. They require, on the one hand, proof of a change of sentiment in the offender, and, on the other hand, they do not allow pardon to intervene automatically, but make it dependent on a positive legal act of the authority authorized to do so. In the document presented by you, it is stated that civil penal law in this regard makes a new development and a more flexible adaptation to the just needs of today



Translated by churchlatin.ai, a product of Boyne Archives

desirable. The proposal may be good, although the conditions in civil penal law present themselves in various aspects differently from canon penal law. In any case, the implementation of a reform seems to require new theoretical clarifications and well-founded practical experiences. Cfr. can. 2248, §§ 1 and 2 and can. 2242 § 3 of the CIC.

[*Latin ed. p. 83*]

Acia PU Pp. XII... and the interior element of liberation from punishment. Alongside the legal and technical aspect of liberation from punishment, the aforementioned document also mentions another, entirely different but real influence that acts upon the offender, and which, being a deeper, more intimate liberation from punishment, cannot be passed over in silence. Naturally, it is less pleasing to professional jurists in their professional capacity, although it is acceptable to them as "men" and "Christians"; it indicates an essential deepening, or, if one prefers, a sublimation and "Christianization" of the entire problem of the execution of punishments. Example of innocent convicts. Punishment, by its very nature, is a harm imposed upon man against his will; it therefore carries with it a spontaneous attitude of defense on the part of the inner man. He feels deprived of his free disposition over himself and subjected to an alien will. Not infrequently, similar evils, but from other sources, strike the man, or he chooses to endure them himself. As soon as the spontaneous opposition to suffering is abandoned, its oppressive and humiliating aspect vanishes, or at least remains essentially diminished, even though the sensory and painful element remains, as we had occasion to observe in the second part of this exposition. Under such oppression and suffering are found today many and many, although innocent; they suffer physically and morally in prisons, in penitentiaries, in concentration camps, in places of forced labor, in mines, in quarries, where political passions or the arbitrary power of totalitarian regimes have relegated them; they suffer all the miseries and all the pains—often even more—that can be imposed according to law and justice upon true culprits. Those who, without fault, endure so much evil, do not, of course, escape the external pressure of force, but they can, internally, rise above everything, supported perhaps already by naturally good moral reasons, but more easily and effectively by religious considerations, by the certainty that they always and everywhere depend on divine Providence, which does not allow anything or anyone to be taken from its hand, and which, beyond the brief time of each man's earthly life, disposes of an eternity and an omnipotence to repair all that has been unjustly suffered, to restore balance to everything that has been disturbed, to break and punish every human tyranny. For the Christian, moreover, the Lord is always present, who in



Translated by churchlatin.ai, a product of Boyne Archives

His Passion experienced...

[*Latin ed. p. 84*]

Acta 84 Apostolicae Sedis - Commentarium Officiale. He tasted the full depth of human suffering and savored its bitterness, and in obedience to the Father, out of love for Him and in loving compassion for men, He voluntarily took upon Himself pains, dishonor, the cross, and death. Fortified by the example of the God-Man, many of these innocent ones find in their suffering freedom and inner peace, accomplishing an intimate liberation from pain, even amidst the constant external affliction, through the path of faith, love, and grace. A loving work of assistance for the condemned and guilty. Now, the same goal can be achieved by the same path even by those who suffer through their own fault and feel themselves slaves to punishment. We wish to recall what we have already stated concerning the spiritual condition of the condemned, when speaking of the execution of punishment; it is necessary here to consider how one can and must come to his aid in order to achieve an intimate overcoming and, therefore, an inner liberation from the evil of punishment. Through faith, through love, through grace, it is possible to give to his spirit clarity and light, to his soul comfort and warmth, to his weakness strength and support. Without a doubt, the guilty one himself could mature and bring about such an elevation within himself; however, abandoned to themselves, few will be able to achieve it. They need to receive from others counsel, help, compassion, encouragement, and comfort. But whoever undertakes this work must draw from his own conviction and from his inner riches what he wishes to communicate to the guilty one; otherwise, his words will remain "If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (1 Corinthians 13:1). We have read with profound emotion what one of you, the distinguished Professor Francesco Carnelutti, has written about the words that the Lord will pronounce at the end of the ages: "I was in prison and you came to visit me... Whatever you did for one of the least of my brothers, you did for me" (Matthew 25:35-36). What is proposed here as an ideal of self-giving for the spiritual salvation and purification of the prisoner, goes beyond the new commandment of the Redeemer, "Love one another" (John 13:34-35), which was to be the badge by which His disciples would be recognized; it is indeed a matter of approaching the guilty one so as to see, honor, and love the Lord in him, and indeed of assimilating oneself so much to Him as to place oneself spiritually in the place of the man in the uniform of a prisoner and in the cell of his.

[*Latin ed. p. 85*]

Acta Pii PP. XII 85: In carcere, sicut Dominus ipse de se dixit: "Erat ego in carceribus, et venistis ad me" (Matth. 25, 36). Haec omnia, hoc lumen et



Translated by churchlatin.ai, a product of Boyne Archives

haec benignitas Christi, possunt praebere delicto praebere sustentationem et auxilium ad exiens ab infelici servitute poenae, et ad recuperandam libertatem et pacem internam.

15. Contributus communitatis ad liberationem. Praeterea, verba Domini non solum obstringunt eos qui curam immediate delicti praebent, sed etiam totam communitatem cui ille est et manet membrum. Haec debet se parare ad amplexandum amore illum qui a carcere liberatur; amore non caeco, sed perspicacissimo, simul sincero, auxiliario, discreto, et tali ut ei sit possibile readaptationem ad vitam socialem, et ut se iterum libero sentiat a culpa et poena. Exigentes huius dispositionis non fundantur super utopiam negationis realitatis; sicut enim notatum est, non omnes delicti parati sunt et inclini ad sustinendum et ad sustinendum processum purificationis requiritum; et fortasse percentum istorum damnatorum non est parvo; sed verum est quod multi alii possunt et adiuti sunt ad consequendum totam liberationem internam, et pro illis praesertim, nullus conatus christianus umquam erit nec nimis superflus nec nimis arduus. Possint considerationes Nostrae, cum abundantia cogitationis christianae, illuminare sensum verum, moraliter et religiositer purificatum poenae, et cum effusionibus caritatis, viam aperire delicti quae eum ducat ad desideratam liberationem a culpa et poena. His sententiis, invocamus a Deo super vos, illustres Domini, et super operum vestrum altum et benemeritum, gratias caelestes optimas et abundantissimas, et de corde impartimus vobis Benedictionem Apostolicam paternam Nostram. ”MATTH. 25, 36.”

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Official Commentary III, given by the Supreme Pontiff, His Holiness Pope John Baptist Montini, Archbishop of Mediolanensi, concerning the canonical possession of the Archdiocese, and granted to the Christian faithful of that Metropolitan Church. The part that Divine Providence has willed for Us in appointing a new Pastor to the Archdiocese of Milan, may be filled today with the hope that We express for him who is going, and for the Catholic populations of Lombardy, who joyfully receive him. We invoke from God, under the auspices of the great Father of the Ambrosian Church, the spirit of his admirable predecessor, Charles Borromeo. Just as Saint Charles was given to the Lombard metropolis by a Pope who had him as a precious collaborator in the governance of the Church, so may the new Pastor, who brings practical knowledge and unwavering love for the Church, give to the flock the form, ever ancient and ever new, that the Shepherd of shepherds, and the souls with Him, expect from his actions and his life. May he be the glory of his children; may the children be his crown. To the children, We say: In him, who comes to you blessed in the name of the Lord, you have the pledge of Our affection and Our care for you. As a faithful depositary, in his



Translated by churchlatin.ai, a product of Boyne Archives

Archdiocese, of sound doctrine, and aware, through long experience, of the paths marked today for the great Christian family in the new society and in that better world that We desire with all the fibers of Our soul, you must look upon his pastoral work with perfect unity of spirit and heart, and, following his guidance with humble and wise docility, assist him in the growth of the Kingdom of God in your souls and in your institutions. This is what faith demands of you, which is the very life of the Christian. Under this condition, the grace of God, which assists the Pastor, will sanctify the flock, saving it from the ruins of pride and from false prophets. The Ambrosian Church will continue in peace in its glorious traditions of apostolic and missionary zeal, and in its vitality in the works of generous undertakings in every field of action. And the common Father will be able to boast of you, as Saint Paul of the Thessalonians: "Having an eye to you before God and our Father, we give thanks for your faith, for the love of all the saints for your brothers, and for the certainty of hope in our Lord Jesus Christ." 1

[*Latin ed. p. 87*]

Acta Pii PP. XII 87. Cum his votis et his sentibus, nobis est grata Nostra Apostolica Benedictione designare novo Pastori iter activitatis, quae ei longa et fructuosa sit, et dilectae familiae Ambrosianae dedicare gaudium festivae receptionis, cum propositis incrollabilis fidelitatis ad Ecclesiam et sincerae vitae Christianae. Ab Urbe Vaticana, die 4 Ianuarii, anno 1955. PIUS PP. XII.

[*Latin ed. p. 88*]

88 Acta, Apostolicae Sedis - Official Commentary ACTA.SS. CONGREGATIONUM

## SUPREME HOLY CONGREGATION OF THE SACRED OFFICE

### I. DECREE: CONDEMNATION OF A BOOK

Thursday, January 26, 1955

In the general assembly of the Supreme Holy Congregation of the Sacred Office, the Most Reverend and Venerable Cardinals, entrusted with safeguarding the faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered the insertion into the Index of Prohibited Books the book entitled: Josef Thomé, *Der Mündige Christ, Katholische Kirche auf dem Wege der Reifung*, Frankfurt am Main, Verlag Josef Knecht, 1949.

And on Saturday, January 29, 1955, His Holiness Pope Pius, by the Divine Providence, XII, having received the resolution of the Most Reverend Fathers, approved it, confirmed it, and ordered its publication.



Translated by churchlatin.ai, a product of Boyne Archives

Given at Rome, from the Offices of the Sacred Office, on February 2, 1955.

Marius Crovini,

Secretary of the Supreme Holy Congregation of the Sacred Office.

## II. DECREE: PROHIBITION OF A PERIODICAL

Thursday, January 26, 1955

In the general assembly of the Supreme Holy Congregation of the Sacred Office, the Most Reverend and Venerable Cardinals, entrusted with safeguarding the faith and morals, after the vote of the Most Reverend Consultors, condemned and prohibited the following periodical: *La Quinzaine* (Paris, rue de Babylone, 68).

[*Latin ed. p. 89*]

The Most Holy Sacred Congregation of the Holy Office, 89. And on the Sabbath, the 29th of January, 1955, the Most Holy Pope Pius XII, by Divine Providence, approved, confirmed, and ordered to be published the resolution presented to Him by the Reverend Fathers, which was:

Given at Rome, from the Offices of the Holy Office, on the 3rd of February, 1955.

Marius Orovini,

Superior, 8th Congregation of the Holy Office, Notary III.

## NOTICE OF SUBMISSION

Marcus Oraison, Doctor of Sacred Theology and Medicine, humbly submits to the decree of the Holy Office of the 18th of March, 1953, by which the book published by him under the title "Vie chrétienne et problèmes de la sexualité" (Paris, P. Lethielleux, 1952) was condemned and placed on the Index of Prohibited Books.

From the Offices of the Holy Office, on the 14th of February, 1955.

Marius Crövini,

Superior, 8th Congregation of the Holy Office, Notary.

## SACRED CONSISTORIAL CONGREGATION

## PROVISIONS FOR CHURCHES

The Most Holy Pope, Our Lord, Pius XII, by Divine Providence, has provided for the following churches, each now graced with a new pastor, through successive decrees of the Sacred Consistorial Congregation, namely:

On the 6th of December, 1954, he appointed the Reverend Aemilius Be-



Translated by churchlatin.ai, a product of Boyne Archives

navent Escuin, canon of the Cathedral Chapter of Malaca, as titular bishop of the Church of Cercinita, and designated him Auxiliary to His Excellency, the Most Reverend Angel Herrera y Oria, Bishop of Malaca.

On the 30th of December, he appointed the Reverend Carolum Garrett Maloney, chancellor of the metropolitan curia of Ludovicopolitana, as titular bishop of the Church of Capsita, and designated him Auxiliary to His Excellency, the Most Reverend Joannis Alexandri Floersh, Archbishop of Ludovicopolitana.

On the titular bishopric of the Church of Cerbalita, the Reverend Joseph Aloi-

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis — Official Commentary: To Durick, a parish priest of Saint Margaret in the Mobile-Birmingham diocese, whom he appointed as an Auxiliary to the Most Reverend Father Thomas Joseph Toolen, Archbishop-Bishop of Mobile-Birmingham. On December 31st: To Brunon Wechner, a Reverend Doctor, Pro-Vicar General of the Apostolic Administration of Oenipontana, the titular bishop of the Church of Cartennita. To Florentinus de Andrade et Silva, a Reverend Doctor, director of spiritual affairs in the major seminary of Portugall, whom he appointed as an Auxiliary to the Most Reverend Father Anthony Ferreira Gómez, Bishop of Portugall. On January 5th, 1955: To Henry Patrick Rohlman, a Most Reverend Father, hitherto Archbishop of Dubuque, the titular archbishop of the Church of Cotrada. On January 5th: To Anthony Rosario Mennonna, a Reverend Doctor, the first canon of the Chapter of the Cathedral of Murana. On January 10th: To Francis Peralta y Ballabrigo, a Reverend Doctor, canon of the Chapter of the Metropolitan Church of Caesaraugusta, the titular bishop of the Church of Vitoria. On January 19th: To Pius Freitas Silveira, a Most Reverend Father, hitherto Bishop of Joinville, the titular bishop of the Church of Voncaria. On January 23rd: To John Ernest Ménard, a Most Reverend Father, hitherto titular bishop of an alien see, the titular archbishop of the Church of Ruthen. On January 25th: To Andrew Pioger, a Reverend Doctor, General Vicar of the diocese of Sagi, whom he appointed as an Auxiliary to the Most Reverend Father Octavius Pasquet, Bishop of Sagi, the titular bishop of the Church of Tremithus. On February 1st: To Joseph Amici, a Most Reverend Father, hitherto Bishop of Troia and Fodiana, the titular archbishop of the Church of Caesenata. On February 2nd: To Eugene Giambro, a Most Reverend Father, hitherto Bishop of Neocastra, the titular archbishop of the Church of Cypsela. On February 3rd: To Cyprian Tourel, a Reverend Doctor, General Vicar of the diocese of Montis Pessulani, whom he appointed as an Auxiliary to the Most Reverend Father John Duperray, Bishop of Montis Pessulani, the titular bishop of the Church of Thuburnica. On February 6th: To John de Souza Lima, a Most Reverend Father, hitherto titular bishop of Derbe, the



Translated by churchlatin.ai, a product of Boyne Archives

titular archbishop of the Church of Nazareth. To Francis Nunes Teixeira, a Reverend Father, the Ordinary of the newly erected Cathedral Church of Quelimane, from the diocese of Beira. On February 12th: To Roger Michon, a Reverend Doctor, parish priest and dean of Saint Germain, commonly known as « en Laye », in the diocese of Versali, the titular archbishop of the Church of Carnut.

[*Latin ed. p. 91*]

Sacred Congregational Decrees, 91 II. NORMS AND FACULTIES FOR PRIESTS IN CHARGE OF SPIRITUAL CARE OF EMIGRANTS, NAMELY FOR DIRECTORS OF MISSIONARY EMIGRANTS AND MISSIONARIES, ISSUED BY THE MOST HOLY LORD, OUR POPE PIUS XII, BY THE DIVINE PROVIDENCE THE TWELFTH.

I. 1. Priests are considered legitimately appointed to the office of Missionary of Emigrants or Director of Missionaries, if they have steadfastly observed the norms prescribed in the Apostolic Constitution *Exsul Familia*, Title II, article 5, and have been approved and appointed by a special Decree obtained from the Sacred Congregational Council.

2. It is incumbent upon Missionary Priests of Emigrants and Directors of Missionaries to religiously observe all that is prescribed concerning Missionary Priests of Emigrants and their directors in the aforementioned Apostolic Constitution (loc. cit., chapters III and V).

II. 3. The following faculties or privileges are granted to Missionary Priests of Emigrants and their Directors during their ministry:

1° The privilege of a portable altar, with the consent of the local Ordinary, provided that the Mass must be celebrated for the benefit of the faithful entrusted to them, observing all other legally required regulations.

2° The faculty of celebrating Mass outdoors, provided that the Mass must also be celebrated for the benefit of the faithful entrusted to them, and that the place of celebration is decent and honorable, and a tent is used to protect the altar from the wind so that fragments are not scattered, taking into account the Instruction of the Holy Congregation concerning the Sacraments of October 1, 1949 (A. A. SS. XXXI, pp. 493 ff.), with the consent of the local Ordinary, and observing all other legally required regulations.

3° The faculty of celebrating Mass twice or three times on Sundays and holy days of precept, as well as on weekdays, for the benefit of the Christian faithful residing in the mission territory, provided that the consent of the local Ordinary is obtained, and the third Mass is celebrated in a church where the other two have not already been celebrated, if it is possible to do so without serious inconvenience. In each case, it must be determined whether a third Mass is truly necessary, a burden resting upon the conscience of the Director of Missionaries, with any danger of admiration or scandal removed, and with the celebrant prohibited from receiving alms



Translated by churchlatin.ai, a product of Boyne Archives

for the two Masses, observing all other legally required regulations.

[*Latin ed. p. 92*]

92. Acta Apostolicae Sedis - Official Commentary, 4th. The faculty of celebrating Mass for the faithful entrusted to him, in the middle of the night of the Nativity of the Lord, removing any danger of irreverence, and observing all other legally mandated observances.

5. The faculty also of celebrating Mass for the same Christian faithful on the night between December 31st and January 1st, each year, with the faculty of beginning Mass at that very midnight, provided that the sacred prayers continue for a period of approximately two hours, including within this time the celebration of Mass, always removing any danger of irreverence, and observing all other legally mandated observances.

6. The privilege of celebrating one Mass on a weekday of the Greater Week.

7. Regarding the celebration of Mass at evening or late hours, the norms of Article VI of the Apostolic Constitution *Christus Dominus*, dated January 6, 1953 (A. A. S., XLV, pp. 22-23), are to be observed.

8. The faculty of blessing sacerdotal garments, copes, altar cloths, corporals, tabernacles or vessels for the preservation of the most holy Eucharist, and other things that serve the divine cult.

9. The faculty of blessing, according to the rites prescribed by the Church, with all the indulgences customarily granted by the Holy See, rosaries, crosses, small statues, and medals; and furthermore, of attaching to these the indulgences named after Saint Bridget and the Fathers of the Cross.

III.

4. It is permitted for emigrants to fulfill the Paschal precept of Communion throughout the entire year.

5. Christian faithful who attend Holy Mass celebrated by the Missionaries of the emigrants, either at a portable altar or outdoors, fulfill the festive precept of attending Holy Mass.

6. Faithful emigrants, provided they are confessed and have received Holy Communion, may obtain the plenary indulgence on August 2nd, as often as they piously visit the oratory or chapel of the mission where the Most Holy Eucharist is legitimately reserved, and there recite six *Pater Noster* and *Gloria* devotedly, in each visit, according to the intention of the Supreme Pontiff.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the tenth day of December, in the year 1954, on the feast of the Translation of the Blessed Virgin Mary's House.

[Signature]

His Eminence, Father A. I. Card. Piazza, Bishop of Sabina and Mantenola,



*Translated by churchlatin.ai, a product of Boyne Archives*

and

[Signature]

Joseph Ferretto, Secretary.

[*Latin ed. p. 93*]

The Holy Congregation of Religious Orders.

## SACRA CONGREGATIO DE RELIGIOSIS

### INSTRUCTION REGARDING RELIGIOUS CHAPLAINS TO THE ARMED FORCES.

Since the ministers of the sacraments and the secular clergy are often not sufficient in number, Religious Vicars are sometimes required to undertake the sacred duties for the benefit of the military, and these must be members of Religious Orders or Societies of common life. Therefore, certain Legates of the Supreme Pontiff inquired whether this Holy Congregation had established specific regulations and norms regarding this matter. Indeed, in the Instruction issued by the Holy Congregation Consistorial concerning Religious Vicars, on April 23, 1951 (A. A. S., 43-1951, p. 564), previously approved by the Supreme Pontiff, the following is prescribed (XIII): "The most suitable and experienced religious priests should be chosen for the office of chaplain, provided that the specific norms for them, given by the Holy Congregation for Religious Affairs, are observed; and, if possible, they should be assigned to places where the house of their Religious Order is located." Therefore, the Holy Congregation for Religious Affairs, mindful of the perfection of these members for their office, has decided to issue this Instruction, in which reasons for safely undertaking this office will be given, and norms will be established for its reception and for carrying it out piously and fruitfully.

Article I: Designation, Acceptance, and Oversight of Religious Chaplains to the Armed Forces.

1. The office of chaplain to the armed forces, which cannot be exercised by a priest while remaining in his own religious house and with the complete institutions of common life, but on the contrary requires that he almost entirely lead a life outside the religious family, in a manner that is almost secular, should not be undertaken unless there is a true necessity, that is, when chaplains from the secular clergy are lacking.

2. The designation of religious men for the office of chaplain to the armed forces, and their removal from that office, are governed in all respects by the same rules and norms that are canonically established for the designation



Translated by churchlatin.ai, a product of Boyne Archives

and removal of religious pastors.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Commentarium - Officium (canon 456, 454, § 5, with the reservation of article III, 1); their vigilance and correction pertain to the Vicarius of Castrum and to the Superiors of the religious order, according to canon 631 and the Instruction of the Sacred Congregation of the Consistory. 3. In this matter, the Ordinary of the place is to be understood as the Vicarius of Castrum. 4. Considering the particular circumstances in which this ministry is often exercised, the Superior of the religious order shall not impose it upon anyone unwillingly, unless with their consent, and only for very serious reasons.

Article II: Concerning the conditions necessary for the office of Chaplain.

For the office of Chaplain to the military, with due consideration for the duties to which it pertains, religious are to be chosen, in times of peace:

1) Those who have reached the age of thirty-five years, or, in the case of true necessity, those who have completed at least thirty years, provided that they possess a more mature spirit and suitable qualities.

2) Those who are outstanding in doctrine, piety, and religious spirit, and who undertake this office not led by a love of false freedom.

Article III: Concerning the duration of the office.

1. Religious Chaplains to the military may, at the request of the Vicarius of Castrum and the Moderator of the religious order, for just reasons, be removed from their office; however, the Moderator of the religious order shall promptly arrange matters with the Vicarius of Castrum, so that, on the occasion of the removal, neither difficulties arise with the military authority, nor does the apostolic ministry suffer any detriment.

2. Religious Chaplains to the military shall not be appointed to this office for longer than five years, unless with the consent of the Superiors of the religious order, renewed every second year.

3. They shall not undertake this office again, unless after having, for at least several months, subjected themselves to perfect religious discipline in the religious house, willingly and of their own accord. The Superior of the religious order, with due consideration, may dispense them from this obligation, especially those who have not fully enjoyed the benefits of the religious community during their time in office.

[*Latin ed. p. 95*]

Sacred Congregation concerning Art. IV of Religious Orders; 9, 5. Concerning the religious condition of military chaplains.

1. A religious military chaplain is not to be considered in the same number as those enclosed (canon 639), but rather with those religious who, for the sake of sacred ministry, are legitimately absent from their Superiors,



Translated by churchlatin.ai, a product of Boyne Archives

being subject to them, while holding office (canon 606, § 2).

2. Military chaplains, as religious legitimately absent, enjoy the rights and privileges of their own religious order, and may retain or undertake the duties of their sodality, which do not contradict the office of military chaplain, either in law or in fact.

3. A religious military chaplain is also bound by the vows made to God and is obligated by his office to observe them faithfully always. He does not cease to be bound by the rules, constitutions, and manner of life prescribed, which are suitable to his condition and office.

Art. V. Concerning the religious and priestly discipline of military chaplains.

1. With regard to the priestly discipline of religious military chaplains, the "Instruction for Vicars of Castres," published by the Sacred Consistorial Congregation on April 23, 1951 (A. A. 43, p. 562), must be kept in mind.

2. The Major Superiors, to whom military chaplains are subject, must give letters of obedience, in which the precepts concerning religious discipline, as set forth here, are defined for the particular conditions and places, and, if it seems opportune in the Lord, prudently supplemented.

3. It is to be ensured above all that each religious military chaplain is assigned to a house of his own religious order, whose Superior will take care of this religious in spiritual and material matters.

4. If, in the judgment of the Major Superiors to whom they belong, it appears necessary, an Office may be established, pertaining to the province or region or nation, which will, under the supervision of these Major Superiors, take care of the spiritual, intellectual, and material needs of the chaplains, and assist the local Superiors or, in part, fulfill their duties.

5. It is also highly desirable that a Vicariate of Castres have one or two...

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Official Commentary. The religious chaplain, who can be of assistance to the military, should be integrated, and the religious orders and sodalities should assist him. 6. a) Religious superiors, either directly or through a designated representative (No. 4), shall ensure that this is done, and it is strongly recommended to the Vicars of Castres that religious chaplains, if possible, be assigned to those places or stations where the seat of their own religious order is established. b) Religious chaplains, if possible, shall reside in the house of their own religious order, or, if no such accommodation is available, in another religious house, or at least in a pious house. c) Religious superiors shall continuously remind the chaplains to diligently observe the rules and appropriate precautions, as expressed in the Constitutions, Regulations, or Statutes, which contribute to the protection of chastity. d) Religious superiors shall, at appropriate times and frequently, inquire of the Vicar of Castres how the chaplains



Translated by churchlatin.ai, a product of Boyne Archives

subject to their jurisdiction are conducting themselves, and, if necessary, they shall discuss with him measures to prevent dangers to the chaplains or to effectively encourage them to diligently fulfill their duties. 7. a) The religious chaplain must clearly understand that he is established under the authority of his superiors, just as religious who govern a parish are. Regarding this, and always respecting the rights of the Vicar of Castres, his entire religious and priestly life is subject to the vigilance, inspection, and judgment of his superiors. He should appropriately request and receive dispensations and faculties concerning his religious life, which are necessary for him. He may also, according to the prudent judgment of his superiors, maintain the order of reciting the Divine Office and performing the Sacraments, as established by the Vicar of Castres (Instr., S. G. Consist., n. V I I). b) At times established by the superiors, the religious chaplain shall render an account to the religious superior to whom he is most closely subject, regarding his receipts and expenses, so that the religious poverty of the chaplain is maintained. c) Any money received, which has not been spent on necessary expenses for the life and duties of the religious chaplain, shall be handed over to the religious superior, in accordance with canon 594, § 2, taking into account any provisions that may be established by the law of the country or by the Vicar of Castres, regarding mutual financial assistance among military chaplains. 8. a) There should be a regular correspondence between the religious chaplain and his superiors. b) The superiors, whenever it is possible for them, should visit the chaplains in person, or send others in their name, for the purpose of seeing them. c) The superiors should ensure that the members, especially of the house to which the chaplains are assigned, and of the houses where they reside, maintain proper conduct.

[*Latin ed. p. 97*]

The Sacred Congregation of Religious Orders, number 97, urges that these same chaplains be received with hospitality, be invited to visit, and be treated with fraternal charity without fail. They should readily perform this office of charity towards other religious chaplains who reside far from any house of their religious order.

9. a) Above all, religious chaplains should strive to excel in fraternal love and priestly zeal, so that in themselves they may exhibit the image of a good soldier of Christ Jesus.

b) They should faithfully fulfill the obligation of performing spiritual exercises annually, observing the established custom of returning to the house of their religious order in order to dedicate themselves to divine matters.

c) Once a month, they should withdraw to their religious house, where, removed from worldly distractions, they should spend a day in meditation on higher matters.



*Translated by churchlatin.ai, a product of Boyne Archives*

d) The holidays that are customarily granted to them, or those that they may obtain, religious chaplains should spend not with relatives or in places of their own choosing, but in religious houses or in places designated to them by their superiors, obeying the will of those superiors.

10. What is prescribed in articles IV and V must also be observed during times of war.

*Rome, 2 February 1955.*

*Valerius Card. Valeri, Prefect.*

*Arcadius Larraona, C.M.F., Secretary.*

## SACRED CONGREGATION FOR RITES

## REGARDING THE ROMAN PROCESS FOR BEATIFICATION AND CANONIZATION

ON A QUESTION CONCERNING THE SIGNING OF THE COMMISSION FOR THE INTRODUCTION OF THE CAUSE in the case and for the purpose in question.

Since the Holy Spirit, through the mouth of Simeon, foretold concerning Christ: "And Simeon blessed them and said to Mary his mother" (Luke 2:34); indeed, Jesus Himself affirmed: "And he said to all: If any man will come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23);

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis ~ Commentarium Officiale: Again, it is said: "If they have persecuted me, they will also persecute you" (John 15:20); therefore, it is absolutely necessary that the condition of His followers in this world will be the same, especially that of the Supreme Pontiffs, who, as Vicars of Christ, and as heads of that mystical Body of His, of which they are the head on earth, are subject to such things. This was most fully realized in Pope Pius IX. For then, too, and especially then, the prophetic words of David were confirmed: "The kings of the earth stood up, and princes conspired together against the Lord, and against his Christ" (Psalm 2:2). The Masonic sects, atheists, royalists, and many leaders of nations, almost all enemies of the Church, moved no stone unturned, united in their efforts to destroy the very name of Christ's Church. It is also known that some sought and desired the temporary overthrow of the Supreme Pontiff, hoping that they would thereby bring about the end of his spiritual, divinely founded, supreme power in the world. Therefore, almost all those in power abandoned the Pontiff, foolishly believing that they would achieve their impious goal. I say foolishly; for it is written: "There is no wisdom, there is no prudence, there is no counsel against the Lord" (Proverbs



Translated by churchlatin.ai, a product of Boyne Archives

21:30), and: "And I say to thee." (the Church) (Matthew 16:18). And this divine oracle has rarely been more splendidly confirmed. Firmly grounded in these divine promises, Pope Pius IX, with the glory of God, the salvation of souls, and the good of the people entrusted to him, and of the entire Christian society before his eyes, committed himself to the will of God, bravely resisted his adversaries, and opened the way for his successors to victory; therefore, the enemies of the Church were forced to yield. And thus, enduring heroically the opposition, he acquired for himself a great reputation for sanctity, as is evident from the account of his life. On May 13, 1792, from the noble parents Jerome Mastai Ferretti and Catherine Solazzi, of Antoing, the ninth son was born, to whom, in holy baptism, the names John Mary, John Baptist, Peter, Peregrine, and Isidore were given. The most pious mother instilled the first seeds of Christian virtues in the boy's soul. At the age of seven, he was confirmed with the sacred chrism. In the year 1803, he approached the Eucharistic table for the first time. He diligently studied the humanities, philosophy, theology, and law, first at Volterra, with the Fathers of the Piarist Schools, and then in Rome. Called to the priesthood, he was, however, hindered by an epileptic illness, but, through constant prayers and the blessing of Pope Pius VII, he was cured.

[*Latin ed. p. 99*]

The Sacred Congregation of Rites granted him [the faculty for] healing. He received the priesthood on April 10, 1819. Then, he dedicated himself entirely to the sacred ministry, serving at the "Tata Giovanni" hospital and, later, in 1825, was elected administrator of the Apostolic College of St. Michael; he also served at the orphanage of St. Mary in the Quirinal, the hospital of St. Gall, and other institutions. He never ceased to preach the Word of God and to hear confessions, and he readily undertook missionary expeditions, working alongside St. Vincent Strambi, Gaspare dei Bufalo, and other apostolic men. These remarkable deeds, observed by Pope Pius VII, led to his appointment in 1823 as a Member and Pro-Vicar of the Apostolic Vicariate of Chile, where he also diligently performed priestly duties for several months, a memory that still endures there. On April 24, 1827, he was elected Archbishop of Spoleto by Leo XII, and after five years, he was transferred to the See of Imola by Pope Gregory XVI, who created him a Cardinal on December 23, 1839, but reserved the title *in pectore*, publicly announcing it on December 14 of the following year. In both dioceses, he provided outstanding examples of pastoral ministry and a life of sanctity. Upon the death of Pope Gregory XVI on June 11, 1846, and after the beginning of the Conclave, he was elected Supreme Pontiff on the 16th of the same month, to the joy of the entire world. The deeds he accomplished, whether as a temporal prince or as Supreme Pontiff, are truly marvelous. For the good of his subjects, he not only fostered those things which were newly established in civil life for the benefit of the



Translated by churchlatin.ai, a product of Boyne Archives

common good and international relations throughout the world, but also, with prudence and wisdom, tempered the strictness of governance, while safeguarding justice and the rights of the Church. He resisted those who sought to invade the domains of the Holy See, as far as he was able. In the year of Our Lord 1848, he departed from the City, seeking refuge in Caieta, in the Kingdom of Naples, "awaiting the return of souls to the right path" near the borders. With the disturbances quelled and peace restored, on April 12, 1850, he was received with great joy by the people upon his return to Rome, where he strove to remove the evils that had arisen from the disturbances. He cared for the magnificence and splendor of the City, and he fostered letters, sciences, and the arts. As the Supreme Pastor of souls, for almost thirty years, he was the first, indeed the only one, to surpass St. Peter in the Roman See, and he accomplished many and truly marvelous things amidst so much difficulty and adversity, so that, like Paul, he could aptly affirm: <( Besides these, what shall I say? Time is too short to tell about all the good things we have done, the faith we have shown, the love we have given, and the hope we have had.

[*Latin ed. p. 100*]

The Acts of the Apostolic See are official documents, and my daily concern is for all the churches (2 Corinthians 11:28). Thus, he held the most distinguished position among the Roman Pontiffs: with countless documents, including the Syllabus, and with his discourses, he diligently declared and safeguarded the deposit of faith; he defined the dogma of the Immaculate Conception of the Virgin; he convened the ecumenical Council, in which many errors were condemned, and it was also defined that the teachings of the Roman Pontiff are endowed with infallibility; he fostered missions, religious orders, and pious societies; he founded a seminary for the clergy of the Pontifical States; he greatly promoted concord within the Christian flock; he strenuously defended the rights and liberties of the Church and the Holy See; he spared no effort even in promoting the spiritual well-being of the Eastern Churches, and especially in preserving the Catholic liturgies in those regions. Most pious in the Lord, he peacefully fell asleep on February 7, 1878. The reputation for holiness, both in life and after death, of the Servant of God, was recognized throughout Christian society. This reputation grew daily; and much was contributed to its growth by the graces and miracles which, as they say, God deigned to work, both in life and after death, in response to his intercession. Hence, numerous volumes of petitions from the faithful, bishops, and cardinals were presented to the Supreme Pontiffs Leo XIII, St. Pius X, Benedict XV, Pius XI, and Pius XII, during their pontificates, for the introduction of the cause. In the Roman Curia, canonical inquiries regarding the reputation for holiness, regarding his writings and obedience, and concerning the Urbanian Decretals regarding the prohibition of cult, were begun in 1907 and concluded in 1922. In



Translated by churchlatin.ai, a product of Boyne Archives

the same years, processes were instituted in the ecclesiastical tribunals of Senogallia, Spoleto, Imola, and Naples, through petitions. Therefore, with all due respect, and at the urging of the Most Reverend and Venerable Monsignor Albert Canestri, Auditor of the Roman Rota and legitimately appointed promoter of this cause, on the 7th of this month, in the assembly of the Ordinary Congregation of the Sacred Rites, the Most Eminent and Reverend Cardinal Clemens Micara, Bishop of Velletri, General Vicar for His Holiness, in place of the absent Eminence Cardinal Frederick Tedeschini, Relator of the Cause, proposed a question for discussion: Whether a commission should be appointed for the introduction of the cause, and for what purpose; and he reported on this matter. After hearing the report and the votes of the official prelates, as well as the written and oral statements of the Reverend Father Salvatore Natucci, Promoter of the Faith, and after mature deliberation, it was decided: That the commission should be appointed, if it pleases His Holiness.

[*Latin ed. p. 101*]

The Sacred Congregation of Rites, 101. On this very day, having received a report from His Most Holy Name, Pope Pius XII, His Holiness, having approved the decree of the Fathers, deigned to sign with his own hand the commission for the Introduction of the Cause of the Servant of God, Pope Pius IX. Given in Rome, on the 7th of December, in the Marian Year, the hundredth anniversary of the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary, 1954. C. L., Most Reverend Cardinal Cicognani, Prefect. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 102*]

Acta Apostolicae Sedis 102 – Commentarium Officiale. Sabato, 29 Ianuarii 1955, Sanctissimus Pater in sollemni Audientia accipivit Suam Excellentiam Dominum Diomedem Arias Schreiber, Legatum Extraordinarium et Plenipotenentiarium Republicae Peruanae, ad praebendam Litteras Credentiales.

SEGRETERIA STATI. Per Litteras Secretariae Statis, Sanctissimus Pater Pius XII, beatissime regnans, dignatus est nominare:

28 Decembris 1954. Reverendissimum Patrem Rosenbaum Franciscum, Societatis Divini Verbi, Consultorem Sacrae Congregationis de Propaganda Fide.

7 Ianuarii 1955. Reverendissimos Patres Garrigou-Lagrange Reynoldum, Ordinis Fratrum Praedicatorum, et Hentrich Wilhelmum, Societatis Iesu, Consultores Suprae Sacrae Congregationis Sancti Officii.

11. Illilustrissimus et Reverendissimus Dom. Gra-neris Iosephus, Sigillarius Sacrae Penitentiariae Apostolicae.

Reverendissimus Pater Lumbreras Petrus, Ordinis Fratrum Praedicatorum, Canonista Sacrae Penitentiariae Apostolicae.



Translated by churchlatin.ai, a product of Boyne Archives

Similiter, per Litteras Secretariae Statis, Sanctissimus Pater Pius XII, beatissime regnans, dignatus est nominare:

Assistentes ad Solium Pontificium:

16 Maii 1954. S. E. Reverendissimus Dom. Perez Platero Lucianus, Archiepiscopus Burgensis.

24. S. E. Reverendissimus Dom. Mathew David, Archiepiscopus titularis Apameae Bitinensis.

26 Septembris. S. E. Reverendissimus Dom. Lanzo Egidius Ludovicus, Episcopus Sahizensis.

13 Novembris. S. E. Reverendissimus Dom. Ferdinando Longinotti, Episcopus Sancti Severini et Administrator perpetuus Treiae.

Protonotarii Apostolici ad instar participantium:

8 Novembris 1944. Dom. Escuder y Calvo Rochus, diocesis Teruelensis.

4 Martii 1954. Dom. Ward Iacobus, archidioecesis Glasgoviensis.

[*Latin ed. p. 103*]

Diarium Romanae Curiae 103, July 15, 1951.

Most Reverend Urgel Cipriano, of the diocese of Palo.

September: Most Reverend Hughes James, of the Archdiocese of Newark.

Most Reverend Knappek Paul, of the same Archdiocese.

Most Reverend Morrissey Thomas, of the same Archdiocese.

Most Reverend Thimmes Matthew, of the same Archdiocese.

Most Reverend Watterson Henry, of the same Archdiocese.

October 28: Most Reverend Orsolini Orsolino, of the Archdiocese of Pisa.

November 13: Most Reverend Robert Joseph, of the Archdiocese of San Bonifacio.

November 16: Most Reverend Touchette Paul, of the Archdiocese of Montréal.

November 22: Most Reverend Jovellanos Joseph, of the Archdiocese of Manila.

November 30: Most Reverend Labelle Philip, of the diocese of San Girolamo.

December 17: Most Reverend Aragnetti Peter, of the Archdiocese of Vercelli.

Domestic Prelates of His Holiness: 1953.

Most Reverend Rovina Serrabassa Michael, of the diocese of Vich.

Most Reverend de Andrade Veiga Eugene, of the Archdiocese of San Salvatore della Bahia.

Most Reverend de Aquino Barbosa Emmanuel, of the same Archdiocese.



Translated by churchlatin.ai, a product of Boyne Archives

November 18: Most Reverend Mahoney Cyril, of the diocese of Plymouth.

January 28, 1951.

Most Reverend Cunningham James, of the diocese of Salford.

February 5: Most Reverend Botero Ignatius, of the Archdiocese of Medellin.

February 13: Most Reverend Clarke John, of the Archdiocese of Westminster.

February 20: Most Reverend Sullivan James, of the diocese of Leeds.

February 27: Most Reverend Butcher Reynold, of the Archdiocese of Westminster.

March 16: Most Reverend Posada Jaramillo Samuel, of the Archdiocese of Medellin.

June 3: Most Reverend Bosch Caldentey Matthew, of the diocese of Minorca.

July 13: Most Reverend Basulto y Rodríguez Joseph, of the diocese of Camagiiey.

July 29: Most Reverend Valenciano Rosendo, of the Archdiocese of San Giuseppe di Costarica.

Most Reverend Zuñiga Mariano, of the same Archdiocese.

September 15: Most Reverend Baker George, of the Archdiocese of Newark.

Most Reverend Boyle Cornelius, of the same Archdiocese.

Most Reverend Brady Joseph, of the same Archdiocese.

Most Reverend Buchmann John, of the same Archdiocese.

Most Reverend Byrne John, of the same Archdiocese.

Most Reverend Carty John, of the same Archdiocese.

Most Reverend Colgan Aroldo, of the same Archdiocese.

Most Reverend Conroy Thomas, of the same Archdiocese.

Most Reverend Demjanovieh Charles, of the same Archdiocese.

Most Reverend Dooling Joseph, of the same Archdiocese.

Most Reverend Fitzpatrick Robert, of the same Archdiocese.

Most Reverend Glover Thomas, of the same Archdiocese.

Most Reverend Hamilton James, of the same Archdiocese.

Most Reverend Heimbuch William, of the same Archdiocese.

Most Reverend Kelly David, of the same Archdiocese.

Most Reverend Lenilian Joseph, of the same Archdiocese.

August 10



Translated by churchlatin.ai, a product of Boyne Archives

October 25

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Commentarium Officiale, September 15, 1954.

Most Reverend Looney James, of the same Archdiocese.
Most Reverend Malone Joseph, of the same Archdiocese.
Most Reverend McHenry John, of the same Archdiocese.
Most Reverend McWilliams Leroy, of the same Archdiocese.
Most Reverend Powers Thomas, of the same Archdiocese.
Most Reverend Shovlin Joseph, of the same Archdiocese.
Most Reverend Socha Bronislaus, of the same Archdiocese.
Most Reverend Weisbrod John, of the same Archdiocese.
18. Most Reverend Bandino John, of the Archdiocese of Naples.
Most Reverend Pane Louis, of the same Archdiocese.
Most Reverend Rossini Calliope, of the Diocese of Potenza.
27. Most Reverend Hevey Elias, of the Diocese of Portland.
October 4. Most Reverend McCloskey Francis, of the Diocese of Camden.
23. Most Reverend Ourtin Cornelius, of the Diocese of Great Falls.
Most Reverend McHugh Matthew, of the same Diocese.
Most Reverend Pettit John, of the same Diocese.
Most Reverend Regan John, of the same Diocese.
Most Reverend Treacey Patrick, of the same Diocese.
25. Most Reverend Dobell Richard, of the Archdiocese of Toronto.
30. Most Reverend Campos Joachim, of the Archdiocese of Morelia.
November 19. Most Reverend Clair James, of the Archdiocese of Toronto.
Most Reverend Clancy Louis, of the same Archdiocese.
Most Reverend Ferrando Vincent, of the same Archdiocese.
Most Reverend Fullerton John G., of the same Archdiocese.
Most Reverend Fulton Thomas, of the same Archdiocese.
Most Reverend Horvath Stephen, of the same Archdiocese.
Most Reverend Kyte Bernard, of the same Archdiocese.
Most Reverend Lamarche Charles Edward, of the same Archdiocese.
Most Reverend Markle Basil, of the same Archdiocese.
Most Reverend O'Connor Dionysius Joseph, of the same Archdiocese.
Most Reverend Simba Michael, of the same Archdiocese.
November 23. Most Reverend Daneri John, of the Diocese of Chiavari.
Most Reverend Mazzantini Louis, of the same Diocese.
27. Most Reverend Baldini Guy, of the Diocese of Pistoia.



*Translated by churchlatin.ai, a product of Boyne Archives*

Most Reverend Spinelli Mario, of the same Diocese.

Most Reverend Painchaud Albert, of the Diocese of St. Anne de la Pocatière.

Most Reverend Rancourt Julius, of the same Diocese.

30. Most Reverend Rizzello Salvatore, of the Diocese of Nardo.

Most Reverend Aubin Arsenius, of the Diocese of St. Jerome.

Most Reverend Girard Maurice, of the same Diocese.

Most Reverend Lacourse Charles G., of the same Diocese.

Most Reverend Léveillé Alexis, of the same Diocese.

Most Reverend Moreau Adrian, of the same Diocese.

December 1. Most Reverend Pedroni Angelo, of the Archdiocese of Milan.

10. Most Reverend Brouillard Armando, of the Diocese of St. Hyacinthe.

Most Reverend Girouard Gaston, of the same Diocese.

14. Most Reverend Gonzales Lasa Joseph, of the Diocese of Vitoria.

17. Most Reverend Bruzzone Robert, of the Diocese of Acqui.

[*Latin ed. p. 105*]

Diarium Romanae Variae 105, December 17, 1954. Monsignor Riccardo Losito, of the diocese of Andria. Monsignor Anthony Quinto, of the same diocese. Monsignor Giovanni Sciannelli, of the same diocese. Monsignor Giuseppe Nervo, of the Archdiocese of Turin. Monsignor Agostino Casaron, of the diocese of Piacenza. December 22, 1955. Monsignor Olario Ballotta, of the Archdiocese of Fermo. January 3. Secret chamberlains in commendam to His Holiness: May 31, 1954. Monsignor Giovanni McCarthy, of the Archdiocese of New York. Monsignor Francesco Reh, of the same archdiocese. Monsignor Patrick Skehan, of the same archdiocese. Monsignor Albert Steffens, of the same archdiocese. Monsignor James McLaughlin, of the diocese of Bridgeport. June 11. Monsignor Peter O'Leary, of the diocese of Des Moines. Monsignor Giuseppe Sondag, of the same diocese. Monsignor Leo Brust, of the Archdiocese of Milwaukee. July 6. Monsignor Giuseppe Emmenegger, of the same archdiocese. Monsignor Sylvester Gass, of the same archdiocese. Monsignor Theodore de la Torre y Recio, of the diocese of Calmay. May 13. Monsignor Hermann Fortmann, of the Archdiocese of Utrecht. May 16. Monsignor James Cotter, of the Archdiocese of Boston. Monsignor Lawrence Riley, of the same archdiocese. August 6. Monsignor Vincent Cloos, of the diocese of Joliet. August 18. Monsignor Lawrence O'Connell, of the diocese of Belleville. Monsignor Giuseppe Stenger, of the same diocese. Monsignor Francis D. Barbier, of the Archdiocese of New Orleans. Monsignor Frederick Digby, of the same archdiocese. Monsignor Paul Gaudin, of the same archdiocese. Monsignor Edmond Gaulrapp, of the same



Translated by churchlatin.ai, a product of Boyne Archives

archdiocese. Monsignor Armando Kerlec, of the same archdiocese. Monsignor Arthur Screen, of the same archdiocese. Monsignor Robert Raine, of the same archdiocese. Monsignor Giuseppe Vath, of the same archdiocese. Monsignor Raymond Wegmann, of the same archdiocese. September 24. Monsignor Bruno Banti (Rome). Monsignor Walter Artioli, of the Archdiocese of Newark. September 15. Monsignor James Carberry, of the same archdiocese. Monsignor Vincent Coburn, of the same archdiocese. Monsignor Christopher Clark, of the same archdiocese. Monsignor Walter Curtis, of the same archdiocese. Monsignor Giuseppe Doyle, of the same archdiocese. Monsignor John Dougherty, of the same archdiocese. Monsignor John Feeley, of the same archdiocese. Monsignor William Furlong, of the same archdiocese. Monsignor Walter Jarvais, of the same archdiocese. Monsignor John Kiley, of the same archdiocese. Monsignor George Shea, of the same archdiocese.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis ~ Commentarium Officiale, September 15, 1954. Monsignor Giovanni Tierney, of the same archdiocese.

18 Monsignor Emilio Traverso, of the archdiocese of Genoa.

23 Monsignor Emanuele Rodríguez Rozas, of the archdiocese of San Cristoforo dell'Avana.

27 Monsignor Edoardo O'Leary, of the diocese of Portland.

4 October: Monsignor Giovanni Fallón, of the diocese of Camden.

1 November: Monsignor Leo Cornelio Maloney, of the diocese of Savannah-Atlanta.

13 Monsignor Carlo Desorcy, of the archdiocese of San Bonifacio.

16 Monsignor Francesco Salotti, of the diocese of Montefiascone.

Monsignor Giacinto Carbonari, of the archdiocese of Trento.

Monsignor Renzo Dalponte, of the same archdiocese.

Monsignor Enrico Mora, of the same archdiocese.

Monsignor Domenico Redoli, of the same archdiocese.

19 Monsignor Salvatore Bonfiglio, of the diocese of Noto.

Monsignor Giuseppe Ferrante, of the diocese of S. Marco e Bisignano.

Monsignor Giovanni O'Mara, of the archdiocese of Toronto.

27 Monsignor Paolo Bernier, of the diocese of S. Anna de la Pocatière.

Monsignor Giuseppe Diament, of the same diocese.

Monsignor Carlo Freve, of the same diocese.

Monsignor Camillo Mercier, of the same diocese.

29 Monsignor Maurizio Cavallini, of the diocese of Volterra.

30 Monsignor Salvatore Durante, of the archdiocese of Catanzaro.

1 December: Monsignor Ubaldo Calabresi, of the diocese of Sezze.



Translated by churchlatin.ai, a product of Boyne Archives

10 Monsignor Francesco Stefanelli (Rome).

Monsignor Luigi Filippo Phaneuf, of the diocese of San Giacinto.

17 Monsignor Luigi Menghi, of the diocese of Città di Castello.

Monsignor Silvio Palazzoli, of the same diocese.

Monsignor Antonio De Mattia, of the diocese of Treia.

Monsignor Vincenzo Chinellato, of the diocese of Vittorio Veneto.

22 Monsignor Otello Oarletti, of the archdiocese of Ancona.

3 January 1955: Monsignor Alessandro Bellucci Romano, of the archdiocese of Fermo.

Monsignor Giuseppe Petroselli, of the same archdiocese.

5 Monsignor Paolo Marcinkus, of the archdiocese of Chicago.

Monsignor Vittorio Bartalesi, of the archdiocese of Firenze.

Monsignor Enrico Bartoletti, of the same archdiocese.

Monsignor Mario Bertolini, of the same archdiocese.

Monsignor Ciro Sartini, of the same archdiocese.

Monsignor Alighiero Taddei, of the same archdiocese.

Monsignor Antonio Antunes Borges, of the diocese of Leiria.

24 Monsignor Mario Tagliaferri, of the diocese of Alatri.

Monsignor Giuseppe Mees, of the archdiocese of Malines.

Chamberlain in paonazzo vestments of His Holiness:

5 October 1954: Monsignor Gregorio Mcotra, of the diocese of Acireale.

[*Latin ed. p. 107*]

107 HONORS. With accompanying documents: "From the Secretariat of State, the Holy Father Pius XII, happily reigning, has deigned to bestow: The Grand Cross of the Order of Saint Pius: December 1, 1954. Upon His Excellency, Mr. Sceiba Mario, President of the Council of Ministers and Minister of the Interior of the Italian Republic." "Upon His Excellency, Mr. Martino Gaetano, Minister of Foreign Affairs of the Italian Republic. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: November 16, 1953. To Mr. Enrico Brand, of the diocese of Aix-la-Chapelle. July 26, 1954. To Mr. Thomas Joseph Guthrie, of the diocese of Des Moines. August 7. To Mr. Herbert Nilles, of the diocese of Fargo. The Plaque of the Order of Saint Gregory the Great, civil class: May 25, 1954. To Mr. Ignatius De Valle, of the archdiocese of San Cristoforo in Havana. The Commander's Cross of the Order of Saint Gregory the Great, civil class: February 23, 1953. To Mr. Lambert De Camillis (Rome). May 16. To Mr. Raymond Venegas Carrasco, of the archdiocese of Santiago de Chile. November 9. To Mr. Herbert Knott, of the archdiocese of Cologne. December 18. To Mr. Leonzio Villère, of the archdiocese of Paris. February 20, 1954. To Mr. Hugo Weber, of the diocese of Rottemburgo. March 3. To



Translated by churchlatin.ai, a product of Boyne Archives

Mr. Audomaro Julius Désaulniers, of the diocese of Trois-Rivières. April 23. To Mr. Charles Mattei, of the archdiocese of Marseille. May 26. To Mr. Stephen Dupont, of the archdiocese of Paris. May. To Mr. Louis Bret, of the archdiocese of Lyon. May 11. To Mr. John Rafferty, of the diocese of Trenton. June 1. To Mr. Paul O'Brien, of the diocese of Alexandria. August 7. To Mr. Romy Hammes, of the diocese of Joliet, Illinois. To Mr. John Joyce, of the same diocese. August 24. To Mr. Arturo Marciapiedi, of the diocese of Mondovì. To Mr. Renato Quintieri (Rome). September 1. To Mr. John Crino, of the archdiocese of Messines. September 15. To Mr. Thomas Brogan, of the archdiocese of Newark. To Mr. Joseph Gassert, of the same archdiocese. September 21. To Mr. Louis Severino, of the archdiocese of Benevento. September 22. To Mr. Ernest Raggi, of the archdiocese of Newark. September 23. To Mr. Ernest Forest, of the diocese of Joliette. September 27. To Mr. William Francis Sullivan, of the diocese of Portland. October 7. To Mr. George Sayour, of the diocese of Brooklyn. October 14. To Mr. Renaud Chapdelaine, of the diocese of Nicolet.

[*Latin ed. p. 108*]

108, October 14, 1954. To Mr. Francesco Ruiz, of the diocese of Noto.

17. To Mr. Eugenio Zolli (Rome).

17. To Mr. Franco Schettini, of the archdiocese of Bari.

28. To Mr. Antonio Bouckaert, of the diocese of Bruges.

29. November 11. To Mr. Ermanno Odermatt, of the diocese of Coira.

To Mr. Francesco Sanguinetti (Rome).

23. To Mr. Raniero D'Ottavio (Rome).

To Mr. Gesù Maria Metiz, of the archdiocese of Bogota.

24. To Mr. Fausto Bisantis, of the archdiocese of Catanzaro.

30. To Mr. Francesco Bova, of the same archdiocese.

To Mr. Gennaro Mottola, of the same archdiocese.

December 1, 1953. To Mr. Giovanni Brockmann, of the diocese of Muenster.

6. To Mr. Pietro Bellotti, of the diocese of Como.

To Mr. Adolfo Quattrocchi (Rome).

21.

29. To Mr. Filippo Ferretto (Rome).

January 8, 1955. To Mr. Giuseppe Virgilio Brichetto, of the diocese of Tortona.

To Mr. Giulio Dei, of the diocese of Volterra.

18. To Mr. Paolo Venier, of the diocese of Trieste.

The Order of Saint Gregory the Great, military class: 1952.

To Mr. Giorgio Giuseppe Motyneux, of the archdiocese of Durban.



Translated by churchlatin.ai, a product of Boyne Archives

August 11, 1954. To Mr. Siro Bernabò, of the archdiocese of Turin.

December 6. To Mr. Fortunato Cini (Rome).

February 26. The Knighthood of the Order of Saint Gregory the Great, civilian class:

April 23, 1950. To Mr. Pietro Vieille-Cessay, of the archdiocese of Besançon.

1953. To Mr. Stanley Sumpter, of the archdiocese of Westminster.

To Mr. Lorenzo Patrizio Arnold, of the same archdiocese.

To Mr. Francesco Giacomo McInnes, of the diocese of Portsmouth.

November 7. To Mr. Giorgio Bellord, of the archdiocese of Westminster.

13. To Mr. Adolfo Almazán, of the diocese of Toluca.

To Mr. Aurelio Arratia, of the same diocese.

To Mr. Giovanni Beltrán, of the same diocese.

To Mr. Luigi Forcen, of the same diocese.

To Mr. Lopez Santos, of the same diocese.

To Mr. Raffaele Tapia, of the same diocese.

To Mr. Osvaldo Heath, of the diocese of Southwark.

To Mr. Gregorio Orozco, of the archdiocese of Guadalajara.

To Mr. Giovanni Ponce de Léon, of the same archdiocese.

28. To Mr. Arturo Lynch, of the diocese of Bayonne.

December 19. To Mr. Emilio Underberg, of the diocese of Muenster.

February 1954. To Mr. Pietro Cribier, of the archdiocese of Paris.

To Mr. Fernando Canto Bory, of the archdiocese of Santiago de Cuba.

To Mr. Mattia Consul De Casula, of the same archdiocese.

October 29.

[*Latin ed. p. 109*]

Diarium Romanae Curiae 109, 16 Februarii, 1954. Ad Dominum Basse Martinum, ex Archidioecesi Lugdunensi. 3 Martii, ad Dominum Satin Johannem, ex eadem Archidioecesi. Aprilis, ad Dominum de Saint Martin Leonzio, ex Archidioecesi Parisiensi. Ad Dominum Mena Albertum, ex Dioecesi Tolucae. Ad Dominum Finn Johannem H., ex Dioecesi Corpus Christi. 10, ad Dominum Garza Rinaldum Josephum, ex eadem Dioecesi. Ad Dominum Hoelscher Carolum, ex eadem Dioecesi. Ad Dominum Young Philippum, ex eadem Dioecesi. Ad Dominum Zarsky Ludovicum, ex eadem Dioecesi. Ad Dominum d'Azambuja Franciscum, ex Archidioecesi Marciensis. Ad Dominum Eschenbrenner Petrum, ex Archidioecesi Rhemis. Maius, ad Dominum Remond Marcellum, ex Archidioecesi Parisiensi. 6, ad Dominum Tollu Carolum, ex eadem Archidioecesi. 11, ad Dominum Backes Guilelmum W., ex Dioecesi Trenton. 13, ad Dominum Bachi Josephum, ex Dioecesi Ratisbonae.



Translated by churchlatin.ai, a product of Boyne Archives

15, ad Dominum Yusay Anthonium, ex Archidioecesi Jaro. 1 Iunii, ad Dominum Cruse Eduardum, ex Dioecesi Alexandriae. Ad Dominum Gravel Camillum, ex eadem Dioecesi. Ad Dominum Reardon Henricum, ex eadem Dioecesi. 7, ad Dominum Perrin-Waldemei' Ruggerum, ex Archidioecesi Parisiensi. Ad Dominum Roumegoux Augustum, ex eadem Archidioecesi. 15, ad Dominum McGinn Satolli Franciscum, ex Dioecesi Des Moines. Ad Dominum Nolan Thomam J., ex eadem Dioecesi. Iulii, ad Dominum Moser Josephum, ex Archidioecesi Milwaukee. Augustus, ad Dominum O'Ranilly Alfredum, ex Dioecesi Cork. Ad Dominum Cunningham Guilelmum, ex Dioecesi Joliet, Illinois. Ad Dominum Kraus Guilelmum, ex eadem Dioecesi. Ad Dominum Bahlinger Jr. Iulium A., ex Archidioecesi Novae Orleani. Ad Dominum Barker Guilelmum, ex eadem Archidioecesi. Ad Dominum Collens Lancaster, ex eadem Archidioecesi. Ad Dominum Cristophe Haydel, ex eadem Archidioecesi. Ad Dominum Harris Guilelmum, ex eadem Archidioecesi. Ad Dominum Le Blanc Samuel, ex eadem Archidioecesi. Ad Dominum Nix Iacobum, ex eadem Archidioecesi. Ad Dominum Rivet Carolum, ex eadem Archidioecesi. Ad Dominum Rousseve Numa Josephum, ex eadem Archidioecesi. Ad Dominum Schott Arturum, ex eadem Archidioecesi. Ad Dominum Wegmann Georgium, ex eadem Archidioecesi. 15 Septembris, ad Dominum Agnew Johannem E., ex Archidioecesi Newark. Ad Dominum Ahearn Matthaeum, ex eadem Archidioecesi. Ad Dominum Butler Vincentium, ex eadem Archidioecesi. Ad Dominum Byrne Josephum, ex eadem Archidioecesi. Ad Dominum Carlin Johannem, ex eadem Archidioecesi. Ad Dominum Conlin Johannem, ex eadem Archidioecesi.

[*Latin ed. p. 110*]

September 15, 1954. To Mr. Giovanni Connolly, of the same archdiocese.

To Mr. Giovanni Henderson, of the same archdiocese.

To Mr. Frank McBride, of the same archdiocese.

To Mr. Luca Mulligan, of the same archdiocese.

To Mr. Luigi Murray, of the same archdiocese.

To Mr. Giovanni O'Began, of the same archdiocese.

To Mr. Tommaso Walsh, of the same archdiocese.

To Mr. Guglielmo Ward, of the same archdiocese.

September 21. To Mr. Gioacchino Loarca, of the diocese of Bacolod.

September 23. To Mr. Raoul Oharette, of the diocese of Joliette.

To Mr. Edoardo Majeau, of the same diocese.

September 27. To Mr. Giacomo Pierce, of the diocese of Portland.

October 1. To Mr. Bruno Costa, of the diocese of Grosseto.

October 7. To Mr. Camillo Rossi, of the diocese of Reggio Emilia.

October 17. To Mr. Pietro Colella, of the diocese of Nocera dei Pagani.



*Translated by churchlatin.ai, a product of Boyne Archives*

November 11. To Mr. Ambrogio Comeau, of the diocese of San Giacinto.

November 23. To Mr. Roberto Melina (Rome).

To Mr. Antonio Petti (Rome).

To Mr. Pietro Santini (Rome).

November 23. To Mr. Nicola Gargano, of the archdiocese of Taranto.

November 24. To Mr. Paolo L'Eeuyer, of the diocese of Saint-Jean-de-Québec.

November 30. To Mr. Ettore Trombetti, of the archdiocese of Bologna.

December 10. To Mr. Arturo Blaquière, of the diocese of San Giacinto.

To Mr. Lionello Leblanc, of the same diocese.

To Mr. Martino Trepanier, of the same diocese.

January 8, 1955. To Mr. Umberto Morando, of the diocese of Volterra.

January 11. To Mr. Adalberto Collette, of the diocese of San Giacinto.

To Mr. Enrico Page, of the same diocese.

The Grand Cross of the Order of Saint Sylvester the Pope: December 1, 1954. To His Excellency, Mr. Oscar Luigi Scalfaro, Undersecretary to the Presidency of the Council of the Italian Republic.

The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope: October 1953. To Mr. Fernando Säo Paulo, of the archdiocese of San Salvador da Bahia.

To Mr. Romolo Augusto Serrano, of the same archdiocese.

1954. To Mr. Domenico Chirieleison (Rome).

December 1. To Mr. Eugenio Prato (Italy).

December 29. The Plaque of the Order of Saint Sylvester the Pope: October 14, 1954. To Mr. Salvatore Scimene, of the diocese of Noto.

November 1. To Mr. Luigi Guggiari, of the diocese of Como.

[*Latin ed. p. 111*]

Diarium Romanae Curiae 111. The Commendatorship of the Order of Saint Sylvester Pope: 1953.

To the Reverend Hurtado Salus Francesco Saverio, of the Archdiocese of Santiago del Chile.

To the Reverend Höchstem Teodoro, of the Diocese of Aix-la-Chapelle.

November 16th.

To the Reverend Simöes Dias Paquete Edoardo, of the Diocese of Funchal.

December 24th.

To the Reverend Rodríguez Giuseppe Dolores, of the Diocese of Socorro and San Gii.

January 27th, 1954.



Translated by churchlatin.ai, a product of Boyne Archives

To the Reverend Setti Giuseppe (Italy).

February 6th.

To the Reverend Gonzales-Sama y Garcia Giuseppe, of the Archdiocese of Tarragona.

To the Reverend Guasch Giménez Enrico, of the same Archdiocese.

To the Reverend Ixart y De Moragas Giuseppe, of the same Archdiocese.

To the Reverend Olivé Martinez Giuseppe, of the same Archdiocese.

To the Reverend Berger Alfredo, of the Diocese of Secovia.

March 9th.

To the Reverend Dufresne Origene, of the Archdiocese of Montréal.

March 18th.

To the Reverend Boulet Giorgio A., of the Diocese of Trois Rivières.

To the Reverend Létourneau Lorenzo, of the same Diocese.

To the Reverend Encinas de la Rosa Alessandro, of the Diocese of Badajoz.

June 5th.

To the Reverend Cantucci Antonio, of the Diocese of Arezzo.

To the Reverend Schmitz Pietro, of the Diocese of Des Moines.

October 15th.

To the Reverend Mariani Ernesto, of the Diocese of Teramo.

October 20th.

To the Reverend Bonetto Attilio, of the Archdiocese of Udine.

November 29th.

To the Reverend Arnoldi Domenico, of the Diocese of Alessandria.

To the Reverend Mariscotti Eugenio, of the same Diocese.

November 23rd.

To the Reverend Lamberti Giovanni, of the Diocese of Asti.

To the Reverend Buonocore Biagio, of the Diocese of Ischia.

To the Reverend Scoti Giuseppe, of the same Diocese.

November 29th.

To the Reverend Alessandri Vittorio (Rome).

To the Reverend Belli Giovanni, of the Diocese of Fidenza.

December 30th.

To the Reverend Vergari Antonio, of the Archdiocese of Ancona.

December 13th.

To the Reverend Simonelli Nello, of the Archdiocese of Lucca.

To the Reverend D'Ignazio Francesco, of the Diocese of Teramo.

January 14th.

To the Reverend Yoshiura Morizumo (Japan).



Translated by churchlatin.ai, a product of Boyne Archives

January 21st.

To the Reverend Blone Cesare, of the Diocese of Pavia.

January 10th, 1955.

To the Reverend Ammannati Floris Luigi (Rome).

May 16th.

To the Reverend Zainal Arifin Tandjung (Indonesia).

The Knighthood of the Order of Saint Sylvester Pope: June 20th, 1953.

To the Reverend Salzarulo Luigi, of the Archdiocese of Indianapolis.

September 12th.

To the Reverend Jellinek Guglielmo, of the Diocese of Secovia.

To the Reverend Meurer Massimiliiano, of the Archdiocese of Colonia.

October 30th.

To the Reverend Geilenkirchen Francesco, of the Diocese of Aix-la-Chapelle.

November 9th.

To the Reverend Kleefisch Antonio, of the Archdiocese of Colonia.

November 24th.

To the Reverend Kampermann Enrico, of the same Archdiocese.

January 2nd, 1954.

To the Reverend Esandi Carmelo, of the Diocese of Bahia Bianca.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary, January 9, 1954. To Mr. Enrico Lepoutre, of the same diocese. To Mr. Filippo Lepoutre, of the same diocese. To Mr. Francesco Lepoutre, of the same diocese. To Mr. Carlo Hackl, of the Archdiocese of Vienne. February 6. To Mr. Giuseppe Melendres Rué, of the Archdiocese of Taranto. To Mr. Francesco Nagele, of the Apostolic Administration of Innsbruck. To Mr. Giuseppe Rogner, of the Archdiocese of Vienne. April 10. To Mr. Elmore Erman Borchers, of the Diocese of Corpus Christi. To Mr. Patrizio Giuseppe Dunne, of the same diocese. To Mr. Alberto Martin, of the same diocese. To Mr. Cornelio Thise, of the same diocese. To Mr. Mario Antonio Welsh, of the same diocese. To Mr. Antonio Crespi, of the Diocese of Ventimiglia. June 10. To Mr. Renato Maccario, of the same diocese. To Mr. Carlo MoCauley, of the Diocese of Des Moines. August 15. To Mr. Pat Sheahan, of the Diocese of Limerick. September 26. To Mr. Nicola Antonius, of the Archdiocese of Newark. To Mr. Felice Pittet, of the same Archdiocese. To Mr. Enrico del Castillo, of the Diocese of Bacolod. October 21. To Mr. Antonio Gastón, of the same diocese. To Mr. Francesco Cancellieri (Rome). To Mr. Erminio Fornasiero (Rome). To Mr. Domenico Moretti (Rome). October 17. To Mr. Ermete Brovelli (Rome). To Mr. Giuseppe Alessandri, of the Diocese of Cesena.



Translated by churchlatin.ai, a product of Boyne Archives

November 29. To Mr. Vittorio Barducci, of the Archdiocese of L'Aquila. To Mr. Roberto Mazzoleni, of the Diocese of Bergamo. To Mr. Stefano Alessio, of the Diocese of Casale Monferrato. To Mr. Amato Bermond, of the same diocese. December 16. To Mr. Renato Paré, of the Archdiocese of Montréal. To Mr. Gustavo Mangoni, of the Archdiocese of Naples. December 18. To Mr. Antonio Errani, of the Archdiocese of Ravenna. To Mr. Antonio Achilli (Rome). To Mr. Lorenzo Berlendis (Rome). To Mr. Antonio Carlini (Rome). December 23. To Mr. Andrea Monaco, of the Diocese of Trapani. December 24. To Mr. Arsenio Brillon, of the Diocese of Saint-Jean-de-Québec. To Mr. Giosafat Girouard, of the same diocese. To Mr. Lionello Sorel, of the same diocese. To Mr. Vito Salerno, of the Diocese of Castellaneta. December 27. To Mr. Maurizio Girard, of the Diocese of San Girolamo. December 30. To Mr. Ottorino Bertoni, of the Diocese of Pavia. December 21. To Mr. Nullo Dandolo Monti, of the same diocese. To Mr. Germano Tadeo, of the same diocese. To Mr. Girolamo Angelucci, of the Archdiocese of Ancona. January 10, 1955. To Mr. Antonio Sesone, of the Diocese of Lodi. January 11.

[*Latin ed. p. 113*]

From No. and Vol. XXXVII, March 26, 1955 (Series II, Vol. XXII) - No. 3

## ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY

## ACTS OF POPE PIUS XII

## LETTERS OF THE BLESSED POPE PIUS X, SUPREME PONTIFF

DECREES
CONFESSOR

## THE HONORS OF THE SAINTS ARE DECREED

## THE BISHOP, SERVANT OF THE SERVANTS OF GOD,

## FOR EVERMORE, IN REMEMBRANCE.

When Christ Jesus, after rising from the dead, appeared to the astonished disciples by the Sea of Tiberias, He addressed Peter with these comforting words: "Simon, son of John, dost thou love me more than these?" And when the Apostle, with modest words, affirmed this three times, Jesus added: "Feed my lambs... feed my sheep" (John XXI, 15-17). With these words, Christ entrusted to the blessed Peter and his successors the care and governance of the multitude of men, whom He had redeemed through



Translated by churchlatin.ai, a product of Boyne Archives

His blood and the bitterness of sorrows. Therefore, it is the proper duty of the Supreme Pontiffs to love the divine Redeemer with a greater piety than other men, and to feed the flock of the saints with anxious solicitude, against the fury of wolves and the neglect of those who would harm them; and, if necessary, to generously offer the sacrifice of their lives for that purpose. All of these things, as indeed are outstanding testimonies of virtue, and as also are the fervor of a pious mind, by which sincere sanctity and the nature of a good shepherd are demonstrated, were clearly shown by Pius X, the Supreme Pontiff, whose deeds we shall briefly recount. Whether one considers the beginnings of his priesthood, or his actions in the Roman Curia, or his episcopate in Mantua...

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - An official record concerning the temples, or Venice, in the most beautiful city, adorned with purple, or finally, if you consider and observe the elevation to the highest pontificate, it is necessary to acknowledge that he directed his life at no time without holiness shining with great brilliance, and to recognize him as a true guardian and master of the sacred flock. A blessed and benevolent land, which on the second day of June, in the year one thousand eight hundred and thirty-fifth, gave birth to a boy, Riese, which is a village located within the boundaries of Venice; his parents were John Baptist Sarto and Margaret Sansón, excellent parents who were also the educators of their children. The infant, born, was cleansed with the waters of baptism the following day and given a double name: Joseph and Melchior. From his earliest years, as they say, he showed signs of outstanding intelligence, the most pleasing manners, and Christian virtues; for he was docile, full of duty, and devoted to all. His pure piety towards God attracted the minds of others, and he was completely filled with joy and pleasure by the sacred ceremonies. Furthermore, there was scarcely any limit to his devotion to the Blessed Virgin Mary. When he was eleven years old, he was anointed with sacred chrism; and when he was twelve, he first partook of the Eucharistic feast. That divine communion is difficult to describe, for it aroused such great impulses to incite his love for Christ, the God. In the meantime, he attended school, so that not only would he apply himself to the first letters, but also to the learning of Christian doctrine; and with such success that the teachers, with one voice, praised the boy magnificently, both for his good nature and for his excellent intelligence. At that time, moved by the veneration of the Holy Spirit, he had one thing in his heart and in his eyes, one thing he sincerely desired: to become a priest. For the sake of this, he was first instructed in the elements of Latin by the ministers of God who were in the village of Riese; and soon after, with no small effort, he happily attended the gymnasium for four years, which was located in the town that the common people call Castelfranco Veneto, in the region of Venice. From this institution, he received such benefits that,



Translated by churchlatin.ai, a product of Boyne Archives

after completing his studies, he was considered worthy to be received into the sacred Seminary of Padua, thanks to the most benevolent providence of God. And so, on a certain day in November, in the year one thousand eight hundred and fifty, Joseph Sarto, having reached the age of sixteen years, left his paternal home and came to the Seminary.

[*Latin ed. p. 115*]

Acta Pii PP. XII 115! Quid gaudii! Sed, prae omnis, quid diligentiae et studii, ut, dum mens imberetur doctrinis, animus arderet pietate, et orneretur virtutibus! Quare, hic non possumus non meminisse quod moderatores Seminarii de eo senserunt, exeunte primo anno scholarum: eum enim et nulli omnino cedere, si ad cotidianam vitae consuetudinem, species; et excellentis esse ingenii; et acerrima memoria praestare; ita ut spes maximae in eo collocandae essent. De humanis divinisque rebus studiorum curriculo confecto, anno millesimo octingentesimo quinquagesimo octavo, die decimo octavo mensis Septembris, sacerdotio initiatus est, et postridie sui vici populo circumstante primum omnipotenti Deo sacra fecit. Non multo post missus est in pagum quem loci incolae Tombolum vocant, ut ibi officia curionis ageret. Quo munere inito, quid sibi faciendum esset, diligentissima cura et perspicuitate scripsit: velle scilicet et orationibus sacris populi gratia se dedere; et confitentes peccata sua patienter audire; et sancta Ecclesiae Sacramenta puriter religioseque peragere; et pueros christianas veritates docere; et iis adesse quos sive mala paupertas sive morbus vexarent, eosque solari. Instabat igitur sacris contionibus, instabat operibus. Christi ergo sacerdos, ignaris litterarum, quos illa numerosiores ferebat aetas, prima elementa tradere, nullaque accepta mercede, maiores quoque natu, amabili bonitate erudire. Quapropter, multorum officiorum causa, maior in dies necessitudo eum inter et populum intercedebat, cuius ille suis ipsius neglectis rebus, non modo commodis serviebat, sed utilitates etiam tuebatur. Id autem praesertim contendit atque enisus est piissimus vir: ut ea convicia et probra quae vel mordaces linguae vel impiae facerent in Deum, penitus aboleret. Quod singulari adhibita patientia, fere apud omnes consecutus est. Novem post annos, Salzanum translatus est, in pagum qui tunc temporis quattuor millia hominum et quinientos alit. Ubi, cum vici incolae de divinis rebus dicentem audierunt, vehementer mirati sunt quod Episcopus tam optimum sacerdotem in obscurissimo pago tot annos latere sisset. Quo in pago, eadem instaura vita quae Tomboli, eademque ratione. Omnis igitur eius sollertia eo spectabat, ut creditum gregem ad studium rerum divinarum formaret: hoc eius opus, hic labor fuit. Quapropter, sollicita in eo cura christianorum coetui rerum religiosarum disciplinam tradendi; studium tenax docendi religiosa carmina.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - An Official Commentary on promoting the



*Translated by churchlatin.ai, a product of Boyne Archives*

welfare of the people and the adornment of the house of God; with equal zeal for proclaiming the divine truth to all, for offering prayers, and for assisting the poor and the miserable. He did not merely declare his love for afflicted people with words, but also exercised singular generosity towards the needy, as if he were a very wealthy man. For he used to say, alluding to the silver table of divine Providence, that he had it within his power. Indeed, his compassion for the afflicted shone forth more clearly in the year one thousand eight hundred and seventy-three, when the cholera disease also afflicted the town of Salzano. At that time, Joseph Sarto, setting aside the caution of his own safety, showed great courage in assisting the sick, and he did not shrink from carrying the lifeless bodies of the dead. Some years later, in the town of Monteu da Po, he was, deservedly, appointed to the Canonry of the Collegiate Church of the diocese of Treviso, and he was also chosen for the office of public archivist of the same Church, and to oversee the piety of the young men in the sacred Seminary. All these things, of course, were arranged by God so that his faithful servant might, through a great variety of duties, or through the use of things, or through the customs of people, have an experience that would require both the magnitude of the duties and the future fate that was to come. Among the duties he held, the most important was that which led the minds and morals of young men towards the priesthood. Therefore, he stirred their souls to holiness with words, and he inspired them by example. When, in the year one thousand eight hundred and seventy-nine, death took the Bishop of Treviso, Joseph Sarto was deemed worthy to exercise the vicariate power during the interregnum. But God was about to call him to a greater office, and to a wider province of labor. For in the year one thousand eight hundred and eighty-four, the Bishop of Mantua resigned. When the news of this election was brought to Joseph, he was first amazed, then he composed himself in spirit, and finally, he moistened his cheeks with tears. Then he wrote a letter to Rome, in which he declared himself unworthy, undeserving, and unfit. However, this was so far from preventing him from receiving the honor of the episcopate, that it rather confirmed the intentions of the Vicar of Christ in this matter. He was therefore consecrated Bishop on the seventeenth day of the month of December, in the year one thousand eight hundred and eighty-four, in Rome, in the church of St. Apollinaris, near the Circus Agonalis. In the first letters he wrote to his people, the same intentions are declared as those that he had when he was in the towns of Tombolo and Salzano.

[*Latin ed. p. 117*]

The acts of Pope Pius XII, page 117, indicate this; however, these things sound and reek of something more weighty and sacred; indeed, they seem to have been written in the style of the Apostle Paul. But before setting his hand to the work, he resolved to thoroughly learn the condition of religious



Translated by churchlatin.ai, a product of Boyne Archives

affairs in the Mantuana diocese. And this condition was, in truth, such that it necessarily caused the heart of the pastor great sorrow. For the doctrine of heavenly truths was, by a miserable fate, neglected; the venerable name of God was violated by sacrilegious words; the most holy sacraments of the Church were received only very rarely; the sacred law of marriage was not held in due honor; not all infants were cleansed with the water of baptism; and finally, the very precept concerning the reception of the Sacrament of the Eucharist at the proper time was not observed. This miserable state of affairs not only did not discourage the Bishop, but rather aroused him to a more constant concern. As was fitting, he imparted his first thoughts to the priests, whom he gathered around him, as if an armed force, and assisted them in every way. Soon, he devoted special care to the sacred Seminary, which he considered to be the principal workshop of priests, and the chief hope for the future. And he was not entirely disappointed in his hopes. For scarcely a year had passed when the Mantuan Seminary began to flourish. He also appointed days to visit and examine the entire diocese. In this, he was very similar to St. Charles Borromeo: for, having renounced all luxury and contenting himself with a modest preparation, he desired above all else that the courts of his diocese should advance in faith and charity. After these things, he held a most important assembly of priests, which is called a Synod, and great benefits resulted from this work and undertaking for the Mantuana diocese, especially with regard to improving the morals of the people, fostering piety, and prohibiting wicked books. In all and above all that he did, his sincere love for his children triumphed, especially for the poor, the needy, the humble, and the abandoned. He helped them most generously, not only with counsel, but also with money, although he himself labored under many hardships. But it was ordained by God that such a light of virtues and works should shine forth from him, a beacon for the faithful. And indeed, when, in the year 1893, the Patriarch of Venice died, Joseph Sarto was deemed worthy to succeed him. As soon as he took possession of this most important See, he began without delay the labors that seemed to him to be necessary to cultivate the field entrusted to him.

[*Latin ed. p. 118*]

Acta 18 Apostolicae Sedis - Commentarium Officiale aptiores. And having been convinced that all evils originate from ignorance of religious matters and of the truths of the Holy Church, he never ceased to teach; and he achieved the result that priests did the same, adapting their discourse to the understanding of the people, so that their reasoning and teaching would contribute to progress and benefit, and not be ostentatious. Just as he had done in Mantua, here too he devoted all his efforts to the priests and to the education of the boys who had been divinely called to the priestly ministry. And in order that all might strive for greater learning, doctrine, and virtue, he began to promote the studies that were taught in the sacred



Translated by churchlatin.ai, a product of Boyne Archives

Seminary, seeing as he did what our times required. For this reason, he prescribed a completely new arrangement of studies, both in the subjects taught and in the disciplines that concerned either divine dogma, or the sacred Scriptures, or canon law, or moral, historical, social, or economic matters: benefiting both the Church and the state. It also seems that the most holy man was very diligent in promoting associations of Catholic people; indeed, having given Catholic men the faculty of giving their votes for public offices, he declared his opinion on this matter with these words: "Work, pray, and go to the polls." And he was also accustomed to say: "It is necessary to work, not with many words, but with deeds, with steadfast discipline, obedience, and humility." Therefore, his life was always characterized by the most profound wisdom and vigilance in all matters that he considered beneficial to the Christian cause. And although he was endowed with such dignity, and so burdened with cares, he lived with the most modest lifestyle, finding delight in simplicity. "It is incredible to say," he said, "that I, who was always poor in Mantua, am almost needy and lost here." But far greater was the service that this servant of God rendered to the long-awaited future. For when Leo XIII peacefully passed away, Joseph Sarto was elected to his place on the fourth day of August, in the year nineteen hundred and three, taking the name of Pius X. The reign of this Pope was magnificent in its works, remarkable in its undertakings; but above all, he gave certain proofs of his holiness: for having been placed in the highest position of honor, he showed such examples of virtue that his light shone not like a lamp, but like the sun. Therefore, whoever considers the life of this Pope will easily see that he, bound by a chaste love for Christ, readily did all that would be pleasing to God.

[*Latin ed. p. 119*]

Acta Pii Pp. III 119 For indeed, he lived for Christ, and was sustained by Him, like a palm tree by water, or a tree by the richness of the soil. "When he spoke with us," said one of his attendants, "there was something in his words by which a certain royal and gentle majesty shone forth, revealing a man most closely united with God, and moved by a divine impulse both in his speech and in his actions." Nor were there those who failed to observe that this successor of Peter had demonstrated the appearance of sincere, complete, and perfect holiness, whom, even by divine power, all things seemed to have restored, and who always consulted God, whose representative he held on earth. As for his faith, it was certain and unwavering. For even those who beheld him perceived that he was always fixed in the contemplation of God, and indeed, when he spoke to men, he seemed to reveal nothing other than what he had drawn from the hidden source of the Divine, with great faith. He also shone with hope: which, in all matters, he placed so firmly in the goodness of God, just as children often place all their hopes in their mother. Finally, the charity of the most holy man held



Translated by churchlatin.ai, a product of Boyne Archives

dominion over all the gifts of God, and it rightly adorned him with a diadem. For he loved God before all else, while he loved other men with a love greater than that which he had for himself. For he held God as the model and form of his virtue, while he held other men as the sacred image and likeness of God. Therefore, he embraced them all, whether good or bad, or caught in error, with a paternal embrace, as most beloved sons, without any exception whatsoever. And even after he was raised to the highest office of the Pontificate, no part of his flock was more dear to him than the poor, the oppressed, and the miserable, to whom he always generously offered his assistance. But although he was gentle in spirit, when he had to engage in conflicts for the sake of the Christian faith, he always acted bravely and wisely, and sometimes even magnificently. As soon as he assumed the care of the entire flock of Christ, he wrote that he intended to keep this foremost in his mind: to "restore all things in Christ," that is, to bring all things back to Christ as the center. This purpose and plan seemed not only to have arisen from his own mind, but also from the harshness of circumstances under which the holy Church was then suffering. For men, having scorned the power of God, were cultivating themselves with an extraordinary, almost religious zeal; hence, their blind love knew no bounds. It was therefore necessary, with all impiety cast aside, to restore the commandments of the Gospel; to observe the sacred laws of marriage, and to educate youth in the divine precepts. He also always fatherly admonished learned men, and especially priests, never to believe the doctrines preached by men, nor to...

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis – The official commentary indicated that the institutions of the philosophers were surrounded by falsehoods: for all these things were joined with rationalism, which claimed to be science, and in this feigned science, the ruin of religion was hidden. As one who had been born into a humble station and had spent many years in the service of the people, he was not unaware of the matters of economics that concerned the people; nor was he ignorant of the fact that artisans and workers were vehemently demanding that they be treated with more humanity and that their rights be protected. Therefore, using his own strength, and following the institutions of his predecessor, he did not fail to exert himself to defend the rights of the humble people. However, he could not fail to see that a greater calamity would arise for the people from those impious doctrines, which, rejecting the authority of God, scorned all religion, and denied to mortals the hope of a heavenly homeland, and which commanded human society to aspire only to earthly things. Then, wise and equitable laws were issued by him, by which the Christian religion would receive great increase. And he used so much patience and constancy in speaking, writing, and acting, that if Catholic nations have made progress in matters of social order, there is no doubt that a great



Translated by churchlatin.ai, a product of Boyne Archives

part of this is due to his solicitude. But when he saw that, in this great accumulation of miseries, only Christ could alleviate the cares of human society, he wanted those same people to more frequently approach the table of Christ. Therefore, setting aside the severity that had prevailed, by custom, in the year 1905, he decreed that the Sacrament of the Eucharist should be more frequently received by the faithful; soon after, with another decree, he made the use of the august Sacrament of the Altar easier for the sick; and finally, he issued a third decree by which children, from the age of seven, were allowed to be nourished with the food of the Heavenly Bread. He testified that he had done this by a certain divine inspiration. Then, it was a wonderful sight to see innocent children thronging the altars, and afflicted and suffering people flocking to Christ, and to see them, as it were, drawing from a perennial spring of water, enjoying a certain sweet delight. But this description does not contain all that the servant of God accomplished; for, in addition to the many seminaries that he established and the foundation of a house for the advancement of biblical studies, he not only wanted Christian truths to be more extensively taught by priests, and he ordered that those things that pertained to the splendor of divine worship and sacred hymns be taught to the Christian people, but he also promoted the studies of philosophy and theology with diligent care. Nor did he neglect to exhort those who were Christians.

[*Latin ed. p. 121*]

Acta Pii PP. XII, 121, concerning civil matters. Therefore, that law, by which Catholic men were forbidden to participate in elections, was repealed, and conditions were established by which certain parts of the Catholic population might participate in the administration of public affairs. But a great evil was afflicting the world, and it was divinely ordained that the end of the life of the most pious Pontiff should be somewhat connected with it: we speak of the most bitter war, which began in the year one thousand nine hundred and fourteenth. As soon as Pius X foresaw that such a plague and destruction threatened the people, he did everything he could to prevent the conflict from arising. But, alas, in vain; and the situation reached the extreme point of misfortune. Therefore, the most beloved Father of the Christian family, already so broken by cares and labors, could not bear the weight of so great a ruin and calamity. Thus, the supreme day arrived for him, which was the twentieth day of the month of August. However, the day before, when he understood that death was already imminent for him, and that he felt God as if closer to him, he offered his life to Him, a pleasing offering: "May my children be saved," he said. After these words, he was strengthened with the most holy Body of Jesus Christ, and, as he was dying, he drew strength from that most sweet grace, from which he had been nourished throughout the course of his life. Soon, he was again and repeatedly kissed, pressing his



Translated by churchlatin.ai, a product of Boyne Archives

fingers against the image of Christ crucified. Finally, after having looked at those present with a serene expression, he peacefully breathed his last. The news of this event moved the entire world, and the children of the Church were plunged into tears. The translation of the body was carried out with solemn ceremonies, and the deceased body was brought into the crypt of the Basilica of Saint Peter. And when, after the death of the venerable Servant of God, his fame increased day by day, either because of his most excellent way of life, or because of the miracles which, as he prayed, were wrought by God, many Cardinals, sacred prelates, vicars, and apostolic prefects, pious associations, and especially the sodalities called the Action Catholique, numerous universities, and countless faithful Christians, implored this Apostolic See to bestow the honors of the Blessed in Heaven upon that illustrious father of the Christian family. Therefore, with ordinary authority in this venerable city, and through petitions sent to Venice, Mantua, and Tarvisium, investigations were carried out concerning the fame of his sanctity, as well as concerning his writings and the liturgical veneration not yet paid to him. After these investigations were completed, and after they were approved by the Holy Congregation of Rites,

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - The official record, having been examined and approved, and all matters to be observed having been duly observed, We Ourselves, upon the recommendation of the Most Eminent Cardinal Charles Salotti, Bishop of Praeneste, and Prefect of the same Congregation, and Promoter of the Cause, on the twelfth day of the month of February, in the year nineteen hundred and forty-three, decreed that the Cause of the Servant of God, Pope Pius X, for his inscription in the list of the Blessed, should be instituted.

Therefore, a discussion was held concerning the virtues of the aforementioned Servant of God, which are called theological and cardinal virtues, and those attached to them, and after careful investigations and proofs, by a decree issued from the Archconvent of Gandulf, near Rome, We solemnly declared that they had reached the heroic degree. Afterwards, in the assemblies, both preparatory and general, held before Us, the question of the miracles was considered, which were said to have been wrought by God at the request of that venerable Pastor of the Church. On the eleventh day of the month of February, in the year nineteen hundred and fifty-one, We, having performed the sacred rites, decreed: that the two proposed miracles are established, namely, the instantaneous and perfect healing of Maria Francisca Deperras from osteosarcoma of the left femur, and then of Maria Benedicta De Maria from a malignant tumor in the lower left part of the abdomen.

Furthermore, it was necessary to determine whether, with the virtues



Translated by churchlatin.ai, a product of Boyne Archives

and the two miracles proven, the venerable Servant of God could safely be advanced to the honors of the Celestial Kingdom. This matter was discussed in the general assemblies of the Congregation of Sacred Rites, on the twentieth day of the same month of February, in a certain hall of the Vatican Palace, before Us. We, having been informed that all had been carried out in accordance with the norms of law, and having heard the opinion of the Fathers Cardinals, Officials, and Consultors of the aforementioned Congregation, on the fourth day of the month of March of the same year, We decreed: that he could safely proceed to the solemn Beatification of that venerable Servant of God.

For this reason, on the morning of the third day of the month of June, in the same year, the solemnities of this Beatification were held in the Vatican Basilica; and in the evening, We Ourselves addressed a large multitude of the faithful, especially from the region of Venice, in St. Peter's Square.

Since, after the decrees regarding Pope Pius X's inscription in the list of the Blessed, his cult had received considerable growth, and new miracles were said to have been wrought by God in his intercession, the esteemed Brother Albert Parenti, O.S.B., Postulator of the Cause, presented numerous supplications, in which, in particular, Our esteemed Brother Henry, S.R.E. Cardinal Pia and Deniel, Archbishop of Toledo, several Bishops of Spain, and himself, the Governor of the Spanish Nation, were cited by this Apostolic See.

[*Latin ed. p. 123*]

The Acts of the Sacred Congregation of Rites, volume XII, page 123, state that, since the cause [for the canonization] has been reopened, an inquiry should be made concerning the honors to be bestowed upon the Blessed Pius X. To which we readily assented, and on the twenty-fourth day of the month of November, in the year nineteen hundred and fifty-one, we issued a decree concerning this matter. In the meantime, two miracles have been presented to the Sacred Congregation of Rites. The first, which occurred in Naples in the year nineteen hundred and fifty-one, is briefly recounted as follows: Franciscus Belsani, a lawyer, having reached the extreme peril of life due to a serious lung disease, of which the doctors had foretold the fatal outcome, was near death. As remedies proved ineffective, the sick man, his wife, and others offered prayers to the Blessed Pius X, placing an image and flowers from his tomb upon the chest of the ailing man. On the twenty-fifth day of August, the patient, who was still suffering from a very serious illness, as the doctor testified, suddenly felt himself healed during the night. A few hours later, the same doctor confirmed this. The first two experts, by virtue of their office, and then the College of Doctors of the Sacred Congregation of Rites, were fully in agreement, both concerning the diagnosis of a putrid pulmonary abscess, and concerning the very grave prognosis, and also concerning the sudden, complete, and permanent heal-



Translated by churchlatin.ai, a product of Boyne Archives

ing, contrary to the laws of nature. The second miracle, which occurred in Palermo in the year nineteen hundred and fifty-two, is recounted as follows: Maria Ludovica Scorcia, a daughter of charity of Saint Vincent de Paul, was suffering from a severe meningo-encephalomyelitis of a neurotropic origin. The doctors declared this disease to be entirely organic. From the beginning of the illness, the Blessed Pius X was invoked for help, either by the sisters or by the sick woman herself, through novenas of prayers. On the night of the fourteenth day of the month of February in the year nineteen hundred and fifty-two, Sister Maria Ludovica fell into a peaceful sleep. In the early morning, having regained her strength and being perfectly healed, she rose from her bed, went to the chapel, where the sisters were present, and took food with the others. That same morning, the doctor recognized the healing. The College of Doctors of the Sacred Congregation of Rites confirmed the diagnosis and prognosis, and declared the healing to be perfect, sudden, permanent, and exceeding the powers of nature. Concerning these marvelous healings, on the twenty-seventh day of October, in the year nineteen hundred and fifty-three, the Consultors gave their votes in the preparatory meeting of the Sacred Congregation of Rites. Then, in the general meeting of the same Congregation, on the seventeenth day of November of that same year, in a certain hall of the Vatican Palace, before Us,

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - The official commentary of the venerable Brother Clement, Bishop of Velletri, S.R.E., Cardinal Micara, Promoter of the Cause or Relator, proposed this for discussion: Whether and concerning which miracles, after the Beatification of Blessed Pius X by the Apostolic See, there is established, in the case and to the effect of which we are speaking. All those present, the Cardinals, officials, and consultors, having given their votes, showed that they were of the opinion that two healings should be attributed to a miracle. We, however, considered it necessary to deliberate before expressing our judgment. On the seventeenth day of January, in the year one thousand nine hundred and fifty-four, having summoned the venerable Brother Clement, S.R.E., Cardinal Micara, Promoter of the Cause or Relator, our beloved Son Caietano, of the title of Saint Cecilia, S.R.E., Cardinal Priest Oicognani, Prefect of the Congregation of Sacred Rites, and the venerable Brother Alfonso Carinci, Archbishop of the title of Seleucia in Isauria, Secretary of the same Congregation, and our beloved Son Salvatore Natucci, General Promoter of the Faith, having performed the sacred rites, we solemnly decreed: That it is established that there was an instantaneous and perfect healing of Francis Belsani from a lethal, foul pulmonary abscess, and then of Sister Mary Ludovica Scorcia from a grave meningo-encephalomyelitis caused by a neurotropic agent, through the intercession of Blessed Pius X. We ordered that this decree be



Translated by churchlatin.ai, a product of Boyne Archives

made public and recorded in the acts of the Congregation of Sacred Rites. Having completed these matters, we, confirming in writing the votes of the S.R.E. Cardinals, the officials, prelates, and consultors of the Congregation of Sacred Rites, decreed on the second day of April: That it is possible to proceed to the solemn Canonization of Blessed Pius X. Considering that a very serious matter was being considered, we convened a Consistory for the twentieth day of May of this year, so that in it, in a Consistory "without distinction" of Cardinals, Patriarchs, Archbishops, Bishops, and Abbots, held in the City, we might inquire the opinion concerning the Canonization of Pius X, Pope and Confessor; Peter Aloisi Chanel, Martyr, member of the Society of Mary; Gaspard Del Bufalo, Confessor, author of the Congregation of Missionaries of the Precious Blood; and Blessed Mary Crucified Di Rosa, Virgin, foundress of the Institute of the Handmaids of Charity. Before the appointed day, we ordered that commentaries be sent to those who would be present at the Consistory, concerning the life, virtues, miracles, and causes of each of the Blessed ones mentioned, so that, with the matter fully known, a judgment might be rendered.

[*Latin ed. p. 125*]

Acta Pii PP. XII 125: The Consistory, which we mentioned, was held on the twentieth of this month in a certain hall of the Vatican Palace; in which, after We, standing, had spoken a brief prayer, Our beloved Son, His Eminence Cardinal Cicognani, declared that it was fitting that those blessed souls and that blessed woman should be honored with the highest solemnities; and He requested that We proceed as soon as possible to the most desired rite of canonization. After these matters were concluded, We, standing, asked the Cardinals and sacred prelates to signify to Us individually what they thought about the proposed causes. Therefore, with all votes except one, We learned with a joyful heart that those blessed souls and that blessed woman were unanimously considered worthy to be adorned with the brilliant diadem of the Saints. We therefore set a date for the canonization of each of the blessed: namely, for the blessed Pius X, the twenty-ninth day of May; and for the other five blessed whom We mentioned, the twelfth day of June of this year. Since We knew that immense crowds of the faithful from all regions of the world would be coming to this holy city to participate in this triumph, We announced that, so that a larger part of them would not be deprived of the religious ceremony, the solemn rite itself would be held in the evening of that day in the Piazza of Saint Peter's, and the following day in the same sacred Basilica, for the honor of the newly canonized Saints. In the meantime, We requested the Purple Fathers and sacred prelates, and all the faithful, to add their prayers to Ours, so that the events that We were about to celebrate might be favorable and beneficial to the Catholic cause. We ordered that all of these matters be carried out legally by the Apostolic Protonotaries. When the appointed



Translated by churchlatin.ai, a product of Boyne Archives

day arrived, all the secular and regular clergy, many of the prelates and officials of the Roman Curia, not a few abbots, many bishops, and the most distinguished College of Cardinals gathered in the Vatican Palace. With all present proceeding with the customary ceremonies and prayers, and with the singing of the hymn "Ave, Maris stella," We ourselves, coming out of the Sistine Chapel, descended at the sixth hour after midday into the Piazza of Saint Peter's, which was filled with a vast multitude of the faithful from almost the entire world, and approached Our throne, which had already been placed before the main entrance of the Basilica. Then, after obedience was rendered to Us by the Cardinals present, Our beloved Son, Caietan, His Eminence Cardinal Cicognani of the Sacred Roman Church, with the urgent intercession of the beloved Son Aloysius Philip Re, Advocate of the Consistorial Hall, began to...

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - The official commentary states that, with the utmost urgency, it was requested that We bestow the highest honors of the Saints upon Blessed Pius. To the Consistorial Advocate, through Our beloved son Anthony of Baec, from the Office of Letters to Princes, We replied that We were already inclined to grant this request. Therefore, while a very devout throng sang the hymn "Veni, Creator Spiritus," We implored the Divine Paraclete that the abundance of heavenly light might increasingly illuminate Our mind. Then, seated in the chair of Saint Peter, as the supreme Teacher of the entire Church of Christ, We solemnly proclaimed: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the growth of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently imploring divine assistance, and with the counsel of Our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City, We declare and define that Blessed Pius X is a Saint, and We add him to the catalogue of the Saints, decreeing that his memory should be devoutly observed each year, on the anniversary of his birth, that is, on the twentieth of August, among the Saints of the Pontiffs and Confessors. In the name of the Father, and of the Son, and of the Holy Spirit. Amen." Having pronounced these words, We, with a nod of assent to the prayers of the same Cardinal Cicognani, offered to Us by the same Consistorial Advocate, ordered that these Decrees be drawn up and dispatched under the seal, and We commanded that the Apostolic Protonotaries be present so that they might provide a public instrument regarding this canonization. Then, after delivering a discourse on the virtues of the Saint, so that We might give thanks to Almighty God, We sang the hymn "Te Deum laudamus" with those present, and We invoked the patronage of Saint Pius for the first time. This morning, Our venerable brother Eugene, Bishop of the suburbicarian



Translated by churchlatin.ai, a product of Boyne Archives

dioceses of Ostia and Porto and of Saint Rufina, and the Most Reverend Cardinal Tisserant, Dean of the College, celebrated the divine sacrifice at the altar in the magnificently decorated Basilica of Saint Peter, and We were present from Our throne. Therefore, having carefully considered all that was to be examined, with certain knowledge and by the fullness of Our apostolic power, as We have mentioned above, We confirm, We strengthen, and We again establish, We decree, and We announce to the entire Church of Christ, ordering that copies or excerpts of these documents, even those printed, be disseminated by the hand of an apostolic official, bearing a signature and seal, as follows:

[*Latin ed. p. 127*]

From the Acts of Pope Pius XII, page 127: May faith be granted to those who would hold such beliefs, if it were demonstrated. However, no one shall be permitted to adhere to what We have established in these Letters. But if anyone should dare to do so rashly, let him know that he will incur the indignation of Almighty God and of the Holy Apostles Peter and Paul. Given in Rome, at St. Peter's, on the thirtieth day of the month of May, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our Pontificate.

I, PIUS, Bishop of the Catholic Church.

I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College.

I, CLEMENS, Bishop of Yliternum, Cardinal MICARA.

I, IOSEPH, Bishop of Albano Laziale, Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Praenestinus, Cardinal ALOISI MASELLA.

I, Fr. ADEODATUS IOANNES, Bishop of Sabinensis and Mandelensis, Cardinal PIAZZA.

I, FRIDERICUS, Bishop of Tuseulanus, Cardinal TEDESCHINI, Datary of His Holiness.

I, ALEXANDER, Presbyter of the title of S. Maria in Cosmedin, Cardinal VERDE.

I, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, Cardinal FUMA SONI BIONDI.

I, CELSUS, Presbyter of the title of Ss. Nerei et Achillei, Cardinal COSTANTINI, Chancellor of the Holy Roman Church.

I, CAIETANUS, Presbyter of the title of S. Caeciliae, Cardinal CICOGNANI.

I, VALERIUS, Presbyter of the title of S. Silvestri in Capite, Cardinal VALERI.



Translated by churchlatin.ai, a product of Boyne Archives

I, PETRUS, Presbyter of the title of S. Praxedis, Cardinal CIRIACI.

[*Latin ed. p. 128*]

Acts 128 of the Apostolic See – Official Commentary. I, NICOLAUS, Cardinal Protodeacon of Saint Nicholas in Carcere Tulliano, CANALI, Major Penitentiary. I, IOANNES, Cardinal Deacon of Saint George in the Golden Hall, MERCATI. I, ALAPHRIDUS, Cardinal Deacon of Saint Mary in Domnica, OTTAVIANI. OELSUS. Card. COSTANTINI CAIETANUS. Card. CICOGNANI, His Most Reverend Excellency, Chancellor of the Congregation of Sacred Rites, Prefect. Hamletus Tondini, Apostolic Chancellor. Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Prot. Apost. Franciscus Hannibal Ferretti, Prot. Apost. This was expedited on the twenty-ninth of October, in the year of the pontificate XVI. In the CONSTITUTIONES Canon. Ap. Tab., vol. LXXXVIII, n. 68. A NEW DIOCESE IS ESTABLISHED, CALLED QUELIMANENSIS, DETACHED FROM THE DIOCESE OF BEIRENSE, IN A CERTAIN REGION. PIUS, SERVUS SERVORUM DEI, FOR THE PERPETUAL REMEMBRANCE. Since Christ came from the immensity of the heavens to the earth, so that He might show the light of eternal truth to needy men, and kindle the fire of charity in them, We, who preside over the flock of Christians according to His will and command, have this one thing in mind: namely, that, as suitably as possible, We may communicate the merciful gifts of God to all nations. Therefore, when the venerable Brother Fernandus Cento, Archbishop titular of Seleucia Pieria, and also Apostolic Nuncio in the Republic of Lusitania, according to the solemn Conventions between the Apostolic See and Lusitania, which were begun on the seventh day of May and concluded on the first day of June of the same year, requested this Apostolic See to erect a new diocese in a portion of the territory of the Church of Beira, We, considering this to be for their good…

[*Latin ed. p. 129*]

Acta Pii PP. XII 129: We deem it fitting that those who inhabit the region should be granted the use of prayers. Therefore, after having heard our beloved Son, Theodosius Clement, Cardinal of the Holy Roman Church of Gouveia, Archbishop of the city of "Lourenço Marques"; and also the venerable Brother Sebastian Soares de Resende, Bishop of Beira; after carefully considering the important matter at hand, supplementing the consent of those who have some right in this matter, or who believe themselves to have such a right, by our apostolic authority, We decree and order the following. We separate from the Diocese of Beira that territory which is commonly known as "Zambesia"; and We establish it as a new diocese, to be called Quelimane, with the same boundaries as the civil region of "Zambesia." We establish the See of this Church in the city which is called "Quelimane" in the vernacular; and the Episcopal Cathedral shall be located in the church



Translated by churchlatin.ai, a product of Boyne Archives

of the Nativity of the Blessed Virgin Mary, to which We therefore grant the dignity of a cathedral church, with all the honors, rights, privileges, and obligations that are proper to such a building. We intend that these rights and obligations also pertain to the Prelate of this diocese. This newly established Church will be subject or suffragan to the metropolitan Archdiocese of Lourenço Marques; and the Bishops of Quelimane will be subject to the Archbishop of this See, according to the law. The episcopal table, that is, the funds, will be constituted either by funds assigned by the civil authority; or by offerings from the Christian people; or by revenues of the Curia; or finally, by a portion of the assets that belong to this Church from the divided possessions of the Diocese of Beira, according to Canon 1500 of the Code of Canon Law. Furthermore, that greater splendor may be given to the worship of God the Most High, and that the elected Bishop may be assisted by a college of priests in more serious matters, We decree that a Canon Regular College be established in the Diocese of Quelimane, according to the pattern of others, under letters to be issued separately. In the meantime, however, We grant that, in place of Canons, diocesan Consultors be appointed. The governance and administration of the new diocese, as well as the election of a Vicarious Capitular or Administrator, in the event of a vacancy, and finally, the rights and obligations of the clergy and the people, and other matters of this kind, shall be governed entirely by the Code of Canon Law. However, the clergy, once the Diocese of Quelimane is established, shall be considered as belonging to that Church within whose territory they legitimately reside. The Bishop to whom the newly established Church is entrusted shall take great care to ensure that at least an elementary seminary is built within it, to receive the children of Buena Esperanza and to educate them for the priesthood, according to the norms of common law and the regulations.

[*Latin ed. p. 130*]

Acts of the Supreme Apostolic See – Official Commentary published by the Holy Congregation for Seminaries and Pontifical Universities. With regard to the acts and documents pertaining in any way to the new diocese, as soon as they are available, they shall be sent to the Quelimane Curia, where they will be religiously preserved in its archives. We have commanded these things through this letter, and the venerable Brother Fernando Cento, whom we have mentioned, will ensure that they are carried out; and we grant him all the powers necessary to carry out this task, which he may also delegate to any other ecclesiastic of distinguished standing. The same venerable Brother will have the responsibility of drafting the documents pertaining to the completed task and transmitting them, with faithful copies, to the Holy Consistorial Congregation. If, at the time these letters are to be put into effect, another person presides over the Portuguese Mission, he will follow these instructions either personally or through another. Further-



Translated by churchlatin.ai, a product of Boyne Archives

more, we intend these letters to be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed through them, and thus they will have their full force. No prescriptions of any kind whatsoever will be able to contradict the effectiveness of these letters, since through these letters we annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely invalid and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Let all know that if anyone should disregard or in any way despise Our decrees in general, they will be subject to the penalties prescribed by law, which are those established for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the sixth day of the month of October, in the year of Our Lord nineteen hundred and forty-four, in the sixteenth year of Our pontificate.

OELSUS Cardinal
COSTANTINI
S.
Fr.

**ADEODATUS I.**

Cardinal
PIAZZA
S. R. E.
Chancellor of the Holy Consistorial Congregation
a Secretis
Hamletus Tondini
Apostolic Chancery
Éegens
f
Alfonsus Carinci,
Archbishop titular of Seleuc,
Dean of the Protonotaries Apostolic
Francis
Hannibal
Ferretti,
Protonotary Apostolic



Translated by churchlatin.ai, a product of Boyne Archives

Loco
©
Plumbi
Meg.
in
Cane.
Apost,
tao.,
vol.
LXXXIX,
n.
ffß.

[*Latin ed. p. 131*]

Acta, Pius PP. XII 131 n. OVETENSIS DIOCESIS. The Diocese of Oviedo, in Spain, is raised to the rank of an Archdiocese; and, together with certain other dioceses, it is incorporated into a new ecclesiastical province.

PIUS SERVUS EPISCOPUS SERVORUM DEI. For the perpetual memory of the matter.

Since it has been commanded to us, as it was to the blessed Apostle Peter, by the immense goodness of God, that we have care for the entire flock of Christians, therefore, whatever seems to contribute to the progress of the Christian people is very pleasing to us.

Therefore, when the venerable Brother Hildebrandus Antoniutti, Archbishop with the title of Synnadensis, in Phrygia, and also Apostolic Nuncio in Spain, requested from this Roman See that the episcopal Church of Oviedo be raised to the rank of a metropolitan See, and that a new ecclesiastical province be formed in the region commonly called Asturias: since this would bring great benefits and advantages to the people of that land; after carefully considering the matter, we believe that the requested petition should be granted.

Wherefore, having heard our beloved Son, Fernando S. R. E., Cardinal Quiroga and Palacios, Archbishop of Compostela, and having heard the venerable Brothers: Luciano Pérez Platero, Archbishop of Burgos; Joseph Garcia and Goldáraz, Archbishop of Valladolid; Jesus Herida Pérez, Bishop of Astorga; Aloysius Almarcha Hernández, Bishop of León; and Joseph Eguino Trecu, Bishop of Santander; and supplementing their consent, those who may have some right or believe that they have a right in this matter; by our supreme and apostolic authority, we decree and order the following, in accordance with the solemn agreements between this Apostolic See and Spain, on the twenty-seventh day of the month of August, in the year nineteen hundred and fifty-three.



Translated by churchlatin.ai, a product of Boyne Archives

By these letters, we separate the See of Oviedo from the Archdiocese of Compostela, and we raise it to the dignity of an archiepiscopal metropolitan Church; to which we grant the rights, honors, and powers that are customarily granted to churches of equal standing, according to common law.

We honor the sacred Prelate of Oviedo with the title of Archbishop and Metropolitan, and we also grant, through these letters, the rights and privileges with which other such prelates are adorned throughout the world.

[*Latin ed. p. 132*]

132 Acts of the Apostolic See - Official Commentary of the Metropolitan Province. We desire, however, that he also be burdened with the same obligations by which such an eminent dignity is customarily bound. Furthermore, the dioceses of LeÃ³n and Santander, and their respective bishops, are exempted from the Metropolitan of Burgos; and the diocese of Astorga, and its bishop, are exempted from the Metropolitan of Valladolid. All of these, whether sees or bishops, are placed under the metropolitan See of Oviedo and its Archbishop. Thus, the new ecclesiastical province of Oviedo will consist of the following churches: the archdiocese of the same name, and the suffragan dioceses of Astorga, LeÃ³n, and Santander. We appoint the venerable Brother Francis Xavier Lauzurica and Torralba, who is already the Bishop of Oviedo, to govern and oversee this new ecclesiastical province. He was duly presented to Us by the most illustrious and highly honorable Don Francis Franco and Bahamonde, the Supreme Governor of the Nation of Spain, in accordance with the agreements and conventions initiated between the Holy See and Spain on the seventh day of the month of June in the year nineteen hundred and forty-one, and We, by Our apostolic authority, raise him to the dignity of Archbishop and Metropolitan. To him, thus elevated with such honor, We grant the due rights and privileges, among which is the right to carry the cross before him and to use the pallium, within the territory of his jurisdiction, after he has requested and obtained it in a public consistory. The venerable Brother Hildebrand Antoniutti, whom We have mentioned, will ensure that these matters are carried out; We grant him all the powers necessary to carry out this task, and to delegate them, if necessary, to any man constituted in ecclesiastical dignity. When the business is completed, the same venerable Brother will take care to draw up the documents and send true copies to the Sacred Congregation of the Consistory as soon as possible. If, when the matter is to be brought to a conclusion, another messenger performs this duty, he will be bound by the instructions We have given. We will and desire that these documents be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed in them, and thus they will obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since by



Translated by churchlatin.ai, a product of Boyne Archives

these documents We abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, are to be considered as valid.

[*Latin ed. p. 133*]

The Acts of Pope Pius XII, page 133, should be held with absolute faith, were it demonstrated. Whoever should despise or in any way condemn Our decrees in their entirety, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulfi, near Rome, on the twenty-seventh day of the month of October, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our pontificate.

CELSUS Cardinal COSTANTINI ®

Fr. ADEODATUS I. Cardinal

PIAZZA

S. R. E.

Chancellor of the Sacred Congregation Consistorial,

Secretariat

Hamletus Tondini, Apostolic Chancellor

Francis Hannibal Ferretti, Protonotary Apostolic

Albert Serafini, Protonotary Apostolic

Loco Si Plumbi In Cane. Op. tab., vol. LXXXIX, n. 6S.

III

OF THE ESTABLISHMENT OF THE COLLEGE OF CANONS IN THE CATHEDRAL CHURCH OF SAINT ANNE OF POCATIERA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT:

Since the Reverend Bishop of Saint Anne of Pocatiera has requested from the Apostolic See that a College of Canons be established in his diocese, and since We, who have undertaken to govern the entire human family by divine will, have found this request most pleasing and acceptable, for We know that such gatherings of men enhance the dignity of the sacred rites and greatly diminish the labors of the Prelates themselves. After hearing the opinion of the Venerable Brother John Panico, Archbishop with the title of Iustiniana Prima and Apostolic Delegate in Canada, and after deliberation with the Sacred Congregation Consistorial, which judged this matter to be very opportune for the diocese, We, with paternal affection, grant



Translated by churchlatin.ai, a product of Boyne Archives

assent to the requests. For this reason, with their consent obtained, We...

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis – Regarding those who have a right, or presume to have a right, in this matter, after careful consideration and with certain knowledge of what we are about to do, we, by our apostolic authority, decree and order the following. In the diocese of Saint Anne of Pocatière, we establish a Collegiate Church within the cathedral temple, which shall consist of one Dignitary, that is to say, either a Dean or an Archdeacon, and nine Canons, of whom one shall hold the office of Theologian, and another, if possible, the office of Prefect for admitting penitents for absolution. These Dignities and Canonries, even if initially assigned, shall be granted according to the common law. Furthermore, we freely grant that these, whether Dignities or Canonries, may be bestowed as a suitable benefit upon priests who already enjoy another benefit, even if it is connected with the care of souls. These Canons shall perform divine services on certain days, provided they do not coincide with Sundays: namely, the feasts of Saint Joseph, the Spouse of the Blessed Virgin Mary, Saint Mark the Evangelist, Saints Peter and Paul the Apostles, Saint Anne, the Blessed Virgin Mary, the Mother of God, to whom the cathedral is dedicated, the Blessed Virgin Mary assumed into heaven, and Saint Matthew the Apostle and Evangelist. Moreover, we desire that those men who are part of the Bishop's council, a broad assembly almost like a senate, and who should distinguish themselves among others with appropriate insignia, shall wear, within the boundaries of their diocese and in the sacred rites of their College, a black clerical robe with violet trim, a long, sleeved cloak, which is called a rochet, of violet color, and a violet biretta adorned with a violet tassel. Furthermore, we freely grant these Canons the faculty of wearing a ring. We decree that the Chapters, that is to say, the regulations, whether according to common law or according to our instructions, as described in these documents, shall be established as soon as possible; and that the Bishop shall approve them, and the Canons shall receive them with reverence. As for other matters concerning the offices and duties, rights and privileges pertaining to Collegiate Canons, the norms of common law shall be faithfully observed. Finally, we decree that as soon as the Collegiate Church has been established, the diocesan Consultors, as is fitting, shall cease from their duties. We have commanded all of these things in these documents, and the venerable Brother John Panico, whom we mentioned above, or he who, at the time these decrees are put into effect, presides over the Apostolic Delegation in Canada, shall take care to see that they are carried out; to him we grant all the powers necessary to complete this task, which may also be delegated to another, provided that he holds an ecclesiastical office and is entrusted with the duty of reporting the completed



Translated by churchlatin.ai, a product of Boyne Archives

work in writing.

[*Latin ed. p. 135*]

Acts of Pope Pius XII, 135, worthy examples to be sent to the Sacred Congregation of the Consistory as soon as possible. ”n These Letters, we desire, both now and in the future, to be effective; so that those to whom they pertain may religiously observe what has been decreed through them, and thus may they obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these very Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original, if it should be shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twelfth day of the month of November, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our pontificate.

CELSUS, Cardinal
COSTANTINI, §ß, Fr.
ADEODATUS I., Cardinal
PIAZZA, S. R. E., Chancellor
8. Congregation of the Consistory
from the Secret Archives
Hamletus Tondini, Apostolic Chancellor
Francis Hannibal Ferretti, Protonotary Apostolic
Albert Serafini, Protonotary Apostolic
Loco 83
Plumbi in Cane.
Ap. tab., vol. L

**A ” T V / A ” , N KG.**

[*Latin ed. p. 136*]

Acta 130 Apostolicae Sedis - Commentarium Officiale iv. CARTHAGINENSIS IN COLUMBIA - S. GEORGII. A certain territory is separated from the Archdiocese of CARTHAGINENSIS IN COLUMBIA and from the Apostolic Vicariate of S. GEORGII, which is to be constituted as a new



Translated by churchlatin.ai, a product of Boyne Archives

diocese, to be called MONTERIENSIS. PIUS, Servant of the Servants of God, decrees this for the perpetual memory of the matter.

Because Christ Jesus descended from the serene heights of heaven to these lands, in order to call those who were "Such as sat in darkness and in the shadow of death" into his admirable light, We, who, though undeserving, exercise his office, strive with unremitting labor to communicate the shining splendor of heavenly grace to all peoples and nations.

Therefore, when the venerable Brother Paulus Bertoli, Archbishop with the title of Nicomediensis and Apostolic Nuncio in Columbia, requested the Roman See to erect a new diocese, separating certain parts either from the extensive Archdiocese of CARTHOGINENSIS IN COLUMBIA or from the Apostolic Vicariate of S. GEORGII, We, with the happiest of spirits, deem it fitting to grant such requests, for it is certainly a good hope that the Christian name may more readily and abundantly flourish in these lands.

After, therefore, having inquired what our beloved Son, Petrus S. R. E., Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, thought about this matter; and after having likewise heard the opinion of the venerable Brothers Ignatius López Umana, Archbishop of CARTHAGINENSIS IN COLUMBIA, and Franciscus Santos Domingo, Bishop with the title of Thebani in Phtiotide and Apostolic Vicar of S. GEORGII; with the consent of those who have some right in this matter, or who consider themselves to have such a right; and after having likewise carefully considered the matter; and being therefore certain of what We are about to do, We, by Our apostolic authority, decree the following.

We separate from the Archdiocese of CARTHAGINENSIS IN COLUMBIA and from the Apostolic Vicariate of S. GEORGII the territories which pertain to the civil circumscription commonly called "Departamento de Córdoba," except for that part of the same circumscription in which flows the river known among the people as "San Jorge"; and from these territories thus separated, We erect a new diocese, to be called MONTERIENSIS, from the city of "Montería." This new diocese shall have the same boundaries and the same circumscription as the "Departamento."

[*Latin ed. p. 137*]

Acta Pii PP. XII 137 de Córdoba », besides which, towards the east, from the town of « Caño Prieto », the boundary proceeds directly to the place commonly called « Cerro Murucujú », and from there, through the mountain ranges which divide the courses of the rivers commonly and commonly called « Sinu » and « San Jorge », it reaches the common boundary with the civil jurisdictions which the people call « Córdoba » and « Antioquia ». The Monteriensis diocese will be a suffragan of the metropolitan See of Cartagena in Colombia, and its Metropolitan Archbishop will be the superior of the Monterienses archbishops. These bishops will have their



Translated by churchlatin.ai, a product of Boyne Archives

seat and residence in the town commonly called « Montería », which we elevate to the status of a city episcopal seat by these Letters; and they will place the cathedral in the curial building dedicated to St. Jerome, Doctor of the Church, and to the Holy Family of Nazareth, according to the recent Decree of the Sacred Congregation, and therefore, having been raised to the dignity of a cathedral church, we grant it all the rights and privileges which are proper to other cathedral churches. Likewise, this diocese and its bishops will enjoy the same rights and honors with which all dioceses and their bishops throughout the world are adorned; but they will be subject to the same obligations. The episcopal endowment will consist of either the dowry which the public authority will grant, or the revenues of the Curia, or the offerings of the faithful, or finally, the goods which, in proportion, will come to this new diocese from the division of the assets of the endowment of Cartagena in Colombia, with the provisions in this division observed according to canon 1500 of the Code of Canon Law. Likewise, with regard to the governance and administration of the new Church, the election of a Capitular Vicar in the event of a vacancy, the rights and obligations of the faithful and clergy, and other matters of this kind, we prescribe what is established by Canon Law. With regard to the assignment of clergy to the new See, we decree that as soon as the erection of the diocese has been completed, those clergy shall be considered to be assigned to that Church within whose boundaries they legitimately reside. We also wish that, in order to enhance the splendor of the sacred rites, a College of Canons be established in the Monteriensis church as soon as possible, and we will take care to provide for its establishment by Apostolic Letters under the lead seal; and until the diocese has a College of Canons, we grant that diocesan Consultors be chosen in their place, in accordance with the law. And since the institution of young people, whom the Supreme Shepherd has kindled with the desire to enter the priesthood, is very dear to Us, We wish that the Bishop of Monteriensis, as soon as he is able, establish at least an elementary seminary, in accordance with the law and according to the regulations for seminaries and universities issued by the Sacred Council. Likewise, it will be the utmost care of the same Bishop to select the best young men from the seminary and send them to Rome, to the Pontifical Latin American Institute for Philosophical and Theological Studies.

[*Latin ed. p. 138*]

Acta 138 of the Apostolic See – Official Commentary concerning the instruction of novices; the other young men may be sent to the seminary of the archdiocese of Cartagena in Colombia. All documents and records pertaining to the new Church shall be sent promptly by the Curias of Cartagena in Colombia and of Saint George to the archives of the Curia of Montería, so that they may be diligently preserved therein. In order that those things which We command in these Letters may be carried out, We ap-



Translated by churchlatin.ai, a product of Boyne Archives

point the aforementioned venerable Brother Paul Bertoli, or he who, at the time these decrees are presented, presides over the Apostolic Nunciature in Colombia; and to whomever it may fall to carry out this work, We grant the necessary powers to delegate to any person of standing in ecclesiastical dignity, if it should be necessary, and We charge them with the duty of reporting the execution of the business in writing and of sending faithful examples thereof to the Sacred Consistory as soon as possible. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters We repeal all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever shall in any way despise or disregard Our decrees in general, let him know that he shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twentieth day of the month of November, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate.

OELSUS Cardinal

**COSTANTINI ©**

Fr. ADEODATUS I. Cardinal
PIAZZA
S. R. E.
Cancellarius
S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Cancellary
Regens
Franciscus Hannibal Ferretti,
Proton. Apost.
Albertus Serafini,
Proton Apost.
Loco In



Translated by churchlatin.ai, a product of Boyne Archives

© Plumbi Cane.

Ap. tab., vol. LXXXIX, n $'. f

[*Latin ed. p. 139*]

Acts of the Most Holy Fathers, XII, 139, V. S.

Regarding the erection of a College of Canons in the Cathedral of Saint Jerome in Terrebonne, within the Diocese of Saint Jerome.

PIUS.

The Bishop, a servant of the temple, offers perpetual remembrance of the things of God. Whatever pertains to the promotion of the splendor of divine worship is, for us, who have received the Church of God to be governed by the will of Heaven, most pleasing. Since, moreover, Colleges of Canons, besides being of counsel to the Bishops in the governance of the diocese, also contribute to the splendor of the sacred ceremonies in the principal temple of their respective diocese, we gladly establish and constitute them. For this reason, when the venerable Prater Aemilianus Frenette, Bishop of Saint Jerome of Terrebonne, made supplications to the Apostolic See, so that his cathedral church might, according to the norms of law, be endowed with a College of Canons, the Sacred Consistorial Congregation, by virtue of special faculties granted to us, after hearing our beloved son, Paul Émile S. R. E. Cardinal Léger, Archbishop of Marianopolis, and after the opinion of the venerable Brother John Panico, Archbishop with the title of Iustiniana Prima and Apostolic Delegate in the Canadian Prefecture, judged that his request should be granted. We, therefore, agree with this judgment; and, with the consent of those whose involvement in this matter is in any way necessary, after carefully considering the matter and with certain knowledge of what we are about to do, using the supreme power of our Apostolic authority, we establish and decree the following.

In the Diocese of Saint Jerome of Terrebonne, we erect a College of Canons in the cathedral church, which shall consist of one Dignitary, namely the Dean, and eleven Canons, of whom one shall hold the office of Theologian, and the other the office of Canon, both of whom shall be admitted to hear confessions. These Canons and the Dignitary, although initially granted, shall be subject to the norms of common law. Furthermore, we declare that the Dignitary and the Canons cannot be endowed with benefits; we grant the faculty that these offices may also be conferred upon priests who are already enjoying other benefits.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Official Commentary concerning the benefit, even when connected with the care of the Christian faithful. We likewise grant that these Canons fulfill the obligation of the divine office in the choir, reciting the Psalms of Vespers and Compline, on the third day of each week of the months of March, May, September, and December; until otherwise



*Translated by churchlatin.ai, a product of Boyne Archives*

provided. Furthermore, since it is fitting that those men who are part of the Bishop's council and, as it were, a senate, should be distinguished by their own appropriate insignia, by which they may stand out from others, We grant to the Dignitaries and Canons of the Church of Saint Jerome in Terrebonne that, in chapter ceremonies, they may wear a black academic gown with violet trim, a sleeved cloak, which is called a rochet, of violet color, and a biretta adorned with a violet tuft; and outside the choir, but only within the boundaries of their diocese, they may wear a black academic gown with violet trim, a violet sash, and violet shoes, and may wear a ring. We also decree that chapter laws, whether according to the common law or according to Our commands, as described in these documents, shall be established as soon as possible; and that the Bishop shall approve them, and the Canons shall receive them with reverence. As for other matters concerning the offices and duties, rights and privileges, which pertain to the Colleges of Canons of this same dignity, the norms of the common law shall be faithfully observed. We also decree that as soon as the College of Canons is established, the diocesan Consultors shall cease from their duties. All of these things which We have established shall be carried out by the Venerable Father John Panico, whom We mentioned above, and therefore We grant him all the necessary and appropriate powers for this purpose, and may also delegate them to any other person, provided that he holds an ecclesiastical office; or he shall be assisted by the person who, at the time these decrees are presented, presides over the Apostolic Delegation in the Canadian Vicariate; and We assign to this Venerable Father the task of recording this completed business in the records, and of sending faithful copies thereof to the Sacred Congregation of the Consistory as soon as possible. We will and desire that these documents be effective now and in the future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the effectiveness of these documents shall be able to prevail, since by these documents We derogate from all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical office, shall be kept.

[*Latin ed. p. 141*]

The Acts of the Popes, Volume 141, Chapter 12, which are signed by a public notary, shall have the same validity as if they were signed by this office. Whoever shall disregard or in any way condemn Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given



Translated by churchlatin.ai, a product of Boyne Archives

from the Palace of Gandulf, near Rome, on the twentieth day of the month of November, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate.

CELSTJS Card. COSTANTINI © Fr. ADEODATUS I. Card. PIAZZA 8. R. E.

Chancellor of the Sacred Congregation of the Missions.

Hamletus Tondini, Apostolic Chancellor.

Alfonsus Carinci, Archbishop ad titulo Seleucis in Is., Dean of the Prot. Apost.

Bernardus De Felicis, Proton. Apost.

Loco In © Plumbi Conc. Ap. tab., vol. LXXXIX, n. 71.

## APOSTOLIC LETTERS

I. CONSTITUTIONS OF THE CONGREGATION FOR THE MISSION ARE APPROVED BY POPE PIUS XII.

For the perpetual memory of this matter.

To bring the Gospel to the poor, especially to those who live in the countryside, to properly instruct the clergy in piety and doctrine, to perform all kinds of works of charity, is a most excellent and salutary work, which Saint Vincent de Paul, following a divine impulse, performed for his brotherhood of priests, or the Congregation of the Missions, as they are called. This Congregation, approved in the year 1632 by Pope Urban VIII, Our Predecessor, has observed the statutes of the lawgiver, and has greatly increased in joy, and has contributed much to the glory of the Church and the salvation of souls.

In order that, as in a well-ordered state, the laws may perfectly correspond with the functions, Pope Clement X, also Our Predecessor, in the year 1670, selected certain Constitutions,

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - The official commentary, having considered and approved them, includes further additions resulting from the deliberations of general assemblies of the same confraternity. Finally, in the year 1947, the aforementioned sacred council adapted all the laws to the prescriptions of the Code of Canon Law and added others, which, having been proven by use, are beneficial. All of these were carefully examined by the Sacred Council entrusted with the Religious Confraternities, with certain additions or modifications made, so that this Vincentian confraternity of priests might flourish more and yield a greater abundance of fruits and merits. These laws, in order that We might approve them with Our authority, were submitted to Us, accompanied by prayers, by which We willingly decreed to favor those same confraters, who, carrying out apostolic works,



Translated by churchlatin.ai, a product of Boyne Archives

should follow Our will. Therefore, after consultation with the affairs of the Sacred Congregation entrusted with Religious Confraternities, after careful consideration by all, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We approve and confirm these letters and, in perpetuity, as Constitutions of the Congregation of the Missions, as recognized by the aforementioned Sacred Council, and We add to them the strength of Apostolic sanction, provided that they conform to the model which is preserved in the archives of the aforementioned Sacred Congregation entrusted with Religious Confraternities, and whose first words are "Congregation of the Missions, founded by Saint Vincent de Paul in the year 1625," and whose last words are "and the matter shall be referred to the Sacred Congregation of Religious," namely, those of the following tenor: (here are written the Constitutions). With these letters and Our authority, We abolish and declare to be abolished all those things which are not contained in the same Constitutions, which We have approved. Contrary provisions to the contrary notwithstanding. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or may pertain; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the 19th day of the month of July, in the year 1953, in the fifteenth year of Our pontificate. By special mandate of the Most Holy Cardinal GILD0 BRUIGNOLA, Prefect of the Congregation for Affairs of the Church.

[*Latin ed. p. 143*]

From the Acts of Pope Pius XII, 143, Section II: THE CATHEDRAL TEMPLE IS ELEVATED TO THE DIGNITY AND HONOR OF A MINOR BASILICA. DEDICATED TO SAINT CATHERINE, IT IS LOCATED IN THE CITY AND ARCHDIOCESE OF CARTHAGINIENSI IN COLUMBIA. POPE PIUS XII: For the perpetual memory of the matter. — There exists in the Columbian jurisdiction a city, founded by the Spanish in the year 1633, which has given such examples of piety and religious works that, by Clement XI, Our Predecessor, it deserved to have its Episcopal See established in the following year: we speak of Cartagena, in which the Great Temple, dedicated to Saint Catherine of Alexandria, Virgin and Martyr, was erected in the year 1638. No less did the citizens of Cartagena in Columbia demonstrate their piety, for, as has been brought to Our attention, they themselves, with the favor of the Bishops and priests, and especially through the efforts of Archbishop Peter Adán Brioschi, have repeatedly, over time, restored and transformed the same Temple



Translated by churchlatin.ai, a product of Boyne Archives

into a better and more ample form. Most recently, in the third century since the death of Saint Peter Claver, of the Society of Jesus, who was perhaps initiated into the priesthood in the same Temple, it has been increased with new and beautiful works. The Cathedral itself, consecrated by Bishop Joseph Diaz de Lamadrid on the 18th day of November in the year 1792, consists of three naves, which give it a beautiful appearance, and is enriched with sacred and precious relics, among which are a particle of the Holy Cross and the body of Saint Justin the Martyr. Moreover, even now, it preserves, unharmed by the ravages of the English and French, ancient and highly valuable sacred furnishings, so that the ceremonies, which are customarily held there by the Bishops and clergy, are carried out with the greatest splendor. Given these circumstances, the Venerable Brother Joseph Ignatius López Umana, Archbishop of Carthaginensis in Columbia, approached Us, in his own name, and in the name of the entire clergy and faithful, with fervent prayers, so that We might deign to elevate the aforementioned Cathedral to the honor of a Minor Basilica. And We, carefully considering the antiquity and beauty of this praised Church, as well as the faith of the clergy and the people, have readily decided to accept such a request. Therefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present letters, and perpetually, we elevate the aforementioned Church of Carthaginensis in Co

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary. To the Cathedral Church of Columbia, dedicated to the glorious Saint Catherine, Virgin and Martyr, we bestow the title and dignity of a Minor Basilica, with all the rights and privileges properly belonging to it, and this we decree. Notwithstanding any contrary provisions. We declare, establish, and ordain that these present Letters shall remain forever valid and effective; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should occur. Given from the Palace of Gandulf, under the Fisherman's Seal, on the twentieth day of the month of October, in the year 1953, in the fifteenth year of Our Pontificate. By special mandate of the Most Holy, for the affairs of the Church, Cardinal Gildo Brugnola, by Apostolic Brief, Saint Mary, Virgin Immaculate, is established as the Principal Patroness of the entire Diocese of Pereira in Columbia. PIUS PP. XII. For the perpetual memory of this. — It has brought us great consolation to learn that the Diocese of Pereira, which We established in Columbia last year, has chosen the



Translated by churchlatin.ai, a product of Boyne Archives

Blessed Virgin as its Patroness, a choice which, from its very origin, was unknown to Us. We have indeed been informed by the Venerable Father Baltasar Alvarez Bestrepo, Bishop of Pereira, that the priests and faithful of that diocese are so devoted to the Blessed Virgin that, scarcely had the Episcopal See been canonically established, they adopted the Immaculate Virgin as the Patroness of the entire diocese. However, so that such a choice should not lack Apostolic sanction, the Prelate himself earnestly requested Us to deign to confirm this Marian patronage. And We, in order to reward the piety of the clergy and faithful of the Diocese of Pereira, and also to make the coming Marian Year, in honor of the same Immaculate Virgin, a happy one, through...

[*Latin ed. p. 145*]

Acts of Pope Pius XII, 145. We, having recently been petitioned, gladly decided to grant this request. Therefore, after consultation with the Congregation of Holy Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of the present document, We confirm, choose, and declare, in a perpetual manner, the Blessed Virgin Mary, from her conception Immaculate, as the principal heavenly Patroness of the entire diocese of Pereira, with all the honors and principal liturgical privileges that are rightfully due to the patrons of the place. Contrary to anything that may be alleged to the contrary, not at all. These things We decree, We establish, We determine, that the present document shall remain forever firm, valid, and effective; that it shall have and obtain its full and complete effects; and that those to whom it pertains, or who may pertain to it, shall now and forever, fully avail themselves of it; and that it shall be rightly judged and defined; and that it shall be void from this moment and null, if anything contrary to these things should happen to be attempted by anyone, with any authority, knowingly or unknowingly. Given from the Vatican, under the Fisherman's Ring, on the twenty-fourth day of the month of October, in the year 1953, in the fifteenth year of Our pontificate. By special mandate of the Most Holy Father, to the Cardinal Gildo Brugnola, Prefect for Public Affairs of the Church, the following Apostolic Brief: IV. THE BLESSED VIRGIN MARY IMMACULATE IS DECLARED PRINCIPAL HEAVENLY PATRONESS OF THE DIOCESE OF BUCARAMANGA. PIUS PP. XII. For the perpetual memory of this event. – Almost exactly a century after the time when, with unerring authority, it was proclaimed that the Most Holy Theotokos was, from her conception, free from all taint, the clergy and faithful of the diocese of Bucaramanga, through the Venerable Brother Hannibal Muñoz Duque, their Ordinary, made supplications to Us, so that We might establish the Blessed Virgin Mary, Immaculate, in whom they hold a particular devotion, as their principal heavenly Patroness. We, who strive with all our efforts to promote



Translated by churchlatin.ai, a product of Boyne Archives

the Marian devotion,

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - In order that we may promote the spread of the Faith and bring men to the Most Holy Virgin, so that they may be led to true faith, to virtuous conduct, and finally to peace and concord, we gladly consent to such endeavors. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, perpetually and in perpetuity, we choose the Blessed Virgin Mary, conceived without original sin, as the principal heavenly patron of the diocese of Bucaramanga, and we declare, with all appropriate honors and liturgical privileges, that she rightfully belongs to the principal patrons of dioceses. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, declaring that these present letters shall always exist and remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's ring, on the seventh day of the month of November, in the year 1953, in the fifteenth year of our pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal GILD0 BRUGNOLA, Prefect of the Apostolic Briefs, PAROCHIAL CHURCH OF THE ABBEY OF ST. MARY ASSUMED INTO HEAVEN, "DE PRATALEA," DIOCESE OF PADUA, IS ELEVATED TO THE TITLE OF BASILICA MINOR AND IS ENRICHED WITH HONOR. PIUS PP. XII For the perpetual memory of this event. — The Temple of the Blessed Virgin Mary, assumed into heaven, with its adjoining monastery, Pratalea, located within the boundaries of the diocese of Padua, is declared to be a most excellent religious establishment, to which honor is added for the Order of Saint Benedict, to which it belongs, and to which the Catholic faith is increased among the faithful. This sacred edifice, built in the 15th and 16th centuries, is so beautiful and adorned with artistic works.

[*Latin ed. p. 147*]

The acts of Pope Pius XII, page 147, are remarkable enough to fill the minds of the onlookers with wonder. One is especially struck by the columns, cut in the Ionic style, the lofty arches, and the dome that crowns the building. But this structure is not only praised for the skill of its builders, but also for the work of the painters, especially that of John Baptist Zelotti, from Verona, who with elegant skill depicted the Savior ascending to heaven, illustrious men of the Church, and other scenes, all



Translated by churchlatin.ai, a product of Boyne Archives

rendered in vibrant colors. One can also see there the sacred furnishings, adorned with precious metals, which are used in the divine rites that the Benedictine monks frequently perform there. To this house of God, to which a parish is attached, the faithful come diligently, in order to participate in the sacred services and to receive the abundance of heavenly graces. Moved by this, the beloved son Gerard Fornaroli, Abbot of the same monastery, offered humble prayers to us, so that we might grant the temple, dedicated to the Virgin Mary, who was taken into heaven, the title of Minor Basilica, during this Marian year. These requests, supported by the ample commendation of the Venerable Father Jerome Bortignon, Bishop of Padua, and the Venerable Father Placid Mcolini, formerly Abbot of that monastery and now Bishop of Assisi, we have decided to fulfill with a willing heart. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and perpetually, we elevate the parish temple "of the Holy Mary Assumed into Heaven of Pratalea," located within the territory of the diocese of Padua, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to churches adorned with this title. Notwithstanding any objections to the contrary. We decree, establish, and ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the 19th day of the month of February, in the year 1954, in the fifteenth year of our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Church.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary

LETTER TO THE MOST REVEREND ADEODATUS JOHN, BISHOP OF SABINEN. AND MANDELEN. SECRETARY OF THE SACRED CONGREGATION CONSISTORIAL, TO HIS EMINENCE CARDINAL PIAZZA, ON THE OCCASION OF THE COMPLETION OF FIFTY YEARS SINCE HIS EPISCOPAL ORDINATION.

**PIUS PP. XII**

Venerable Brother, greetings and Apostolic Benediction.

Your distinguished merits for the Church are such that they demand



Translated by churchlatin.ai, a product of Boyne Archives

recognition; likewise, your high office and our particular benevolence towards you are such that we, on the occasion of the completion of the fifth lustrum since you were raised to the episcopal rank, desire to celebrate this happy event with fitting solemnities, and to express our will with our authority.

For after having, devoted to the service of God, diligently fulfilled many and important duties in the sacred Order of the Discalced Carmelites, especially through the instruction of young people in letters, philosophy, and theology, and having also held the office of Prior, and fulfilling the duties of Procurator General, and after having, during the most terrible war that ravaged the world, ministered to the spiritual needs of soldiers, you were raised to the priesthood, and your sagacity and pastoral zeal shone forth in a wider field.

First, in the Metropolitan See of Beneventana, for five years, you gave many proofs of your wisdom, among which were the pious sodalities that you established to faithfully transmit Catholic doctrine and to promote the unity of the Church, the diligent advancement of ecclesiastical vocations, and the solicitude with which, in 1930, you generously provided assistance and comfort to the citizens of that city and region who were struck by an earthquake.

Then, transferred to the Patriarchate of Venice, and shortly thereafter appointed to the Senate of the Church, you devoted yourself entirely to pastoral ministry for thirteen years. In the first place, you founded new parishes, where rural inhabitants and workers were to be cultivated in the duties of religion and piety; you fostered associations and works of the Catholic Action; you celebrated a diocesan congress to promote catechesis; and you suitably and appropriately renovated the seminary, the curia, and the patriarchal seat.

Having these excellent proofs of your pastoral care before our eyes, six years ago we summoned you to this venerable City, so that you might offer us your helpful service in governing the entire Church, and we have assigned you the office of...

[*Latin ed. p. 149*]

We decree that, concerning the electing and governing of bishops in secret within the Sacred Council, We entrust this matter to you, and We have appointed you to the suburban sees of Sabina and Poggio Mirteto. In that diocese, you have founded or restored many churches and parish buildings, you have renovated the diocesan seminary and the bishop's residence, and you have established a rural villa for the benefit of the seminary, and several institutions for the education of boys, and you have begun to build a house to receive elderly and sick priests, providing hospitality and a place for spiritual exercises. We are also fully aware of, and have observed, your particular concern for the work in Italy, and for the emi-



Translated by churchlatin.ai, a product of Boyne Archives

gration of Italians, through the missionary society so diligently aided by Saint Charles. Therefore, Venerable Brother, raise your spirit in the hope of a rich reward from Jesus Christ, the Good Shepherd; and may you receive, as a foretaste, those things which your flock and your esteemed colleagues are preparing for the fifth and twentieth anniversaries of your episcopate. We wish to precede such testimonies of common love and joy with Our congratulations and blessings; We desire, from the heart, that you may remain, for as long as possible, safe, sound in mind, and vigorous in body, so that your flock, entrusted to you, may receive greater benefits from your actions, and this Apostolic See may, through your industry, which has been proven by long experience, receive more abundant fruits in the future. Furthermore, that these sacred celebrations may be more beneficial to the people of Sabina and Poggio Mirteto, We grant you, at your discretion, the power to, on whatever day you choose, after the Sacred Mass has been celebrated in the proper pontifical manner, in the presence of the faithful, to bestow, in Our name and with Our authority, a plenary indulgence upon them, for the benefit of the Church. Meanwhile, as a pledge of heavenly gifts, and as a testament to Our particular benevolence, We impart to you, Venerable Brother, to your colleagues in labor, to the entire clergy, and to all the faithful entrusted to your care, Our Apostolic Blessing, in the Lord.

Given at Rome, at Saint Peter's, on the eighth day of the month of February, in the sixteenth year of Our pontificate.

**PIUS PP. XII**

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY OF LAVANTINA - LABACENSIS DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. The river, which marks the boundaries of the dioceses of Lavantina and Labacensis, has, due to the erosion of the waters, changed its course in recent years to such an extent that the village commonly called "Vrbinska vas," which belongs to the diocese of Labacensis, has come to be situated on the right bank, and then on the left bank, bordering the boundaries of the diocese of Lavantina. Therefore, the Reverend Father D. Massimilianus Drzecnik, titular Bishop of Arbita and Apostolic Administrator of Lavantina, requested the Apostolic See to, for the greater spiritual benefit of the faithful residing there, separate the aforementioned village of "Vrbinska vas" from the diocese of Labacensis and incorporate it into the diocese of Lavantina. Our Holy Father Pius, Divine Providence having granted the opportunity, and having considered the favorable opinion of the Reverend Father D. Anthony Vovk, titular Bishop of Cardicium and Apostolic Administrator of Labacensis, having received



Translated by churchlatin.ai, a product of Boyne Archives

the prayers offered to Him, deemed it fitting to grant them. Wherefore, the same Holy Father has deigned to separate the aforementioned village of "Vrbinska vas" from the diocese of Labacensis and to permanently assign it to the diocese of Lavantina, thereby altering the boundaries of the aforementioned dioceses. Furthermore, in order to carry out these matters, the same Holiness has appointed the aforementioned Reverend Father Massimilianus Drzecnik, granting him the necessary and appropriate powers, to effect what is intended, and even to delegate any man in ecclesiastical dignity.

[*Latin ed. p. 151*]

The Sacred Consistorial Congregation, having received the aforementioned document concerning the execution of the act, transmits a copy thereof to this Holy Consistorial Congregation, notwithstanding any objections to the contrary. Given in Rome, from the offices of the Holy Consistorial Congregation, on the 4th day of the month of July, in the year 1954, under the pontificate of Our Most Holy Father Pius XII. + Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mandelia, Secretary. L. ® S-Iosephus Ferretto, Assistant.

## DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Having considered the request of the Most Reverend Fathers, the Reverend Monsignors Delphinus Ribeiro Guedes, Bishop of Leopoldina, and Antonius de Castro Mayer, Bishop of Campos, who had petitioned the Apostolic See that a portion of the parish commonly called La Palma, which belongs to the Diocese of Leopoldina, be separated and attached to the Diocese of Campos, so that the ecclesiastical boundaries of the dioceses might subsequently coincide with the civil boundaries.

Furthermore, the Holy Consistorial Congregation, having considered the favorable opinion of the Most Reverend Father Caroli Chiarlo, titular Archbishop of Amiden and Apostolic Nuncio in the Brazilian Republic, and exercising the powers granted to it by Our Most Holy Father Pius XII, deemed it fitting to grant the request, having duly considered the interests of those concerned or presumed to be concerned.

Therefore, supplementing what is necessary, and with the consent of those who have an interest, or are presumed to have an interest, the present Consistorial Congregation decrees that, the aforementioned parish of La Palma being divided, the one part, which lies in the civil region commonly called Rio de Janeiro, shall remain attached to the Diocese of Leopoldina, while the other part, which belongs to the civil region commonly called Minas Gérais, shall be permanently attached to the Diocese of Campos, the boundaries of each diocese being altered henceforth as follows:



Translated by churchlatin.ai, a product of Boyne Archives

"... Continues until it reaches the ridge line of Serra da Pedra Bonita; proceeds along this ridge line, passing by Pedras Bonita and de Alexandria, until the point closest to the confluence of the Born Jardim and Eva streams; from there, proceeds to the aforementioned confluence and along the Eva stream until its confluence with the Pomba River; proceeds along this [river] until..."

[*Latin ed. p. 152*]

"The official record concerning the section with the longitudinal axis of the bridge of the Leopoldina Railway; from this point, cutting the left bank of the aforementioned Pomba River, it reaches, in a straight line, the top of the hill situated between that bank and the bed of the Leopoldina Railway; from there, it crosses again the bed of this railway, reaching the watershed of the direct tributaries of the Pomba River, on one side, and the Santo Antonio stream, on the other, reaching, subsequently, the line of the slopes of the streams of Bocaina, Cachoeira, and Desengaño, on one side, and the streams of Retiro and Aldeia, on the other, until it reaches a boundary point and the closest point to the source of the Tolda stream, in the Fazenda de Sao Roque; from there, it reaches said source and proceeds along the Tolda stream, to its confluence with the Desengaño stream; from there, it follows the line of the slopes of the streams of Cachoeira Bonita and Serra, along which it continues; it crosses the Miracema Palma road, in a gorge near the Fortaleza farm, and continues along the watershed of the streams of Cachoeira Bonita and Inhamal, on the other side, until it reaches the Santo Antonio bridge; from this bridge, it follows the ridge line of the Serra da Divisa, which separates the waters of the Macuco stream from the waters of the São Joaquim stream and the streams of Taquaraçu, Born Jardim, and Santa Cruz, passing by the Felicissimo bridge, and continues along the same ridge line of the Serra da Divisa, until it reaches a point where, descending, it flows into the Muriaé River at the location called Poço-Fundo; it crosses the Muriaé River there, and reaches the ridge line of the Brito mountain..."

All acts and documents pertaining to the parish of "La Palma" and concerning Leopoldina shall be transmitted to the Campos Gerais Curia, as soon as it is permissible. To accomplish this, the aforementioned Sacred Congregation appoints the Most Reverend Father Charles Chiarlo, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation of submitting the authentic copy of the completed act to the same Sacred Consistorial Congregation as soon as possible. Concerning the matters above, the present Consistorial Decree shall be valid as if it were given with the Apostolic seal.

Given in Rome, from the offices of the Sacred Consistorial Congregation, on the seventh day of July, in the Marian year of 1954.



Translated by churchlatin.ai, a product of Boyne Archives

[Signature]
Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mandelen, Secretary.
L.
[Signature]
Iosephus Ferretto, Advisor.

[*Latin ed. p. 153*]

The Sacred Consistorial Congregation, 153 III, of CARTHAGE and the APOSTOLIC VICARIATE of SAINT GEORGE'S in Grenada, DECREE CONCERNING A CHANGE OF BOUNDARIES.

For the better consideration of the spiritual welfare of the Christian faithful residing in the territory commonly known as "Department of Córdoba" and "Department of Bolívar," the Most Reverend Father Paul Bertoli, titular Archbishop of Nicomedia and Apostolic Nuncio in Colombia, requested that the boundaries of the Archdiocese of CARTHAGE in Colombia and the Apostolic Vicariate of SAINT GEORGE'S be altered.

Our Most Holy Lord, Pope Pius XII, having received favorable opinions from the Most Reverend Father Joseph Ignatius López Umana, Archbishop of CARTHAGE in Colombia, and the Most Reverend Father Francis Santos Santiago, titular Bishop of Thebes in Phthiotis, and Apostolic Vicar of SAINT GEORGE'S, and after deliberation with the Most Eminent and Reverend Father Peter, Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, considering that this would be beneficial for the salvation of souls, deigned to graciously grant the request.

Therefore, with the fullness of Apostolic authority, and with the consent of all those whose interests are involved, or who may presume to have an interest, the following is decreed: the territory to the left bank of the river called Magdalena, up to the place commonly known as "Brazo de Loba," and the municipalities commonly known as: Simití, San Martín de Loba, Olaya Herrera, or *Bodega Central*, Barranco de Loba, and furthermore, parts of the municipalities called: Santa Rosa Sudán, la Rufina, Los Caños de Colorado, and Tiquicio Nuevo, with the exception of the island commonly known as Mompos, are detached from the Archdiocese of CARTHAGE in Colombia, together with all churches, pious foundations, and temporal goods belonging to the parishes of said territory, and, with the boundaries altered on both sides, are attached to the Apostolic Vicariate of SAINT GEORGE'S; this territory shall henceforth be subject to the Sacred Congregation for the Propagation of the Faith.

Furthermore, His Holiness commands that the acts and documents pertaining to the aforementioned parishes be transmitted from the archiepiscopal curia of CARTHAGE in Colombia to the curia of SAINT GEORGE'S



Translated by churchlatin.ai, a product of Boyne Archives

as soon as possible.

[*Latin ed. p. 154*]

Acts, 154 of the Sacred Apostolic See – Official Commentary. To accomplish these matters, Our Most Holy Lord has deigned to appoint the Most Reverend Father Paul Bertoli, granting him the necessary and appropriate faculties, including the power to delegate to any man established in ecclesiastical dignity, the burden of transmitting, to the Sacred Congregation Consistorial, as soon as it is permissible, an authentic copy of the completed act, for the purpose of which we are speaking. Concerning these matters, the present Consistorial Decree has been issued, and it shall be valid as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 3rd of November in the Marian year of 1954. [Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. L. © S. Iosephus Ferretto, Assessor.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. NYERENSI - MERU. DECREE CONCERNING THE LIMITS OF THE DIOCESES.

In order to more suitably promote the Catholic faith in the territory of Kenya, prayers have been presented to this Sacred Congregation for the Propagation of the Faith, so that the territorial jurisdictional limits between the Nyerensi and Meru dioceses may be more clearly defined, namely: so that the boundary of each diocese, which originates from the southern limit of the civil district of Marsabit, shall extend to the place where the river, commonly called Maranya, flows into the river, commonly called Uaso Nyiro. Furthermore, it has been deemed necessary to define the boundary of each diocese on the southern side in the following manner: the boundary of the dioceses shall begin from the course of the river, commonly called Thika, from the point of intersection of 1 degree latitude south with the same river, up to the place of confluence into the river called Sagana, and then the boundary shall be defined by the course of this river, Sao.

[*Latin ed. p. 155*]

The Sacred Congregation for the Propagation of the Faith, having received information extending as far as the confluence of the Robin-gachi-Thiba river into the Sagana river, and having considered these matters, by order of the Most Holy Lord, our Pope Pius XII, Divine Providence, and exercising the powers granted to it by the aforementioned Most Holy Lord, decrees that the boundaries of the territory of Nyerense between the dioceses of Meru shall be defined as previously stated. Given at Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on the 14th day of the month of June, in the year of Our Lord 1954. P. Card. FUMASONI BIONDI, Prefect. L. © s. f P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.



Translated by churchlatin.ai, a product of Boyne Archives

## SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES.

A CANONICAL INSTITUTE IS ESTABLISHED WITHIN THE FACULTY OF THEOLOGY OF THE PUBLIC UNIVERSITY OF MONACENSIS IN BAVARIA.

Nothing is more important to the Sacred Congregation for Seminaries and Catholic Universities than the study and promotion of Canon Law, since the Catholic Church is deeply concerned with the laws by which human society is governed. Since it has been determined that the Institute of Canon Law, which exists within the Faculty of Theology of the Public University of Monacensis in BAVARIA, was approved by the Apostolic See for a trial period on the 18th of May, in the year 1949, and has flourished successfully for five years, with distinguished and learned professors, scientific investigations, and excellently written lectures and works, and having strictly observed the statutes which were approved and confirmed on the 10th of January, in the year 1954, this Sacred Congregation, for the greater glory of God...

[*Latin ed. p. 156*]

The Acts of the Apostolic See – Official Commentary – establishes an Institute of Canon Law within the Theological Faculty of Munich, for the benefit of the Church's dignity and the progress of genuine doctrine, and declares its proper authority, granting it the power to confer academic degrees in Canon Law, with all the rights, honors, duties, offices, and privileges that customarily belong to such ecclesiastical faculties. All other laws remaining in force, and nothing to the contrary notwithstanding. Given in Rome, from the Halls of Saint Callistus, on the thirtieth day of April in the year of Our Lord 1954, under the pontificate of Pope Pius XII. [Signed] B. Mariae V. [and] I. Card. PIZZARDO, Bishop of Alba, Prefect; S. f C. Gonfalonieri, Archbishop of Nicopolis, Secretary.

DECREES: His Holiness, Pope Pius XII, by the divine Providence of God, decrees concerning the Sacred Congregation for Seminaries and Universities:

On May 10, 1954: The Neo-Eboracense (New York) Institute of Sacred Music, now called "Saint Pius X," is established, affiliated with the Roman Pontifical Institute of Sacred Music.

On June 3, 1951: The Theological Studies of the Abbey of the Order of Saint Benedict of Solesmes are established, affiliated with the Theological Faculty of the Catholic University of Angers, for a period of five years.

[*Latin ed. p. 157*]

157 DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, January 25, 1955, in the Apostolic Palace at the Vatican,



Translated by churchlatin.ai, a product of Boyne Archives

the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the martyrdom of the Servants of God, John Baptist Turpin du Cormier and his companions, martyrs of the French Revolution. In the ordinary session, the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials examined the reports of the theological revisers concerning the writings of the Servants of God: 1. Blessed Hermann Joseph, of the Order of the Premonstratensians. 2. Adolph Kolping, secular priest. 3. Peter Joseph Savalberg, priest, founder of the Congregation of the Brothers and Sisters of Saint Joseph. 1. Maria Christina Brando of the Immaculate Conception, foundress of the Congregation of the Sisters Victims of Expiation of the Most Sacred Heart of Jesus. Finally, they discussed the approval and granting of the Office and Mass of Saint Pius X. Tuesday, February 8, 1954, in the Apostolic Palace at the Vatican, the ordinary session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed: 1. The resumption of the cause of the Blessed Julian Maunoir, confessor, of the Society of Jesus. 2. The introduction of the cause of the Servant of God, Joseph Gerard, professed priest of the Congregation of the Oblates of Mary Immaculate. 3. The introduction of the cause of the Servant of God, Mary of the Apostles (Teresa von Wullenweber), foundress of the Institute of the Sisters of the Divine Savior. The Most Reverend Cardinals also examined the report on the writings of the Servants of God: a) Louis Brisson, priest, founder of the Oblates of Saint Francis de Sales. b) Benedict Menni Figini, priest, of the Order of the Hospitallers of Saint John of God, founder of the Congregation of the Hospitaller Sisters of the Most Sacred Heart of Jesus. c) William Janauschek, priest, of the Congregation of the Most Holy Redeemer. Friday, February 18, 1955, in the ordinary session of the Sacred Congregation of Rites, the positions regarding the non-cult of the Servants of God, Pius IX and Edward Joseph Rosaz, Bishop of Su sa, founder of the Congregation of the Tertiary Sisters of Saint Francis of Su sa, were examined.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary. Tuesday, February 22, 1955, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Most Holy and General Congregation of Rites was convened, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes concerning the martyrdom of the Servants of God, Leo Ignatius Mangin, Paul Denn, professed priests of the Society of Jesus, and forty-two other indigenous members, who were killed in hatred of the faith in China in the year 1900; as well as concerning the heroic virtues of the Servants of



Translated by churchlatin.ai, a product of Boyne Archives

God, Mary of Providence (Eugenia Smett), foundress of the Sisters Auxiliaries of the Souls in Purgatory, and Clelia Barbieri, foundress of the Sisters of the Minim Order of the Sorrowful Mother. At the conclusion of the Congregation, the Holy Father deigned to order that the decrees relating to the martyrdom and the virtues of the aforementioned Servants of God be published. In the ordinary Congress of the Most Holy Congregation of Rites on March 11, 1955, the following matters were considered: concerning the validity of the ordinary and apostolic processes of the Servant of God: 1. Mary Margaret Dufrost De Layemmerais, widow D'Youville, foundress of the Congregation of the Sisters of Charity of Montreal, Canada. 2. Antonia Mary of Mercy, foundress of the Oblates of the Most Holy Redeemer. And concerning the non-cult of the Servant of God, Mary of the Apostles (Teresa von Wuelffenweber), foundress of the Sisters of the Divine Savior. On Tuesday, March 15, 1955, in the Apostolic Palace at the Vatican, the Ordinary Sacred Congregation of Rites was convened, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the cause of the Servants of God: 1. Francis Faà di Bruno, priest, foundress of the Sisters of the Suffrage and of Saint Zita. 2. Basil Anthony Moreau, priest, foundress of the Congregation of the Holy Cross. They also examined the reports of the theological revisers concerning the writings of the Servants of God: 1. Andrew Besserte, professed brother of the Congregation of the Holy Cross. 2. Simon Valadier, professed priest of the Order of the Minor Observants, foundress of the Franciscan Missionary Sisters; 3. Jerome Jaegen, layperson.

SECRETARY OF STATE. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint: June 16, 1954. His Excellency, the Most Reverend Monsignor Levarne Albert, titular Archbishop of Chersonesus of Zechia, Apostolic Nuncio to Ireland.

[*Latin ed. p. 159*]

Diary, July 23, Roman Curia, 159, 1954. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Regular Franciscan Tertiary Sisters of Our Lady of Refuge, of San Pedro Tla, Jal. (Mexico). 26th of July. The Most Reverend and Illustrious Cardinal Ciriaci Pietro, Protector of the Poor Sisters of the Schools of Our Lady of Horazdovice (Czechoslovakia). September 24th. His Excellency, the Most Reverend Monsignor Lombardi Armando, Titular Archbishop of Caesarea of Philippi, Apostolic Nuncio in Brazil. October 14th. The Most Reverend and Illustrious Cardinal Ruffini Ernesto, Protector of the Sisters of Charity "Prince Palagonia" (Palermo). October 25th. The Most Reverend and Illustrious Cardinal Valeri Valerio, Protector of the Sisters of Notre Dame de Charité, of Oker UlyLame (Seme, France). October 27th. The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Prefect of the Sacred Congregation of the Discipline of the Sacraments. November



Translated by churchlatin.ai, a product of Boyne Archives

3rd. The Most Reverend and Illustrious Cardinal Cicognani Gaetano, Protector of the Franciscan Daughters of Mercy (Palma de Mallorca). December 6th. The Most Reverend Monsignor Bartoccetti Vittorio, Prelate with Voting Rights in the Supreme Tribunal of the Apostolic Signature. December 13th. His Excellency, the Most Reverend Monsignor Mozzoni Umberto, Titular Archbishop of Side, Apostolic Nuncio in Bolivia. December 18th. The Most Reverend and Illustrious Cardinal Cicognani Gaetano, Prefect of the Supreme Tribunal of the Apostolic Signature. December 29th. His Excellency, the Most Reverend Monsignor Centoz Luigi, Titular Archbishop of Edessa of Osroene, Apostolic Nuncio in Cuba. December 12th. His Excellency, the Most Reverend Monsignor Punzólo Luigi, Titular Archbishop of Sebastea, Apostolic Nuncio in Paraguay. January 18th. Monsignor Bruniera Alfredo, Titular Archbishop of Claudiopoli of Onoriade, Apostolic Delegate in the Belgian Congo and in Ruanda Urundi. January 4th, 1955. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Capuchin Eucharistic Sisters of Perpetual Adoration (Mexico). January 11th. The Most Reverend and Illustrious Cardinal Cicognani Gaetano, Protector of the Franciscan Sisters (Montpellier). January. The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Ursuline Sisters of the Roman Union (Rome). The Most Reverend and Illustrious Cardinal Léger Paolo Emilio, Protector of the Adorers of the Precious Blood of the Union of St. Hyacinth, P.Q. (Canada).

[*Latin ed. p. 160*]

Acts, January 25, from the Apostolic See – Official Commentary, 1955. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Augustinian Nuns of San Giovanni Valdarno (Fiesole). January 26: The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Dominican Sisters of the Third Order of Saint Dominic, of the Immaculate Conception in Or eat Bend (Dodge City). January 31: The Most Reverend Monsignor Aurelio Sabattani, Additional Prelate Auditor of the Tribunal of the Holy Roman Church. February 14: The Most Reverend and Illustrious Cardinal Aloisi Masella Bene detto, Protector of the Daughters of the Sacred Heart of Jesus (Rome). With letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint: February 16, 1955. The Reverend Fathers Pietro Tocanel, of the Conventual Minor Order; Pietro M. Abellán, of the Society of Jesus; Giovanni Walter, of the Sulpicians; Alberto Van Biervliet, of the Redemptorists; Edoardo Heston, of the Congregation of Santa Croce; Gerardo Escudero, of the Claretians; and the Reverend Don Alvaro Del Portillo of the Society of Priests of the Holy Cross (Opus Dei), as Consultors of the Sacred Congregation of Religious. January 24: The Most Reverend Monsignor Giacomo Martin Flores, Consultor of the Sacred Congregation of Seminaries and Universities.



*Translated by churchlatin.ai, a product of Boyne Archives*

NECROLOGY:

October 25, January 4, January 18, January 19, January 28, February 3, February 26, March 2, March 3, 1954.

Monsignor Teófilo Giuseppe Pereira de Andrade, titular Bishop of Urusi.

1955.

Monsignor Vittorio Rosario Fernande«, Bishop of Mangalore.

Monsignor Giuseppe Severios Valakuzhyll, Archbishop-Bishop of Tiruvalla for the Syro-Malankaresi.

Monsignor Antonio Scharnagl, titular Bishop of Zenopoli in Isauria.

Monsignor Pietro Berna, titular Bishop of Apollonide.

Monsignor Anastasio Forget, Bishop of Saint John of Quebec.

Monsignor Luigi Adriano Diaz, titular Bishop of Celenderi.

Monsignor Virgilio Giuseppe Béguin, Archbishop of Auch.

Monsignor Giulio Halbert, titular Bishop of Archelaide.

[*Latin ed. p. 161*]

Year and Volume XXXXVI, April 20, 1955. COMMENTARY ON THE LETTER (Series II, No. XXII) - No. * OFFICIAL DECREES: TO THE BLESSED PETER ALOISIOCHANEL, MARTYR, HONOR IS RENDERED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE, IN REMEMBRANCE. The holy Church of Christ, through the course of the ages, has alternately experienced fortune and calamity, victory and tribulation, peace and sorrow, and joy; and, as did her divine Founder, who, after having, of His own accord, fallen under the blows of the prince of hell, and having suffered the most bloody death, rose again after three days, shining brightly against all hope, so too does she, with her Author, bear all things in silence, and, after enduring pains and constant torments, progresses happily and peacefully throughout the world. For this reason, prepared for all circumstances, she vigilantly watches in times of prosperity, and confidently trusts in times of adversity; for the divine Master never forgets His words: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it brings forth much fruit" (John 12:24-25). In these alternating circumstances, the Martyrs shine with a purple light, for although they are so distinct in their variety, they all, at every time, restore the glory of Christ Jesus, and "fulfill" 11 - ACTS, Volume XXII, No. 4 - April 20, 1955.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary on the Passions of Christ in His Flesh for the Sake of His Body, which is the Church » (Col. 1, 24). And furthermore, these [seminaries] are pledges of virtue, and, by their example, they make the faithful stronger, and at the same time, they contribute to their salvation. And from the serene heavens, where those



Translated by churchlatin.ai, a product of Boyne Archives

who "And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation and have washed their robes and have made them white in the blood of the Lamb." (Rev. 7, 14) are numbered eternally in their ranks, they defend the holy Church with their prayers, which they have fertilized with their own blood. Among these, we recognize the glorious man, shining with celestial light, the Blessed Martyr Peter Aloysius Chanel, a member of the Society of Mary, whom we presented yesterday among the saints, rejoicing in white garments. Therefore, while we give thanks to the Father of Heaven, who, in the midst of so many concerns, has granted us this great joy through a mysterious grace, we desire to celebrate the praises of this saint in a few words, so that the memory of his excellent deeds may encourage all the faithful of this time and be an incentive for greater virtue. This tender child, born in a small village, commonly called Potière, within the boundaries of the diocese of Lyons, reached the threshold of life on the twelfth day of July, in the year one thousand eight hundred and thirty-three, as the fifth of eight children of Claude Francis and Mary Sibella. His parents gave him the name Peter at the sacred font of baptism; but he himself, later, in addition to that name, added the names Mary and Aloysius. The boy, raised by the example of a pious family and endowed with the best character, grew up gentle and kind, remarkably inclined to kindness, obedience, and piety. However, his childhood was not easy: being born into a humble family, he had to serve the needs of his parents, suffering more than his age or his health allowed, and he did not have sufficient strength to perform both domestic duties and the care of livestock. Furthermore, since the school was far from his village, he was not sufficiently educated even in the basics. But the merciful God prepared a path to the priesthood for this boy, who was then unaware of it. In the year one thousand eight hundred and twelve, while he was tending livestock in the fields, he met with a certain Curion, from the nearby village of Cras, who, having repeatedly observed the purity of his mind and the sweetness of his manners, called him to a school two years later, which he had opened in his own house to educate boys from Buena Esperanza. Therefore, the boy, who, having barely reached the age of twelve, had scarcely touched upon any knowledge, made such progress under the guidance of that wise priest, both in the study of letters and in the practice of virtue, that he not only surpassed the other students...

[*Latin ed. p. 163*]

The acts of Pope Pius XII record that he, though a simple man, possessed a rustic charm that inspired admiration and served as an example. On the very day that the boy, who was almost fourteen years old, was admitted to the Holy Eucharist, he firmly resolved to embrace a more holy life, and he first felt a certain divine impulse calling him to enlighten the unfaithful. However, disturbed by the enemy of hell, he gradually began



*Translated by churchlatin.ai, a product of Boyne Archives*

to find the pursuit of such studies tedious, so that he considered secretly and furtively abandoning them altogether, in order to return to the peace of his family and his farm. But, with the help of the Virgin Mary, to whose altar he had fled, begging for light and guidance, he regained his spirit, and generously entered the path of the priesthood. In October of the year one thousand eight hundred and ninety-nine, he arrived at the elementary seminary, which was located in the place called Meximieux, where, for four years, he gained the esteem of both his superiors and his fellow students. There, on the twentieth day of the month of August in the year one thousand eight hundred and thirty-three, he was strengthened with the sacred oil of confirmation. Afterwards, having diligently devoted himself to the study of philosophy in the seminary of the diocese of Bellicensis, he was admitted to the seminary in the town of Brou, where he wholeheartedly embraced ecclesiastical disciplines and proved himself in all things an example of good works (Tit. 2, 7). Having therefore ascended through all the degrees of the sacred orders, on the fifteenth day of the month of July in the year one thousand eight hundred and seventy-two, he was ordained a priest. Burning with a celestial love for this divine gift, he vowed to eagerly embrace the way of a more rigorous life. The beginnings of his priesthood were in the town of Ambérieu, where, serving the sacred Antistite, he hastened to administer the sacraments. There, with his kindness and grace, he wonderfully won the love of the people in a single year, becoming all things to all men, that he might save all (cf. 1 Cor. 9, 22); although pitying the fate of the unfaithful, who were still immersed in the darkness of error, he ardently requested the Bishop of Bellicensis to allow him to preach the Gospel to them in distant lands. But, while serving the benefit of others, he neglected his own health to such an extent that it became necessary to send him to more healthful places. Therefore, he was sent to the pleasant village of Crozet, which was located in the forests of the Allobrogian mountains. However, although the place was pleasant, the morals of its inhabitants were not so: for since the followers of the Calvinian doctrine had once sown the seeds of error in this small area, the sad vestiges of ancient evil still remained; for the citizens detested the sacred doctrine and divine worship, and were inclined to laxity of morals.

[*Latin ed. p. 164*]

The acts of the Apostolic See, volume 164, record that things were gradually deteriorating. Therefore, Peter, forgetting his own troublesome health, energetically undertook a new work, "under the protection of the Divine Mother Mary," to whom he dedicated his care as his patroness. And so, for three years, he diligently labored for the good of souls, employing a certain new and suitable method for their education, either by zealously caring for the sacred missions, so that the inhabitants of that mountainous region might return to the good life, or by traveling through villages, towns,



Translated by churchlatin.ai, a product of Boyne Archives

and marketplaces, in order to instruct individuals one by one. Moreover, showing great love for all the afflicted, he generously relieved the needs of the sick, providing food and money to the needy, or, as often as upon possible, giving them his own clothes. Meanwhile, the pious priest devoted all his studies and all his thoughts to one God, constantly asking for heavenly help through fervent prayers, living frugally, and willingly subjecting his body to stricter penances. But while he was entirely devoted to the administration of his care, he did not forget the ungodly, about whom he often bitterly lamented, because he was not yet allowed to hasten to them, despite his desire. But finally, the most provident God, who "She reacheth, therefore, from end to end mightily, and ordereth all things sweetly." (Wisdom 8:1), approved of his fervent desires. The Bishop of Belligen, after being repeatedly asked, finally allowed him to leave his care and give his name to that sacred militia, which, called the Society of Mary, had been founded a few years earlier. Therefore, Peter rejoiced, and having distributed all his possessions to the poor, on a certain Sunday, as the sky was darkening, he secretly left his faithful, for whose salvation he had so greatly striven. Therefore, he was received with the greatest benevolence into the number of the members of the Society, and he performed the most important duties in the Belligen seminary of the same Society. First, he imbued the young men with the best letters and institutions; and then, when, due to his poor health, he had renounced the office of teacher of piety, for two years he guided the sacred students along the arduous path of holiness, patiently bearing with their shortcomings, encouraging them with gentle and fervent prayer to virtue, and zealously fostering the beauty of the sacred ceremonies. During that time, who can say how many examples of virtue he displayed? At one time, he knelt before a certain student, begging him with tears not to resist the grace of heaven with stubborn will. Furthermore, at one time, rising quickly in the night, he rushed to a neighboring village that was ablaze, and there he labored so zealously for the salvation of the poor that he was truly worthy of having his praises celebrated in the daily records. Then, he was called to more important duties.

[*Latin ed. p. 165*]

Acts of Pope Pius XII, number 165, he undertook the office of directing the Bellicense Seminary. In this office, he proved himself to be a "good shepherd" to all; especially when, with a severe illness increasing throughout the house, he, putting aside his own safety, attended to the needs of the sick children. But Almighty God, who had kindled his soul with zeal for the salvation of the pagans, was about to fulfill his ultimate desire. For on the thirtieth day of the month of April, in the year one thousand eight hundred and sixty-three, Pope Gregory XVI, our predecessor, having duly approved the Society of Mary, entrusted it with the Apostolic Vicariate of Western Oceania. Peter, with the greatest joy, was chosen among those who would



Translated by churchlatin.ai, a product of Boyne Archives

spread the seed of the Gospel to distant and unknown shores of the sea, and he was called to the office of Pro-Vicar Apostolic. For this reason, he gave thanks to the highest God, and, dedicating himself to the Society with religious vows, he prepared himself with eager diligence for this arduous undertaking, spending many hours in the study of the English language, and offering fervent prayers and voluntary hardship. Finally, on the day before the Nativity of our Savior Jesus Christ, in the same year one thousand eight hundred and sixty-three, he set sail from the port, commonly called Le Havre, with seven companions, singing praises to the Virgin Mary, to whom he dedicated this long journey, as if to a most benevolent Mother. But this voyage was very difficult, with storms and fierce waves, with the scorching heat of summer, and with grievous illnesses that increased, by which one of the priests perished. Nevertheless, the most merciful Virgin protected her zealous and pious sons, who, with her help, greatly benefited the salvation of the sailors, if they could lead them from wicked ways to a better life. Finally, in the month of November, in the year one thousand eight hundred and sixty-seven, they arrived at the first islands of Western Oceania; but since they had been rejected by the inhabitants, who were tainted with the heresy, they bravely endured these hardships, and embarked again on a perilous journey, seeking other islands. Peter, at the command of the Apostolic Vicar, went to the island of Futuna, whose inhabitants were notorious among all for their most bloody killings. He kissed the shore of that island, and wished that unknown shore of the ocean to be under the protection of the Blessed Virgin Mary. There, with a faithful companion in labor, who was to assist him as a lay helper, he was most honorably received into the royal house by the very prince of the island, despite the futile resistance of some of the leaders.

[*Latin ed. p. 166*]

Acta Apostolicae Sedis 166. The Futunan people, to whom that nation had been assigned by the secret counsel of God, worshipped many gods, whom they believed to dwell in the spirits of their leaders. The leaders, therefore, fostered this empty superstition, and governed the island with a blind and timid obedience. These inhabitants, although until recently accustomed to the horrible practice of eating human flesh, nevertheless "Who shew the work of the law written in their hearts, their conscience bearing witness to them." (Rom. 2, 15) and, illuminated as it were by sparks of divine truth, they feared the fate of an eternal life, and maintained honest customs, the practice of hospitality, and sincere faith. Therefore, Peter, endowed with pleasant and most agreeable talents, first sought to win over the hearts of the inhabitants, especially the children, the young men, and the sick; but since he was entirely ignorant of the native language, he labored almost incessantly for three years, struggling with those harsh sounds, in order to translate Christian prayers word for word into that



Translated by churchlatin.ai, a product of Boyne Archives

language, and to convey divine knowledge to the islanders, even inventing new words for this purpose. He readily embraced the frugal way of $\text{life}$ of the natives, warding off hunger with the thinnest and often foul-smelling food, and he lived in a very small hut which he had built himself, which was not infrequently destroyed by the force of storms. Because of this poverty, and because of the scorching heat of the sky, he was often afflicted with fever, but nevertheless, sometimes he walked long distances through rocky and wooded valleys, sometimes he was carried in a fragile boat to more distant villages, and sometimes he even faced the dangers of shipwreck, all for the sake of preaching the Gospel. Wherever he went, he diligently and with great effort instructed the natives in Christian doctrine, constantly urging them to participate in the sacred ceremonies. And this was not in vain; for the inhabitants of many villages unanimously requested to be joined to the Christian flock, having abandoned their errors and sacrilegious rites. He cared for those who had given their names to Christ with the utmost solicitude, so that they might live in accordance with the faith they had embraced. Among other things, he took care that the sick should not be deprived of true knowledge of God, and that dying infants should not be denied the waters of baptism. Although he did not always achieve these things easily because of the negligence of the inhabitants, he attributed this to his own lack of diligence, and he offered himself as a victim to the highest Author of life, so that the Christian cause might progress without impediment on the island of Futuna. But Peter also believed that it was necessary to consider the temporal well-being of the islanders. Therefore, after an internal war, he diligently prepared medicine from herbs.

[*Latin ed. p. 167*]

He arranged for the burial of the dead, brought peace to the discord among those who were at odds, and calmed the anger of men; therefore, he was rightly called a "man of outstanding character" by all. However, the king of the island, attributing his recent victory to the gods, gradually began to dislike the herald of the Gospel, who had dared to violate the religions of the gods and burn their idols, and he rarely provided him with food. This, therefore, was the beginning of great troubles and vexations for Peter. For this reason, aware of what was to come, and lest he perish entirely from hunger, he cheerfully undertook the greatest physical labors, yet he did not cease in caring for souls. Meanwhile, several young men, greatly distressed because they saw the best priest being increasingly persecuted, and even stripped of the fruits of *agelli*, having rejected their ancestral superstitions, freely offered themselves as candidates for the Christian religion, and dared to endure the wrath of the nobles, attending secretly, both day and night, to the divine sacrifice, as was the custom of the early Christians. Among these was the king's own son. Therefore, the king, moved



Translated by churchlatin.ai, a product of Boyne Archives

by anger and grief, not only allowed his son to be struck down, but also began to threaten that he would exact punishment from the impious foreigner, the external herald of a new doctrine. But Peter, who knew all of this, affirmed that, even if the unfaithful inhabitants should kill him, the Christian religion would nevertheless ultimately triumph, since it had the highest God, not a man, as its author. Therefore, he patiently endured the insults of the wicked, and daily he prayed for heavenly light; but those who were hostile to him became even more hostile, and they incited the minds of the inhabitants against him with great fervor. Finally, the long-standing hatred of the impious towards the Christian religion and its herald flared up, blinding their minds. For at first, the nobles began to pursue the young men who were candidates for the divine name with threats and terror; and then, in a secret meeting, they decided to kill Peter himself and to completely and utterly eliminate the Christian religion from the island. On the following day, on the twelfth day of the month of April, in the year one thousand eight hundred and forty, very early in the morning, the house of the catechumens was destroyed by fire, and all those who were found there were tormented and violated; and, even wounding the king's own son, they secretly went to Peter's house, which he had sent a lay helper to a few days before to the distant shore of the island. Here, while one of these murderers, with a feigned and simulated expression, approached the man, offering him medicine, a group of islanders filled the house with furniture and sacred objects, and they surrounded Peter himself with threats. Then, as he was asking them what they were doing, one of them, making a sudden attack, seized his—

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Commentarium Officiale. A club shatters his limbs; others whip him with lashes, and he lies prostrate on the ground, covered in blood, leaning against a wooden trunk, which he uses as a pillow; in this tumult, a certain ferocious individual, shouting horrible and savage things, approaches the still-breathing Peter and cleaves his forehead in two with an axe. The deceased body, stained with this heinous bloodshed, was buried in the ground by some pious women. Meanwhile, that land, watered by the blood of the undefeated martyr, began to produce the fruits of salvation. For after the king had perished in the most shameful death, the inhabitants were seen to cast off their ferocity. Therefore, with an incredible instinct, they received the new heralds of the Gospel so readily and sincerely that, two years after the valiant soldier of God had been struck down by blows, those islanders, among whom were his very murderers, were happily joined to the glorious army of Christians. Meanwhile, the fame and reputation of the valiant martyr's sanctity had spread not only among the people of Futuna but also widely among other nations, so that a cause was begun to be considered for granting him the honors of the



Translated by churchlatin.ai, a product of Boyne Archives

Blessed in Heaven. Therefore, on the third day of August in the year one thousand eight hundred and forty-five, the Apostolic Vicar of Central Oceania, having completed a formal investigation into the martyrdom of Peter Aloysius Chanel, the cause of his martyrdom, and the signs that were being manifested through his intercession, transmitted the proceedings and other documents relating to this matter to Rome. These proceedings were examined in a meeting of the Holy Congregation of Rites, presided over by the Most Reverend Cardinal Constantinus Patrizi, Prefect of the same Holy Congregation and Relator of the Cause, on the twenty-seventh day of April in the year one thousand eight hundred and fifty-seven. In this meeting, it was decided that these proceedings should be held as the basis for the process, which is called the informative process. Regarding this matter, a decree was made on the seventeenth day of September of the same year. On the twenty-fourth day of the same month and year, His Holiness Pope Pius IX, Our Predecessor, ordered the introduction of the Cause. Therefore, the apostolic process concerning the fame of sanctity, the martyrdom, the cause of martyrdom, and the signs of this Servant of God was begun; and for this reason, the preparatory documents, called "Litterae," were issued on the second and twentieth days of April in the year one thousand eight hundred and fifty-eight, granting apostolic authority for this process. After this was properly carried out, regarding its legal validity and concerning the matter of the Holy Congregation of Rites.

[*Latin ed. p. 169*]

The Acts of Pope Pius XII record that on the twenty-seventh day of May in the year one thousand eight hundred and seventy-sixth, a decree was issued, which was ratified by the same Supreme Pontiff on the first day of the following month of June. On the ninth day of May of the following year, the Congregation of Rites, exercising the powers that the same Pontiff had granted to it, decreed that the cause of the venerable Servant of God should be initiated, although less than fifty years had elapsed since his death, and that the question of his martyrdom and the cause of his martyrdom could be presented before the same Holy Congregation. On the twelfth day of May of the same year, the Holy Congregation of Rites approved a written account of the venerable Servant of God, and this was confirmed by Pope Pius IX, Our Predecessor. With these actions completed, the Promoter of the Cause urged that the question of martyrdom and the cause of martyrdom be presented together with the question of signs or miracles. When this was granted by the Supreme Pontiff, these same questions were debated according to the established rules in three assemblies, namely, a preliminary assembly, a preparatory assembly, and finally a general assembly, which was held on the twenty-first day of August of the year one thousand eight hundred and eighty-eighth before Pope Leo XIII, Our Predecessor. Furthermore, the same Pontiff, on the twenty-fifth day of



Translated by churchlatin.ai, a product of Boyne Archives

November of the same year, declared that there were miracles, and that the Servant of God was a martyr, and for the cause of martyrdom; and on the thirtieth day of May of the following year, he solemnly decreed that it was possible to proceed safely to the beatification of the venerable Servant of God. With all of these things properly carried out, the same Supreme Pontiff, through Apostolic Letters in the form of a Brief, dated the sixteenth day of November of the year one thousand eight hundred and eighty-ninth, enrolled the same Servant of God among the Blessed in Heaven, and on the following day, he celebrated solemn and magnificent ceremonies of beatification in the pronaos of the upper Basilica of Saint Peter with great splendor. After the decrees beatifying Blessed Peter Aloysius Chanel, such honors and acts of worship were frequently offered to him, and, through his intercession, new miracles were said to be wrought by God, and supplications were made to the Apostolic See to reopen the cause in order to adorn him with the further insignia of sanctity. To these supplications, the same Our Predecessor, Pope Leo XIII, readily acceded through a decree issued on the tenth day of June of the year one thousand eight hundred and ninety-first. Therefore, letters were sent to the Bishop of Nice and the Bishop of Bellicensis, in whose dioceses certain remarkable healings were said to have been effected, through the intercession of Blessed Peter Aloysius, so that they might conduct investigations into these healings according to the established legal procedures.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary. These same Bishops had duly performed [the rites], and when the Congregation of Holy Rites had approved their letters, discussions concerning these healings began. The first of these is briefly recounted as follows. Francis Vion-Dury, from the town of Lalleyriat, suffered from blindness due to the complete detachment of both retinas. This ailment had been deemed incurable by at least two oculist physicians. Therefore, the infirm man was received into a hospital called Confort, at the end of July of the year one thousand eight hundred and ninety. Nine days of prayers for his healing were begun; on the second day of August, after repeatedly invoking Blessed Peter Aloysius, the infirm man suddenly regained his sight and thereafter enjoyed the good use of his eyes. Two experts, chosen for the occasion, and the College of physicians of the Congregation of Holy Rites, after examining the case and consulting together, declared that the prognosis had been unfavorable and that the healing had exceeded the power of nature. No less evident was the second miracle, by which Mary Rosalia Monnier was favored, born in the town commonly called Cuet, from which Blessed Peter originated, suffering from a tuberculous condition, as did others in her household. When she was about sixteen years of age, she began to experience symptoms of the tuberculous disease in her lungs; to this was then added a



Translated by churchlatin.ai, a product of Boyne Archives

severe ulcerous gastritis and a cachectic condition with toxic-hemorrhagic manifestations. The physicians gave a most unfavorable prognosis, both concerning her healing and concerning her very life; and in truth, for eighteen years, the disease did not remit in the slightest, so that the infirm woman's strength was increasingly weakened. Furthermore, the disease progressed to the point that it was determined to administer to her the last sacraments of the Church. But, after repeatedly invoking Blessed Peter Aloysius, Mary Rosalia, on the eighth day of September of the year one thousand nine hundred and four, after receiving the most holy Body of Christ, was suddenly and perfectly healed, and did not suffer from the same disease again. Concerning this matter, experts and the College of physicians of the Congregation of Holy Rites discussed the case, and, after considering all the circumstances, they declared that this healing had exceeded the power of nature. Both the first and the second healing were discussed, first in the preparatory meeting of the Congregation of Holy Rites, held on the ninth day of June of the preceding year, and then in the general meeting before Us on the seventeenth day of November of the same year. In this general meeting, Our Most Reverend Son Alexander, Cardinal of the Holy Roman Church Verde, Relator of the Cause, proposed that we consider: Concerning which miracles, after the canonization of the aforementioned Blessed Peter.

[*Latin ed. p. 171*]

The acts of His Holiness, Pope Pius XII, number 171, attest that, in the case and concerning the matter under consideration, the veneration [due] from the Apostolic See is established, both in fact and in effect. And then, the Cardinals present, as well as the officials of the Congregation and the consultants, affirmed that the proposed healings were to be attributed to a miracle. We, however, considered it necessary to delay in order to obtain, through our prayers and the prayers of nothing, fuller light from God. On the seventeenth day of the month of January of this year, having summoned our beloved sons, the Cardinals Verde, Causae, and Cicognani, Prefect of the Congregation of Rites, and the venerable Father Alfonso Carinci, Archbishop with the title of Seleucia in Isauria, and Secretary of the same Holy Congregation, and our beloved son Salvatore Natologgi, Promoter of the Sacred Causes, we, after deliberation, solemnly decreed: That the instantaneous and perfect healing is established, through the intercession of Blessed Peter Aloysius Chanel, of Francis Vion-Dury, from complete loss of sight due to the total detachment of both retinas; and of Maria Bosalia Mounier, from pulmonary tuberculosis, as well as from a severe gastric ulcer and from toxic-hemorrhagic cachexia. Having completed these matters, we, confirming in writing the votes of the Sacred College of Cardinals, the officials of the Congregation of Rites, and the consultants, on the second day of the month of April, issued a decree: That it is safe to proceed to



Translated by churchlatin.ai, a product of Boyne Archives

the solemn canonization of Blessed Peter Aloysius Chanel. Considering that a very serious matter was at hand, we convened a Consistory for the twentieth day of the month of May of this year, so that, in the Consistory to be held in the city, among the Cardinals, Patriarchs, Archbishops, Bishops, and Abbots "nullius," we might inquire the opinion concerning the canonization of Pius X, Pope and Confessor; Peter Aloysius Chanel, Martyr, member of the Society of Mary; Gaspar Del Bufalo, Confessor, founder of the Congregation of Missionaries of the Precious Blood; Joseph Pignatelli, Confessor, of the Society of Jesus; Dominic Savio, Confessor; and Blessed Mary Crucified Di Rosa, Virgin, foundress of the Institute of the Handmaids of Charity. Before the appointed day, we ordered that commentaries be sent to those who would be present at the Consistory, concerning the life, virtues, miracles, and causes of each of the Blessed ones mentioned, so that, with full knowledge of the matter, they might give their opinion. The Consistory, which we mentioned, was held on the twentieth day of May in a certain hall of the Vatican Palace; in which, after we, standing in a brief prayer, addressed those present, our beloved son, His Eminance, the Cardinal...

[*Latin ed. p. 172*]

172 The Acts of the Apostolic See – the official commentary by Cicognani shows that it is fitting that the memory of those Blesseds and that Blessed, whom we mentioned, should be honored with the highest honors, and He requested that we proceed as soon as possible to the most desired rite of Canonization. After these things were completed, We, surrounded by Cardinals and sacred prelates, asked that each of them signify to Us their opinion regarding the proposed causes. Therefore, with all votes except those, with a joyful heart, we learned that those Blesseds and that Blessed were considered by them to be fully worthy to be adorned with the brilliant diadem of the Saints. We therefore set a date for the Canonization of each of the Blesseds: namely, the thirtieth day of May for Blessed Pius X; and for Blessed Peter Aloysius Chanel and the other four Blesseds whom we mentioned, the twelfth day of June. In the meantime, We asked the present Cardinals and sacred prelates to add their prayers to Ours, so that favorable and salutary things might occur for the Catholic cause. We ordered that all of these things should be carried out legally by the Apostolic Notaries who were present. When the appointed day arrived for the adornment of Blessed Aloysius Chanel and the others whom we mentioned with the crown of Saints, all orders of the secular and regular clergy, many prelates and officials of the Roman Curia, not a few Abbots, many sacred prelates, and the most distinguished College of Cardinals gathered in the Vatican Palace. With all present proceeding with the rites of supplication and prayers being offered to the Celestial Court, and with the hymn "Ave, Maris Stella" being sung, We, coming forth from the Sistine



Translated by churchlatin.ai, a product of Boyne Archives

Chapel, descended at the sixth hour after midday into the forum of the Basilica of Saint Peter, which was crowded with a large number of faithful from almost all parts of the world, and approached Our throne, which was placed before the main entrance of the same Basilica. Then, after obedience was shown to Us by the present Cardinals, Our beloved son, Cardinal Cicognani, with the eloquent son Camillo Corsanego, Advocate of the Consistorial Hall, earnestly, more earnestly, most earnestly requested that We adorn Blessed Peter Aloysius Chanel and the other four Blesseds whom we mentioned with the highest honors of the Saints. To this Advocate of the Consistorial Hall, we responded through Our beloved son Anthony Bacci, from the Office of Letters to Princes, that we were already disposed to grant such a request. Then, with the hymn "Veni, Creator Spiritus" sung with the most steadfast faith...

[*Latin ed. p. 173*]

The Acta of Pope Pius XII, page 173: A throng of people, singing, we implored the divine Paraclete that the abundance of heavenly light might increasingly illuminate our mind. Then, seated in the chair of Saint Peter, as the supreme Master of the entire Church of Christ, we solemnly proclaimed: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith and the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, after mature deliberation, frequently imploring divine help, and with the counsel of our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City, we decree and define that Blessed Peter Aloysius Chanel, Martyr; Gaspard Del Bufalo; Joseph Pignatelli; Dominic Savio, Confessors; and Mary Crucified Di Rosa, Virgin, are Saints, and we add them to the catalogue of Saints, establishing that their memory should be devoutly observed each year on the day of their birth, namely, Peter Aloysius on the twenty-eighth of April among the Saints, Martyrs; Gaspard on the twenty-eighth of December; Joseph on the fifteenth of November; Dominic on the ninth of March among the Saints, Confessors, not Popes; and Mary Crucified on the fifteenth of December among the Saints, Virgins, not Martyrs. In the name of the Father, and of the Son, and of the Holy Spirit. Amen." After uttering these words, we, with a nod of assent, and with the prayers of the same Cardinal Cicognani, presented to us by the same Consistorial Advocate, ordered that these Decrees be drawn up and issued under the papal seal, and we commanded that the Apostolic Protonotaries be present so that they might publicly record this canonization. Then, after delivering a homily on the virtues of these new Saints, so that we might give thanks to Almighty God, we sang the hymn "Te Deum laudamus" with those present, and we invoked the patronage of these Saints and of that Saint. This morning, our venerable Brother, Eugene, Bishop of the suburbicarian diocese of Ostia and Porto and of Saint



Translated by churchlatin.ai, a product of Boyne Archives

Rufina, and His Eminence Cardinal Tisserant, Dean of the Sacred College, celebrated the divine sacrifice at the altar in the magnificent Basilica of Saint Peter, to which we were present from our throne. Therefore, having carefully considered all that was to be examined, with certain knowledge and by the fullness of our apostolic authority, as mentioned above, we confirm and announce to the entire Church of Christ, ordering that copies or excerpts of these documents, even those printed, be signed by the hand of an apostolic scribe.

[*Latin ed. p. 174*]

The Acts of the Apostolic See, officially sealed, shall be accorded precisely the same faith as would be given to these very letters of Ours, were they presented. No one shall be permitted to disregard what is established by these letters of Ours. But if anyone should, rashly, dare to do so, let him know that he will incur the indignation of Almighty God and of the Holy Apostles Peter and Paul. Given at Rome, on the thirteenth day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church.

I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College.

I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

I, IOSEPH, Bishop of Albano Laziale, Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Palestrina, Cardinal ALOISI MASELLA.

I, Fr. ADEODATUS IOANNES, Bishop of Sabina and Poggio Mirteto, Cardinal PIAZZA.

I, FRIDERICUS, Bishop of Frascati, Cardinal TEDESCHINI, Datary of His Holiness.

I, ALEXANDER, Cardinal Priest of S. Maria in Cosmedin, VERDE.

I, PETRUS, Cardinal Priest of S. Crucis in Jerusalem, FuMASONI BIONDI.

I, CELSUS, Cardinal Priest of Ss. Nerei et Achillei, COSTANTINI.

S. R. E., Chancellor.

I, CAIETANUS, Cardinal Priest of S. Caeciliae, CICOGNANI.

[*Latin ed. p. 175*]

I, VALERIUS, holding the title of Cardinal Priest of Saint Pius X, residing at the Basilica of Saint Sylvester. I, PETER, holding the title of Cardinal Priest of Saint Praxedes, residing at the Basilica of Saint Ciricius. I, NICOLAUS, holding the title of Cardinal Deacon of Saint Nicholas in the Tullian Prison, and Protodeacon, also serving as Penitentiary Major. I, JOHN, holding the title of Cardinal Deacon of Saint George in the Golden Hall, residing at the Basilica of Saint Mary Major. I, ALPHRIDUS, holding the



Translated by churchlatin.ai, a product of Boyne Archives

title of Cardinal Deacon of Saint Mary in Domnica, residing at the Basilica of Saint Ottaviano. CELESTINUS. CARDINAL COSTANTINI. CARDINAL CICOGNANI. His Most Reverend Eminence, the Chancellor. His Most Reverend Eminence, Prefect of the Congregation for Rites. Hamlet Tondini, Apostolic Chancellor. Albert Serafini, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. At the place designated, on the seventeenth day of December, in the sixteenth year of the pontificate. In the Annuario Pontificio, Volume LXXXVIII, number 75. TO THE REVEREND GASPAR DEL BUFALO, AUTHOR, DEVOTED TO THE CONGREGATION, CONFESSOR, THE HONORS OF THE SAINTS ARE BESTOWED. POPE PIUS, SERVANT OF THE SERVANTS OF GOD, in perpetual memory of the Precious Blood, which the Son of God shed, pouring it forth upon the hard wood of the Cross and the barren earth, has celebrated its praises and efficacy with greater piety than the Apostle Paul. For, recalling the ancient sacrifices of the Hebrews, he not only declared that no remission of sins can be achieved without the shedding of blood, but also affirmed that the blood of Christ surpasses in efficacy the blood of calves and bulls in expiating sins, since He Himself possesses the highest dignity of the Divine Unbegotten and is endowed with eternal priesthood. Furthermore, Peter, the first Shepherd and Prince of the Holy Church, reminds the flock that they were not bought with great price, nor with gold or silver.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary: The Redeemer, but stained with the crimson blood of Christ, the most pure and most holy Lamb of God. Nor have there been lacking, throughout the ages, most pious men, who, captivated by the love of the Divine Redeemer, have spread abroad among the people the venerable religion of His blood. In this age, among those who, with vigilant care and diligent study, have proclaimed the benefits of the poured-out blood, restoring piety and devotion to it, one shines above all, the most blessed Gaspar Del Bufalo, whom yesterday we adorned with the crown of the Saints. He was born in Rome, on the sixth day of the month of January, in the year one thousand seven hundred and eighty-six, by Anthony Del Bufalo and Annunciata Quartieroni, most excellent spouses. The following day, the infant was cleansed with the sacred washing of Christians, and the names Gaspar, Melchior, and Balthassar were given to him. Moreover, the pious parents, fearing that he might perish if his health were impaired, took care to have him confirmed with the sacred chrism, not long after he had reached nineteen months of age. But the grace of God and the best upbringing instilled in the boy's mind seeds of excellent piety. Although he was often of an unyielding nature, he was an example of all virtues, and rightly deserved to be called "another St. Aloysius." Indeed, he was always eager to offer prayers and to restrain his body through voluntary chastisement. When he was eleven



Translated by churchlatin.ai, a product of Boyne Archives

years old, he first partook of the Eucharistic banquet, from which he received new incentives to sanctity. Therefore, it is not surprising that, from his soul, so inclined to heavenly things, the desire to attain the priesthood arose. Then Gaspar, wearing the habit, began to attend the schools of the Roman College, so that he might study the wisdom of human and divine things; where he observed the religious devotion and singular examples of diligence. Whenever he went to the games, he never failed to visit Christ hidden in the Sacrament of the Eucharist, giving this reason: "Let us go," he said, "to seek light from eternal wisdom." Already burning with love for others, especially those who were sick, he used to visit them during the holidays and help them in many ways in the hospital of the Consolation; and after having taught them about religious matters, he strongly urged them to sincerely repent of their sins, after having duly confessed them. Meanwhile, Gaspar, enrolled among the companions who, having received the name of St. Mary, were dedicated to teaching the people the institutions and precepts of the Christian religion, frequented the cart drivers near the Campo Vaccino, and often visited the prison in order to correct the vices of the boys, if he could bring them back to a better path.

[*Latin ed. p. 177*]

Acts of Pope Pius XII, 177. To this is added the fact that he also took care that the most holy Sacrament of the Eucharist should be honored each night in the church of St. Sabina for forty hours; that he founded an association in the church of the Holy Cross in Jerusalem, for the purpose of adoring Jesus Christ in the august Sacrament of the altar; and that finally, he established another society of members, whose office and duty it would be to impart the Christian truth to others. But all these things did not in any way distract him from the principal considerations with which he was occupied, namely, to cultivate his soul with virtues ever more and more, and to prepare himself worthily for the priesthood, to which he was duly admitted on the thirtieth day of July, in the year one thousand eight hundred and eighty-eight. From that time, having seemed to have taken up the fire of piety and religious zeal, he enlarged the hospice named after St. Gall, and in the church of St. Mary in Vincis, which he had restored, he established a nocturnal oratory; and he instituted other things with opportune counsel for assisting and healing the sick of both sexes. But these things were to fall under the misfortunes of the city of Rome. For when the City, by order of the Emperor Napoleon, was overrun by French troops, then, alas! the churches were profaned and plundered, the monasteries were despoiled, the priests were subjected to insults, and finally, the Supreme Pontiff himself was wretchedly exiled. At that time, Gaspar, because he refused to swear an oath to the Emperor prescribed to the priests, was immediately exiled: first to Piacenza, where, overwhelmed by a multitude of miseries, he was almost brought to death; then to Bologna, in which city, amidst a



Translated by churchlatin.ai, a product of Boyne Archives

thousand difficulties, he was able, through an immense series of labors, to strengthen the faith of others. Indeed, at the urging of a most pious man who was of the Roman clergy and who himself was also afflicted by exile, and whose spirit he followed, he first thought of establishing two societies, one of men, the other of sacred virgins, under the patronage of the Precious Blood of Christ. Meanwhile, the exile became more bitter and harder: for Gaspar was cast into a horrible prison, separated from the others, and was forced to abstain from the very sacred functions, with great sorrow of mind. But finally, after various events, together with others, on the twenty-sixth day of January, in the year one thousand eight hundred and ninety-four, he was restored to liberty, and was able to return to Rome. Where, with Christian life languishing due to civil disturbances, he was ordered by Pope Pius VII, our Predecessor, to give discourses to the people on divine matters, and to preside over religious expeditions, which among the people were called "Missions."

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Commentarium Officiale. Ut haec res fructus maiores et diuturniores pararet, ille cogitavit sodales ad se adjungere, postquam multas et graves difficultates superaverat et vicerat, quae impediebant et obstruebant. Tandem, die quinto decimo mensis Augusti, anno millesimo octingentesimo decimo quinto, primum potuit domum sodalitatis, quam ipse fundaverat, in Oppido constituere, quod est oppidum in Umbria situm, et ibi, in coenobio, qui a habitatoribus Sancti Felicis, tunc temporis, vacue erat, domicilium collocare. Huic sodalitatitudini Gaspar proposuerat, ut sacerdotes congregaret qui, viventes secundum regulas stabilitae, in pietate et caritate, in doctrinae cultu, in studio aliorum salutis quaerendae, ita exercerentur ut, revocando populum ad praecepta Christi, maxime idonei essent. Quod sodales, praesertim, contendebant, sacris orationibus per certum tempus quotidie ad populum habitis, et proposita pretiosissimi Sanguinis Christi Iesu religione. Sed ex huiusmodi laboribus multis incommoda sodalibus oriuntur: risus, contumeliae, calumniae, rerum inopia. Longa itinera eis obire oportebat, casus incerti superandi erant, et, brevissima vel nulla quiete, saepe diebus ad populum dicendum, et patienter audire confessiones eorum. Quod autem attinet ad sacras expeditiones, quibus Gaspar ipse moderabatur, constat eventum earum fuisse maxime fructiferum. Nam ad suavissima verba et blandas locutiones, adduntur spectacula vitae sanctissimae, quae animos vehementer ad bonitatem movebant. Scelerati ergo, viri et mulieres, ad eius pedes procumbebant, Dei clementiam sincere implorantes; libri scelerati et obscena scripta publicis locis confertim dabat flammis; familiae, effera discordia laceratae, in pristinam pacem et amicum concordiam reditabant. Saepe eveniebat ut Oppidani, ut maior esset facultas eis percipiendi eius conciones, in tecta ascenderent, et ut



Translated by churchlatin.ai, a product of Boyne Archives

alios quinquaginta sacerdotes, populo admissis, rite audire possent. Nec Gasparis labor tantum in pagis et vicis continebatur: nam latrones et praedones frequentabant, qui tunc temporis per regiones Campaniae et Maritimae civibus mala et magistratibus molestias haud parvas afficiebant. Quos, cum civilis auctoritas legibus subicere frustra conata esset, Pius VII, predecessor Noster, Gasparam rogavit ut hoc negotium, benignitate adhibita, perficeret. Nam, verum est, latrones, eius amore, studio, lenitate capti, qui die et nocte, sive in agris, sive in saltibus et nemoribus, sive in speluncis, ad Christi dilectionem infiammare non desisterent.

[*Latin ed. p. 179*]

It is impossible to express adequately how humbly he received the authority of God and of men, as he undertook numerous causes for the Poor Clares before civil authorities. But, meanwhile, a fierce storm began to rage against him without precedent. While he himself strove in every way to obey Christ and the Church, whom the civil authorities had already abandoned and considered lost, others, moved by base greed or the poison of envy, sought only to slander Gaspar, who had begun his work with the Pope, and to accuse him of treason even before the very thieves. Furthermore, his companions were presented as worthless men, uneducated, lacking all modesty towards Bishops, whose authority they could not endure. To this was added that some of those who had cooperated with him abandoned him; others shamefully defected to the enemy's camp. All of these things, Gaspar, by the merciful grace of God, bore with a steadfast spirit, in these words: "It is my constant purpose: to suffer, to pray, to remain silent." Indeed, he was so far from being deterred by such hardships that he rather devoted himself more and more to sacred missions, and sought to spread his confraternity more widely each day, establishing priestly groups and houses everywhere: in Nepi, in Etruria, in Macerata, Feltria, Cesena, and in the diocese of Petralia. These must be added to those which he had established in the preceding decade in Albano Laziale, in the district commonly known as Sonnino, in Benevento, in Rimini, and in other places. At that time, Gaspar, who for many years had prepared the mind of Blessed Mary De Mattias for this work with most wise counsel, adhered to the guidelines given to him by her in establishing the confraternity of holy virgins, which, taking its name from the Precious Blood of Christ, would undertake the care of young girls in many ways. But the incessant and arduous labors, and the heavy hardships endured, finally overwhelmed the man, who was not robust and healthy, and his health, so burdened by cares, steadily declined. Nevertheless, Gaspar did not yield to his infirmity, nor did he relax the reins of his former industry. Therefore, he continued to urge the instruction of divine matters, to visit the homes of his confreres, and to undertake sacred missions here and there. On the twenty-second day of the month of April, in the year one thousand eight hundred and



Translated by churchlatin.ai, a product of Boyne Archives

thirty-seven, although a great rain was falling, he wished to go to Bassiano. But, due to the terrible storm, the vehicle overturned, so that the most pious man, overwhelmed by the weight of the other travelers, was almost lost. After having remained for three days in the city, which the people call Sermoneta, due to his very poor health, he set out on the road to Bassiano, through torrents.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Commentarium Officiale, disregarding the clouds, he was persecuted, where he vainly attempted to address the people, as if his strength had completely failed him. However, some months later, when the disease of cholera, a deadly contagion, spread throughout the City, Gaspar, having fled to Albano in order to regain his strength, went to Rome to care for the sick. On this occasion, he showed himself to be wonderfully merciful towards the afflicted, being present to all those who were afflicted by the disease. Nevertheless, Gaspar perceived that death was already desiring him. Returning to Albano, because of the worsening illness, he could scarcely walk, he burned with fevers and was tormented by the most distressing thirst. This was all that he desired: to touch the thresholds of God and to arrive at the eternal realms of peace. Soon, as those who hoped that he would recover with heavenly health, he returned to Rome; where, on the twelfth day of the month of December, in the year one thousand eight hundred and thirty-seven, having been refreshed and strengthened by the Eucharistic Bread, he surrendered his soul to God, the Most High, with a serene countenance. His body, after the proper funeral rites had been performed in Rome, was transported to Albano with a great multitude of people, accompanied by his companions, Bishops, and Cardinals, and there it was religiously laid to rest in the church of Saint Paul. From that city, in the year one thousand eight hundred and sixty-two, it was again taken to Rome, and buried in the buildings of Saint Mary in Trivio. When, after his death, the fame of the venerable Servant of God increased day by day, either because of his most excellent way of living, or because of the miracles which were said to have been performed through his intercession, with fervent prayers, this Apostolic See requested that the honors of the Blessed be conferred upon that illustrious man. Therefore, with ordinary authority from Albano, and through petitions from Ancona and Rome, investigations were carried out concerning the fame of his sanctity, his writings, and the liturgical veneration not yet paid to him. After these matters were completed and legitimately approved by the Holy Congregation of Rites, and all that was to be observed according to the law was observed, Pope Pius IX, Our Predecessor, on the tenth day of the month of January, in the year one thousand eight hundred and fifty-two, decreed that the cause for the Servant of God, Gaspar del Bufalo, be instituted for his inscription in the list of the Blessed. Therefore, the discussion of the virtues



Translated by churchlatin.ai, a product of Boyne Archives

of the Servant of God began, which are called theological and cardinal virtues, and those attached to them, and after careful investigations and proofs, Pope Leo XIII, also Our Predecessor, on the day of...

[*Latin ed. p. 181*]

On the ninth day of March, in the year one thousand eight hundred and ninety-one, it was solemnly decreed that the venerable [person] had attained the heroic degree [of sanctity]. After the holding of elections, both preparatory and general, concerning the miracles which were said to have been wrought by God at the supplication of the venerable Gaspare Del Bufalo, Pope Pius X, the Supreme Pontiff, on the thirty-first day of May, in the year one thousand nine hundred and four, decreed: That two proposed miracles are established, namely: the instantaneous and perfect healing of Octavii Lo Stocco from pleurisy, accompanied by fever, dysentery, and other illnesses; and the healing of Clementina Masini from chronic, suppurating inflammation of the abdominal membrane, accompanied by other illnesses. Furthermore, it was necessary to determine whether, with the virtues and the two miracles proven, the venerable Servant of God could safely be advanced to the honors of the Blessed. This matter was debated in the general elections of the Sacred Congregation of Rites. Moreover, the Supreme Pontiff, Pius X, having become certain that all things had been carried out according to the norms of law, and having heard the opinion of the Fathers Cardinals, officials, and consultants of the aforementioned Sacred Congregation, on the twenty-fourth day of June, in the year one thousand nine hundred and four, decreed: That [he] could safely proceed to the solemn beatification of this venerable Servant of God. For this reason, on the eighteenth day of December of the same year, the solemn ceremonies of this beatification were held in the Basilica of Vatican. After the beatification of Gaspare Del Bufalo, and as his cult received increases, and as new miracles were said to have been wrought by God at his supplication, great supplications and prayers were presented to the Apostolic See, so that, a new investigation being instituted, inquiry might be made concerning the granting to this blessed Servant of God of the honors of the Saints. To which we, gladly assenting, on the twenty-second day of July, in the year one thousand nine hundred and forty-nine, made a decree concerning this matter. In the meantime, two miracles were proposed to the Sacred Congregation of Rites. The first occurred to Ursula Bono, a widow from Pontecorvo, Setia; who, being afflicted with a severe abdominal tumor, had reached such a state of danger that she appeared to be near death, and just funeral preparations were being made for her. But after constant and frequent prayers had been offered to God, that the sick person might be restored to health at the supplication of the blessed [Gaspare], on the twenty-third or fourth day of May, in the year one thousand nine hundred and thirty-four, after the Blessed had appeared to the ailing woman and



Translated by churchlatin.ai, a product of Boyne Archives

promised her healing, as she herself asserts, she soon regained her strength. The physicians, moreover,

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - The Official Commentary stated that the disease had been completely expelled, but they affirmed that this had been accomplished by divine power. The same physicians testified that the woman's health had persisted until the year 1953. Secondly, the Blessed Gaspar del Bufalo miraculously aided a certain young man, Francis Campagna, from the town of "Campoli Appennino," as it is commonly called. And this young man was gravely ill, suffering from a severe case of bronchopneumonia, along with other serious ailments. However, on the nineteenth day of May, in the year 1929, when the image of the Blessed Gaspar was being carried through the streets of the town, and the sick young man and his mother, with heartfelt prayers, implored for healing through the intercession of the Blessed Servant of God, Francis suddenly rose from his bed, asked to look out the window to see the image, and then, without any assistance, returned to his bed, and finally rested in peaceful sleep, completely healed until morning. The physicians themselves testified that he had recovered beyond the power of natural means, and that he had remained in good health for twenty-five years. Regarding these miraculous healings, on the thirtieth day of March, in the year 1954, in a meeting of the Preparatory Committee of the Congregation of Rites, the Consultors presented their opinions to the Cardinals. Then, the general meeting of the same Congregation was held on the fourth day of May of this year, at which our beloved Son, Alexander, Cardinal Verde, Relator of the Cause, proposed the following question: Concerning which miracles, after the Apostolic See granted veneration to the Blessed Gaspar del Bufalo, is there sufficient evidence in the case and regarding the effects of which we are speaking? All those present, the Cardinals, the Official Prelates, and the Consultors, after giving their votes, demonstrated that they were of the opinion that two healings should be considered miraculous. However, we considered it necessary to deliberate before expressing our judgment. Finally, we presented our judgment: It is established that, through the intercession of the Blessed Gaspar del Bufalo, there occurred an instantaneous and perfect healing, in the case of Ursula Bono, a widow from Pont ecorvo, from a severe abdominal tumor, and in the case of Francis Campagna, from acute bronchopneumonia with a severe right-sided toxic-hemorrhagic reaction accompanied by meningeal involvement. We ordered that this decree be made public and recorded in the acts of the Congregation of Rites. After these matters were completed, We, the Sacred College of Cardinals, the Official Prelates of the Congregation of Rites, and the Consultors, having recorded in writing their votes, on the eighth day of May, issued a decree: That the process



Translated by churchlatin.ai, a product of Boyne Archives

may proceed towards the solemn canonization of the Blessed Gaspar del Bufalo.

[*Latin ed. p. 183*]

Considering that a matter of the utmost gravity was at hand, We convened a Consistory on the twentieth day of that same month of May, this year, so that in it We might inquire the opinion of the Fathers, Cardinals, Patriarchs, Archbishops, Bishops, and Abbots ("nullius" rank), present at the Consistory held in the City, concerning the Canonization of Pius X, Pope and Confessor; Peter Aloysius Chanel, Martyr, member of the Society of Mary; Gaspar del Bufalo, Confessor, founder of the Congregation of Missionaries of the Precious Blood; Joseph Pignatelli, Confessor, of the Society of Jesus; Dominic Savio, Confessor; and Blessed Mary Crucified Di Rosa, Virgin, foundress of the Institute of the Ancillae of Charity.

Before the appointed day, We ordered that commentaries be sent to those who were to attend the Consistory, concerning the lives, virtues, miracles, and causes of each of the Blessed ones mentioned above, so that, with the matter thoroughly known, a judgment could be rendered.

The Consistory was held on the day We mentioned, the twentieth of May, in a certain hall of the Vatican Palace; in which, after We had addressed those present with a brief prayer, Our beloved son Caietan, Cardinal of the Holy Roman Church, Cicognani, Prefect of the Congregation of Rites, declared that it was fitting that the memory of those Blessed ones and that Blessed one, whom We have mentioned, should be honored with the highest honors; and He requested that We proceed as soon as possible to the most desired rite of Canonization.

After these matters were concluded, We requested the Cardinals and sacred prelates present to signify to Us their opinion concerning the proposed causes. Therefore, with all votes except one, We learned with a joyful heart that those Blessed ones and that Blessed one were unanimously considered worthy to be adorned with the brilliant diadem of the Saints.

Therefore, We set a date for the Canonization of each of the Blessed ones: namely, for the Blessed Pius X, the twenty-ninth day of May; and for the Blessed Gaspar del Bufalo and the other four Blessed ones whom We have mentioned, the twelfth day of June.

In the meantime, We requested the Purple Fathers and sacred prelates, and all the faithful, to join their prayers to Ours, so that the events which We are about to accomplish might be favorable and beneficial to the Catholic cause.

We ordered that all of these matters be legally recorded by the Apostolic Protonotaries present.

When the appointed day arrived, for the Blessed Gaspar del Bufalo and the others, to be adorned with the crown of Saints, all orders of the secular



Translated by churchlatin.ai, a product of Boyne Archives

and regular clergy, many Prelates and officials of the Roman Curia, not a few Abbots, many sacred prelates, and the most distinguished College of Cardinals, convened at the Vatican Palace. To all of these supplicants...

[*Latin ed. p. 184*]

184. The Acts of the Apostolic See – the Official Commentary, with the rites and prayers of the Celestial Court being performed, and with the hymn "Ave, Maris Stella" being sung, We ourselves, having come forth from the Sistine Chapel, descended at the sixth hour after midday into the square of the Basilica of Saint Peter, which was thronged by a great number of the faithful from almost the entire world, and approached Our Throne, which had already been placed before the main entrance of the same Basilica. Then, obedience being rendered to Us by the Cardinals present, Our beloved son Caietan, Cardinal of the Holy Roman Church Cicognani, with the urgent, more urgent, and most urgent insistence of the beloved son Camillo Corsanego, Advocate of the Consistorial Hall, requested that We bestow the highest honors of the Saints upon the Blessed Gaspard of the Buffalo and the other four Blesseds whom We have mentioned. To the Consistorial Advocate, through Our beloved son Anthony Bacci, Prefect of the Briefs to Princes, We replied that We were already disposed to grant such a request. Then, with the most devout crowd singing the hymn "Veni, Creator Spiritus," We implored the Divine Paraclete that He might more and more illuminate Our mind with the light of heaven. Then, seated in the chair of Saint Peter, as the supreme Teacher of the entire Church of Christ, We solemnly proclaimed: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, by the blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently imploring divine assistance, and with the counsel of Our venerable brothers, Cardinals, Patriarchs, Archbishops, and Bishops present in the City, We declare and define the Blesseds Peter Aloysius Chanel, Martyr; Gaspard of the Buffalo; Joseph Pignatelli; Dominic Savio, Confessors; and Mary Crucified Di Rosa, Virgin, to be Saints, and We add them to the catalogue of the Saints, decreeing that their memory should be observed each year on the day of their birth, namely, Peter Aloysius on the twenty-eighth of April among the Saints of the Martyrs; Gaspard on the twenty-eighth of December; Joseph on the fifteenth of November; Dominic on the ninth of March among the Saints of the Confessors, not Popes; and Mary Crucified on the fifteenth of December among the Saints of the Virgins, not Martyrs, with pious devotion. In the name of the Father, and of the Son, and of the Holy Spirit. Amen." Having pronounced these words, We, with a nod of assent to the prayers offered by the same Cardinal Cicognani, which were presented to Us through the same Consistorial Advocate, ordered that these Decrees be drawn up and dispatched under the seal. And in the



Translated by churchlatin.ai, a product of Boyne Archives

presence of the Apostolic Protonotaries, so that this canonization may be made public.

[*Latin ed. p. 185*]

The Acts of the Sacred Congregation of Propaganda Fide, session 12, pages 185, record that we ordered the preparation of the document. Then, after a discourse on the virtues of the Nine Saints, so that we might give thanks to Almighty God, we sang the hymn "Te Deum laudamus" with those present, and we invoked the patronage of those Saints and of the Holy [Mother of God]. This morning, our venerable Brother, Eugenius, Bishop of the Suburbicarian dioceses of Ostia and Porto and of St. Rufina, His Eminence Cardinal Tisserant, Dean of the Sacred College, celebrated the divine sacrifice at the high altar in the Basilica of St. Peter, magnificently adorned, to which We were present from Our throne. Having carefully considered all that was to be examined, and with certain knowledge and by the fullness of Our apostolic authority, as mentioned above, We confirm and announce to the entire Church of Christ, ordering that the same faith be given to these Letters, whether in their entirety or in excerpts, even if printed, as would be given to these very Letters of Ours, if they were presented. No one shall be permitted to contradict what is established in these Letters of Ours. But if anyone should presumptuously dare to do so, let him know that he will incur the wrath of Almighty God and of the Saints, the Apostles Peter and Paul. Given at Rome, at St. Peter's, on the thirteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our pontificate. I, PIUS, Bishop of the Holy Roman Church. [Signature] I, EUGENIUS, Bishop of Ostia and Porto and of St. Rufina, Cardinal TISSERANT, Dean of the Sacred College. [Signature] I, CLEMENT, Bishop of Velletri, Cardinal MICARA. [Signature]

[*Latin ed. p. 186*]

Acts 186 of the Apostolic See - Official Commentary.

I, IOSEPH, Bishop of Albano Laziale, Cardinal PIZZAEDO.

I, BENEDICT, Bishop of Palestrina, Cardinal ALOISI MASELLA.

I, Father ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA.

I, FRIDERICUS, Bishop of Tusculanus, Cardinal TEDESCHINI, Datary to His Holiness.

I, ALEXANDER, holding the title of Saint Mary in Cosmedin, Presbyter, Cardinal VERDE.

I, PETRUS, holding the title of Saint Cross in Jerusalem, Presbyter, Cardinal FUMASONI BIONDI.

I, CELSUS, holding the title of Saints Nereus and Achilles, Presbyter,



Translated by churchlatin.ai, a product of Boyne Archives

Cardinal COSTANTINI, Most Eminent Excellency, Chancellor.

I, CAIETANUS, holding the title of Saint Cecilia, Presbyter, Cardinal CICOGNANI.

I, VALERIUS, holding the title of Saint Sylvester in Capite, Presbyter, Cardinal VALERI.

I, PETRUS, holding the title of Saint Praxedis, Presbyter, Cardinal CIRI AGI.

I, NICOLAUS, holding the title of Saint Nicholas in the Tullian Prison, Prothonotary, Cardinal CANALI, Major Penitentiary.

I, IOANNES, holding the title of Saint George in the Golden Veil, Deacon, Cardinal MERCATI.

I, ALAPHRIDUS, holding the title of Saint Mary in Domnica, Deacon, Cardinal OTTAVIANI.

OELSUS, Cardinal.

COSTANTINI, Cardinal.

CICOGNANI, Cardinal.

Most Eminent Excellency, Prefect of the Congregation of Sacred Rites.

Hamletus Tondini, Regent of the Apostolic Chancery.

A. Carinci, Archbishop *ad titulo* of Seleucia in Isauria, Dean of Protonotaries Apostolic.

Bernardus De Felicis, Protonotary Apostolic.

Xoco, Protonotary Apostolic.

Expedited on the twelfth day of December, in the sixteenth year of the pontificate.

In the Apostolic Chancery, Volume II, XXXVIII, number 7.

[*Latin ed. p. 187*]

Acta x Pii Pp. XII 187 III. TO THE BLESSED JOSEPH PIGNATELLI, OF THE SOCIETY OF JESUS, CONFESSOR, HONOR IS DECREED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Christ Jesus, the strength and support of the Saints, who wished to be called "a sign that is contradicted" (cf. Lk. 2:34) even here on earth, taught by word and example that suffering and adversity can produce abundant fruit and that the salvation of men can be most effectively achieved through hardships and calamities. Therefore, Christ commands those who are called to follow the path of perfect holiness to renounce all things and to deny themselves, and to carry the cross after him: "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24). Those who, with a more fervent dedication, obey these arduous precepts, embrace a way of life and habits similar to those of the divine Redeemer, and therefore share in his sufferings. After they have strenuously and



Translated by churchlatin.ai, a product of Boyne Archives

faithfully struggled against adversity in life, when they are released from the bonds of the body, they are redeemed by the eternal triumphs of the Most High Father, who joins them with the shining multitude of the Saints for all eternity. Among those inhabitants of the blessed life, who, through their magnanimous constancy, are an example to the entire Church still laboring, we behold the most pious man, Joseph Pignatelli, of the Society of Jesus, to whom We, filled with the supreme power of God, yesterday decreed celestial and public honors with singular joy of spirit. It seems fitting to us to briefly expound something of his life, so that the examples of his virtues may strongly arouse and inflame Catholic men to pursue a purer piety. Joseph was born in Caesaraugustae, in the illustrious city of Hispaniae, on the seventh day of the month of December, in the year one thousand seven hundred and thirty-seven, the seventh of eight children of the noble Anthony of Monteleone and Francisca of the Marquis of Moncayo.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Commentarium Officiale. Endowed with the best natural talents and a generous disposition, he received from his parents, who were of outstanding Christian piety and virtue, a true inheritance. Barely having completed the fifth year of his life, he was orphaned by the death of both parents. Consequently, after briefly residing in Naples, in the home of a pious sister, at the age of thirteen, he returned to Caesaraugusta, where he was admitted to a noble institution, overseen by the Ignatian Brothers. However, feeling called by God to embrace a life of religious devotion, he requested to be received among the students of the Society of Jesus. And his requests were readily granted, not only because Joseph would thus be connected to the blessed Aloysius Gonzaga and Francis Borgia through the bonds of his lineage, but also because he was considered worthy due to his docility of mind and pleasant disposition, by which he was called "the angel of peace" by his classmates. Thus, the boy, almost sixteen years old, was accepted into the novitiate house of Tarragona, where for two years, following the footsteps of the patient Christ, he devoted himself to daily tasks and spiritual exercises, striving to conform his mind and will to perfection: a goal he achieved through his dedication to piety, his care for the sick, his concern for those imprisoned, his compassion for travelers, and finally, through his instruction of young boys in the elements of Christian doctrine. Having thus successfully completed his novitiate and having pronounced his religious vows for the first time, he devoted himself to the humanities, philosophy, and theology in the schools of the Society. But while completely absorbed in his studies, he ardently contemplated the salvation of souls, and he requested of his superiors that he be allowed to go to Americae to preach the Gospel among the indigenous people. However, he was unable to achieve this



Translated by churchlatin.ai, a product of Boyne Archives

due to a delicate and severely debilitating illness. Therefore, when he was twenty-five years old, he was ordained a priest, and at the direction of his superiors, he undertook the task of instructing young boys in the fundamentals of grammar in the Caesaraugustan institution. While diligently performing this humble duty, he did not neglect to serve the people with good works and benefits: first, by teaching Christian truth to people in the city squares; then, by patiently listening to those who accused him; and then, by restoring to a state of peace and tranquility those who had been lost and condemned to death. He was therefore worthy to be called, by unanimous acclaim, "the father of those under the yoke." But at that time, the Society of Jesus was experiencing sad events, permitted by God, which were occurring throughout Europe, due to false accusations.

[*Latin ed. p. 189*]

From the Acts of Pope Pius XII, page 189, this brother, though afflicted and sorely vexed, fought valiantly in the first ranks, serving as a help to the dispersed and afflicted brethren. In the year one thousand seven hundred and sixty-seven, when the King of Spain ordered the Ignatian Fathers to be expelled from their homeland, in this sudden and harsh upheaval, with all trembling at the uncertainty of the future, Joseph displayed such remarkable composure and such outstanding skill, that he was appointed advisor to the master of the province governing the religious order. Joseph did not betray the trust and opinion of the superiors. For, forgetting his own poor health, he diligently alleviated the anxieties and hardships of the brethren, not only when they were being led along the longest routes to the port, but also when, loaded onto merchant ships, they were severely afflicted by heat, fever, and poverty, seeking unknown lands. When they were prohibited from entering several countries, and therefore wandered at sea for a long time, they finally arrived at the city of S. Boniface, on the island of Corsica. Therefore, that most excellent man, in the midst of such great hardship, provided assistance to the ailing brethren with skillful industry, provided for the supply of grain, and offered tireless help so that the institutions and practices of religious life might be restored, as circumstances required. However, the force of this turbulent time did not yet abate. For the religious men, having remained on the island of Corsica for only one year, were suddenly expelled from it. Therefore, having set out for the port of Genoa, they traveled on foot through the Apennine mountains to territories subject to the Roman Pontiff, and finally arrived at Ferneres. Everywhere, Joseph relieved and aided them with tireless dedication. Nor did they refrain from afflicting him with necessary and close relatives, who were repeatedly urged by prayers, commands, and threats, to separate the exiled relative from the community of religious men. But Joseph, neither frightened by flattery nor by fear, steadfastly relying on the will of God, patiently endured the loss of possessions, goods, books, and of the Society



Translated by churchlatin.ai, a product of Boyne Archives

itself, which he loved so dearly. For, after the Society of Jesus was dissolved by papal decree, that is, on the twenty-first day of the month of July in the year one thousand seven hundred and seventy-three, that valiant man of God, not abandoning the former institutions of religious life, first lived in obscurity in Ferneres, and then in Bologna, for almost five years, either dedicating himself to contemplation of divine things or to diligent study of doctrine and the liberal arts.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - An official commentary, or of great importance, concerning codes and matters of every kind, not lightly undertaken. These, however, did not distract him from showing kindness to afflicted people. For all those whose lives had been troubled by the turmoil and dissolution of those times, and who had been reduced to extreme poverty, were comforted by his gentle words and aided by his prudent assistance. Indeed, the Most Reverend Pius V, Our Predecessor, who had been elected to exile, was treated with every kindness, and his grief was alleviated by him. When the Society of Jesus began to revive in some lands, gradually regaining its former strength, Joseph, although already advanced in years, proceeded fearlessly, as if to battle. Although he desired to be enrolled among the members who were safely residing on the Sarmatic shores, nevertheless, he hastened with great eagerness to the region of Parma, having been called there to assist in the founding of an Ignatian community and to help the youth and their souls; and there, for the benefit of the people and for the instruction of the young, of whom he was master and director, he worked diligently. Meanwhile, the fame and reputation of his virtues had grown so much that many most distinguished men came to him from all places, seeking light and comfort, and wishing to open the hidden recesses of their souls. Because of this reputation for virtue, in the year one thousand eight hundred and thirty-three, in his sixty-fifth year, he was elected to be the director of the Italian province of religious men; and he governed it with the utmost prudence, both in times of adversity and in times of prosperity, until the very end of his life. First, for three years, he was prefect of the Sacred Family in Naples, and he constantly guided it back to the original Ignatian way of life, not deterred by royal authority or other difficulties. When, to the Neapolitan house, flourishing with joyful prospects, many members from all over Italy had returned from the vortex of the world, Joseph, with the utmost prudence and equity, most fittingly guided them to the laws of religious service and poverty; he soothed their sorrows with the sweetness of his kind nature; he provided for the needs of all; he was accustomed to say that he could free his sons from any of the precepts of the Society, but not from the rule of charity; for if they observed even that one thing, everything would surely turn out happily for them. Although he was especially concerned with the governance of



Translated by churchlatin.ai, a product of Boyne Archives

his own members, he did not neglect the salvation of other people, but lovingly visited and helped the poor, the sick, the abandoned, and those imprisoned, often providing for their needs in the bustling city.

[*Latin ed. p. 191*]

Acta PU Pp. XII 191. But behold, a new wave of grievous events suddenly struck him. The Ignatian Brothers, driven from the city of Neapoli and from the borders of the entire region by French leaders, in the month of July of the year one thousand eight hundred and sixty-six, were again tossed about by the uncertainties of fortune. Then Joseph, although offered the opportunity to remain, wished to share in the uncertain fate of his companions; indeed, in such storms, he firmly steered the ship of the Society and brought it safely into port. For when the Most Reverend Pope Pius IX, Our Predecessor, received the exiles with paternal counsel into the territory of his regiae, Joseph brought the Brothers to Rome, and he so diligently and carefully advised them that all of them could generously devote themselves not only to the duties of their sacred military order, but also to the care of souls. But, as he had previously accustomed elsewhere, Joseph's charity also flowed forth from the walls of his house in Rome. Therefore, all who suffered adverse circumstances in this blessed city came to him: not only from the humble populace, but also from the most distinguished and illustrious men, among whom were many cardinals and bishops; so that, encouraged and admonished by him, they might more ardently obey the will of the Divine Will. However, so that Joseph, who had already endured a long and arduous series of misfortunes, might more closely resemble the suffering form and image of the Savior, God was about to test him with many and grievous bodily pains. For in the year one thousand eight hundred and seventy, his ailing health, with which he had been afflicted even from childhood, began to worsen so much that he often vomited blood, suffered greatly from headaches, and his eyes seemed to be failing. For this reason, he remained alone and silently at home, intensely occupied with heavenly matters, spending days and nights continuously either in prayer or in exhorting others to seek heavenly things. But in the following month of October, his health, having worsened, seemed to be reduced to the throes of death. However, having been wonderfully restored from his illness by the fervent prayers of the Brothers and friends, he wished to see both the known and the unknown, so that he might reveal the magnitude of his love to them even in his last moments. He also wished, with the utmost piety, to offer the divine sacrifice daily, until the feasts of the blessed. But for the peace and tranquility of heaven, which he increasingly yearned for, the merciful God was already calling him. For as Joseph was gradually overcome by his illness, he encouraged the Brothers to strive for the perfect manner of religious life, and, refreshed by the Bread of the Angels, on the



Translated by churchlatin.ai, a product of Boyne Archives

fifth day, he departed.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary. At the end of November of that same year, his soul departed from the storms of this life and passed into eternal light. The body of this most pious man was buried with a simple funeral, which was fitting for his hidden life and for the sadness of the times, in the Roman temple dedicated to the Most Holy Virgin Mary. Later, it was transferred to the church dedicated to the Most Holy Name of Jesus. Truly, this faithful servant of God commended his name to eternity, either through the excellent manner of his life while he lived, or through the various miracles which, at his intercession, were said to have been wrought by God after his death. For this reason, the question of conferring the honors of the Blessed upon him began to be considered. Therefore, after investigations into the sanctity of his life had been properly conducted with ordinary authority in the Vicariate of the Roman city and in several episcopal curias, and after the Sacred Congregation had approved them, Pope Gregory XVI, Our Predecessor, granting the petitions presented to him, decreed on the thirtieth day of September in the year one thousand eight hundred and forty-second that the cause should be introduced. After all the requirements of the law had been diligently observed, apostolic investigations were held concerning the virtues of the venerable Servant of God, both theological and cardinal, which, as it appeared, had reached the heroic degree. Pope Benedict XV, Our Predecessor, after all had been properly examined, solemnly decreed on the fifth and twentieth day of March in the year one thousand nine hundred and seventeen that they had indeed reached that heroic degree. Then, the question of the miracles which were said to have been wrought by the same man at his intercession was debated beforehand in the "preparatory" and "preparatory" meetings, and then in the "general" meeting before Pope Pius XI, Our Predecessor. After these matters had been properly completed, the same Pope, on the nineteenth day of February in the year one thousand nine hundred and thirty-three, while engaged in sacred duties at the altar, solemnly decreed: That two miracles had indeed occurred, wrought by God through the intercession of the Venerable Joseph Pignatelli, namely, the instantaneous and perfect healing of Mary Berthae Guiu Martinez, who was afflicted with pulmonary tuberculosis, and also of Sister Mary of the Assumption, who suffered from renal lithiasis. Furthermore, there was a question to be discussed: whether, with the approval of the virtues and of two miracles, the venerable Servant of God Joseph Pignatelli could safely be advanced to the honors of the Blessed. This question was debated on the fifth and twentieth day of February of the same year, before the same Supreme Pontiff, Pope Pius XI, who, after hearing the opinion of all, on the twelfth day of the following month of March, decreed with his own decree: that it was safe to proceed



Translated by churchlatin.ai, a product of Boyne Archives

to the solemn beatification of the venerable Servant of God.

[*Latin ed. p. 193*]

The ceremonies and celebrations for this Beatification were held with great splendor and a large gathering of the faithful in the Basilica of Saint Peter on May 21st of that same year, 1933. After the decrees concerning this Blessed, and after her cult had increased greatly in Heaven, and after new miracles were said to have been wrought through her intercession, supplications were presented to the Apostolic See to reopen the cause of this Blessed, so that she might be adorned with the insignia of sanctity. Our Predecessor, Pope Pius XI, readily approved this on June 19th of the year 1935. Therefore, two miracles were presented to the Congregation of Sacred Rites, which are briefly recounted here. The first miracle concerns Mary of the Rosary Gómez Alcalde, who, due to a worsening tuberculous osteitis in her sacrum, from which she had suffered since childhood, was near death. But, when novena prayers were begun in her honor, seeking the grace of healing, to the Blessed Joseph Pignatelli, on December 9th of the year 1937, she completely recovered from her illness that very night. This healing was declared by expert physicians, and by the medical commission of the Congregation of Sacred Rites, to have been beyond the power of natural forces. The second miracle concerns a farmer named Joseph Vincent Bohigues Cloquell, from the archdiocese of Valencia; who, being nineteen years old, was struck by a serious illness in January of the year 1952, which was defined by the medical commission of the Congregation of Sacred Rites as a septic rheumatism with a very poor prognosis for his life. On February 8th, while the sick man was still bedridden and unable to move due to the severity of his illness, an image of the Blessed Joseph, along with some relics of his body, was placed on his chest, and fervent prayers were offered for the healing of the sick man; and he was practically cured of his illness after about six hours, and his physical and functional faculties were perfectly restored. Both of these signs were carefully examined by the Congregation of Sacred Rites, either in the "preparatory" meeting on March 23rd of this year, or in the "general" meeting before Us on May 4th of the preceding year. At this general meeting, the Most Reverend Brother Benedict, Cardinal Aloisi Masella, Bishop of Palestrina, the Promoter of the Cause, proposed that we consider: "Whether..."

[*Latin ed. p. 194*]

Acta 194 of the Apostolic See – An official record detailing the miracles, which, after the veneration granted by the Apostolic See, demonstrate, in the case and to the effect of which we are speaking. And then, the Cardinals present, as well as the official Prelates and Consultants, affirmed that the proposed healings should be attributed to a miracle. Therefore, having heard such unanimous opinion, we solemnly decreed as follows:



Translated by churchlatin.ai, a product of Boyne Archives

It is established that two miracles occurred through the intercession of the blessed Joseph Pignatelli, namely, the sudden and complete healing of Mary, of Rosario Gomez Alcalde, from tuberculous osteitis, and the instantaneous and complete healing of Joseph Vincent Bohigues Cloquell from septic rheumatism, with the immediate restoration of his strength. We ordered that this decree be made public and recorded in the acts of the Congregation of Sacred Rites. After these matters were completed, We, confirming in writing the votes of the Sacred College of Cardinals, the official Prelates and Consultants of the Congregation of Sacred Rites, promulgated a decree on the eighth day of the month of May: That it is permissible to proceed to the solemn canonization of Blessed Joseph Pignatelli. Considering that a very important matter was being addressed, We therefore convened a Consistory for the twentieth day of the same month of May, this year, so that in it, in a Consistory of "none" [meaning all Cardinals], Patriarchs, Archbishops, Bishops, and Abbots, we might inquire about the opinion regarding the canonization of Pius X, Pope and Confessor; Peter Aloysius Chanel, Martyr, member of the Society of Jesus; Gaspar Del Bufalo, Confessor, founder of the Congregation of Missionaries of the Precious Blood; Joseph Pignatelli, Confessor, of the Society of Jesus; Dominic Savio, Confessor; and Blessed Mary Crucified Di Rosa, Virgin, foundress of the Institute of the Handmaids of Charity. Before the appointed day, We ordered that commentaries be sent to those who would attend the Consistory, regarding the life, virtues, miracles, and causes of each of the Blessed ones mentioned, so that, with the matter fully known, an opinion could be given. This Consistory was held on the day mentioned, the twentieth of May, in a certain hall of the Vatican Palace; in which, after We had spoken briefly in prayer, Our beloved son Caietan, Cardinal Cicognani, Prefect of the Congregation of Sacred Rites, declared that it was fitting that the memory of those Blessed ones and that Blessed one, whom We mentioned, should be honored with the highest honors; and He requested that We proceed as soon as possible to the most desired rite of canonization. After these matters were completed, We asked the Cardinals and sacred prelates present to signify to Us what their opinion was regarding the proposed causes.

[*Latin ed. p. 195*]

Acts of Pope Pius XII, 195. Therefore, with the unanimous consent of all, we learned with a joyful heart that those esteemed individuals and that esteemed woman were considered truly worthy to be adorned with the brilliant diadem of the Saints. We have therefore set the date for the canonization of each of the Blesseds: namely, the thirtieth day of May for Blessed Pius X; and for Blessed Joseph Pignatelli and the other four Blesseds whom we have mentioned, the twelfth day of June of this year. In the meantime, we have requested the presence of the Cardinals, the sacred prelates, and



Translated by churchlatin.ai, a product of Boyne Archives

all the faithful, that they might add their prayers to ours, so that these events, which we already anticipate, may be beneficial to the Catholic cause. We have instructed the Apostolic Protonotaries present to ensure that all these matters are carried out legally. When the appointed day arrived for the canonization of Blessed Pignatelli and the others mentioned, all orders of the secular and regular clergy, many prelates of the Roman Curia, numerous officials, not a few abbots, many sacred prelates, and the most distinguished College of Cardinals convened at the Vatican Palace. With all present participating in the solemn rite of supplication and offering prayers to the Celestial Court, and with us ourselves singing the hymn "Ave, Maris Stella," we descended from the Sistine Chapel at the sixth hour after midday, into the square of St. Peter's Basilica, which was crowded with a vast number of the faithful from almost the entire world, and approached our throne, which had already been placed before the main entrance of the same Basilica. Then, with the obedience of the Cardinals present, our beloved son, Cardinal Caietan Cicognani, with the fervent urging of our beloved son, Camillo Corsanego, Advocate of the Consistorial Hall, earnestly, more earnestly, and most earnestly requested that we adorn Blessed Joseph Pignatelli and the other four Blesseds mentioned by us with the highest honors of the Saints. To the Consistorial Advocate, we responded through our beloved son, Anthony Bacci, of the Office of Letters to Princes, that we were already inclined to grant such a request. Then, with the most devoted crowd singing the hymn "Veni, Creator Spiritus," we implored the Divine Paraclete that the abundance of heavenly light might more and more illuminate our mind. Then, seated in the Chair of St. Peter, as the supreme teacher of the entire Christian Church, we solemnly proclaimed: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and of Christendom..."

[*Latin ed. p. 196*]

Acta 196 of the Apostolic See – Official Commentary on the increase of religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and after mature deliberation and frequent invocation of divine assistance, and with the counsel of our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops residing in the City, We decree and define that the Blessed Peter Aloysius Chanel, Martyr; Gaspard Del Bufalo; Joseph Pignatelli; Dominic Savio, Confessors; and Mary Crucified Di Rosa, Virgin, are Saints, and We add them to the catalogue of Saints: We decree that their memory should be observed each year on the day of their birth, namely, Peter Aloysius on the twenty-eighth of April among the Saints, Martyrs; Gaspard on the twenty-eighth of December; Joseph on the fifteenth of November; Dominic on the ninth of March among the Saints, Confessors, not Popes; and Mary Crucified on the fifteenth of December among the Saints, Virgins, not Martyrs, with pious devotion. "In the name



Translated by churchlatin.ai, a product of Boyne Archives

of the Father, and of the Son, and of the Holy Spirit. Amen."

With this formula proclaimed, and with the Cardinal Cicognani, after having heard his prayers, through the same Consistorial Advocate, having presented these Decrees to Us, We ordered that these Decrees be drawn up and dispatched under the papal seal, and We commanded that the Apostolic Protonotaries be present so that they might publicly attest to this canonization. Then, after We had delivered a discourse on the virtues of the new Saints, so that We might give thanks to Almighty God, We sang the hymn "Te Deum laudamus" with those present, and We invoked the patronage of those Saints and of that Saint for the first time.

This morning, our venerable Brother, Eugene, Bishop of the suburbicarian diocese of Ostia and Porto and of St. Rufina, and His Eminence Cardinal Tisserant, Dean of the Sacred College, celebrated the divine sacrifice at the altar in the magnificent Basilica of St. Peter, according to the pontifical rite, to which We gave Our assent, present from Our throne.

Therefore, having carefully considered all that was to be examined, with certain knowledge and by the fullness of Our apostolic authority, as We have mentioned above, We confirm and declare to the entire Christian Church, ordering that the same faith be given to these documents, whether copies or extracts, even if printed, as would be given to these Our documents if they were presented, but that they must be signed by the hand of an apostolic scribe and sealed.

To no one shall it be permitted to oppose what We have established by these documents.

[*Latin ed. p. 197*]

Let it be permitted. And if anyone should have dared to do so rashly, let him know that he will have aroused the indignation of Almighty God and of the Holy Apostles Peter and Paul. Given in Rome, at St. Peter's, on the thirteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church.

£B I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College.

£g I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

© I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI M A SELLA.

£B I, Fr. ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA.

I, FRIDERICUS, Bishop of Tusculana, Cardinal TEDESCHINI, Datary of His Holiness.

I, ALEXANDER, Presbyter of the title of S. Maria in Cosmedin, Cardinal VERDE.



Translated by churchlatin.ai, a product of Boyne Archives

I, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, Cardinal FUMASONI BIONDI.

I, CELSUS, Presbyter of the title of Ss. Nerei et Achillei, Cardinal COSTANTINI, Chancellor of the Holy Roman Church.

I, CAIETANUS, Presbyter of the title of S. Caeciliae, Cardinal CICOGNANI.

I, VALERIUS, Presbyter of the title of S. Silvestri in Capite, Cardinal VALERI.

I, PETRUS, Presbyter of the title of S. Praxedis, Cardinal CIRIACI.

[*Latin ed. p. 198*]

Acts 198 of the Apostolic See - Official Commentary. I, NICOLAUS, Cardinal Protodeacon of Saint Nicholas in the Tullian Prison, CANALI, Major Penitentiary. I, IOANNES, Cardinal Deacon of Saint George in the Golden Hall, MERCATI. I, ALAPHRIDUS, Cardinal Deacon of Saint Mary in Domnica, OTTAVIANI. CELSUS, Cardinal. COSTANTINI, Cardinal. CAIETANUS, Cardinal. CICOGNANI, *Summus Pontifex*. Hamletus, Prefect of the Congregation for the Sacred Rites. Tondini, Chancellor. Begens Albertus Serafini, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. At the place where lead is expedited, on the seventeenth day of December, in the sixteenth year of Our Pontificate. In the *Constitutiones Canonicae, Apud*, volume LXXXVIII, number 17. A NEW DIOCESE IS ERECTED FROM THE TERRITORY DETACHED FROM THE ARCHDIOCESE OF PERTH, IN AUSTRALIA, TO BE CALLED *BUMBURIENSIS*. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. That benign voice, with which Christ Jesus commendably entrusted to the blessed Apostle Peter the care of the sheep and those to be sought, also impels Us, to whom Christ Himself has entrusted the entire Church to be governed, that We may provide for Our children ever more suitable safeguards, for defending and promoting their faith. And We strive to do this in every way, especially when circumstances permit Us to establish new dioceses, from which benefits and advantages for the Christian cause may arise. For this reason, when the venerable Brother Raymundus Prendi ville, Archbishop of Perth, requested this Apostolic See that a portion of his archdiocesan territory be...

[*Latin ed. p. 199*]

The southern part, which was to be divided into a new diocese, was being prepared; and when our venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, judged this matter to be most opportune for the condition of the archdiocese and to be of great benefit to souls, We approve their judgment with the greatest pleasure. Therefore, after carefully considering the matter and with the certainty of



Translated by churchlatin.ai, a product of Boyne Archives

what We are about to do, and with the further consent of all those who have a right in this matter or believe themselves to have a right, by the fullness of Our power We decree the following. We separate the entire territory from the Perth archdiocese, which extends along the parallel line of 32°45′6 south latitude, and We reduce it to a new diocese, which, taking its name from the city of Bunbury, shall be called the Diocese of Bunbury. The boundaries of this diocese shall be: the southern boundary, which shall henceforth be defined by the same parallel line, and the maritime coast, which is washed by the Indian Ocean. This new Diocese of Bunbury shall be a suffragan of the metropolitan Church of Perth, and its Bishop, as is evident, shall be subject to the Archbishop of Perth in a proper and lawful manner. Furthermore, the seat of the Church shall be the city called Bunbury, and the Bishop's chair shall be placed in the curial buildings of Saint Patrick, which We dedicate to the honor and dignity of the cathedral. To the Church of Bunbury shall pertain the rights and obligations that pertain to other dioceses; its pastor, for the time being, shall be adorned with the rights, powers, and honors, or shall be subject to the burdens and duties, that are proper to such a Bishop by common law. Moreover, that the young boys may be cultivated with greater diligence, whose souls the divine goodness of God has kindled to embrace the priesthood, We wish that, as soon as it is possible, the Bishop of Bunbury shall establish at least an elementary seminary. The episcopal table shall consist of the goods, if any, that belonged to the territory separated from the archdiocese of Perth, in proportion, or of the revenues accruing to the Curia of Bunbury, or of money offered by the Sacred Congregation for the Propagation of the Faith or by the faithful. As for the election of a Capitular Vicar, in the event of a vacancy, and for the rights and obligations of the faithful and the clergy, and other matters of this kind, We decree that the same shall be observed as is prescribed by Canon Law. Finally, with regard to the clergy specifically, We decree that as soon as these Our Letters are put into effect, the clergy of that Church shall be assigned to the boundaries within which they legitimately reside. In order that those things which We command in these Our Letters may be carried out, We entrust the venerable Brother Romulus Carboni, Archbishop in title of Sidon and Apostolic Delegate in Australasia, to...

[*Latin ed. p. 200*]

We publish the Acts of the Apostolic See – the Official Commentary – or that person who, at the time when these decrees are brought into effect, presides over the aforementioned Delegation; and to whomever this business is entrusted, we grant all the necessary powers for this purpose, which may be delegated, if necessary, to a cleric of outstanding dignity. We also command that the aforementioned venerable Brother report the completion of this business in writing, and that faithful copies thereof be



Translated by churchlatin.ai, a product of Boyne Archives

transmitted to the Holy Congregation for the Propagation of the Faith as soon as possible. We will and desire that these documents be effective now and in the future; in such a way that those to whom they pertain observe the decrees contained therein with religious devotion, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were the original documents. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twelfth day of the month of November, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our Pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.
FUMASONI
BIONDI
S. R. E.
Chancellor
of the Holy Congregation
for the Propagation of the Faith
Prefect
Hamletus
Tondini
Regent
of the Apostolic Chancery
Alfonsus
Carinci,
Archbishop,
title of Seleucia,
Dean
Protonotary



Translated by churchlatin.ai, a product of Boyne Archives

Apostolic
Bernardus
De Felicis,
Protonotary
Apostolic.

[*Latin ed. p. 201*]

Acta Pii PP. XII 201 II S. MICHAELIS (S. IACOBI DE MARIA) From the Diocese of S. Michaelis, certain territories are separated, from which a new diocese is formed, to be called (S. Iacobi de Maria). PIUS, Bishop, Servant of the Servants of God, desiring to leave a lasting memorial of Him who, astonishing His disciples, said: "Jesus saith to him." (John 14:6), strive with all our might not only that the truth of Christ may shine forth among those peoples who have not yet received the seeds of His word, but also that among those who are of the flock of the saints, the Christian faith may be light, by which life is illuminated, and strength, by which they may enter into contests and overcome uncertain trials. With these aims in mind, when the venerable Brother Ianuarius Verolino, Archbishop with the title of Corinthus, and also Apostolic Nuncio in the Republics of Salvatoriana and Guatimalensi, requested from this Roman See that, in order to assist the needs of the people, a new episcopal see be erected by dividing the territory of the diocese of S. Michaelis; We, after hearing the venerable Brothers Aloysius Chavez and Gonzales, Archbishop of S. Salvatoris in America, and Michaëlangelum Machado and Escobar, Bishop of S. Michaelis, and after considering the opinion sought from our Most Reverend Brothers, Cardinals Prefects of the Consistorial Affairs, which were presented to Us, and which We deem worthy of being benignly granted, and with the consent of those whom this matter in any way concerns, We, by Our apostolic authority, decree and order the following. By these Letters, we separate from the diocese of S. Michaelis the territories which are commonly known as "Departamento de Usulután and Distrito de Sesori"; and also the municipalities which bear the names "Ciudad Barrios, Chapeltique, and Lolotique," and We establish a new diocese from these, to be called 8. Iacobi de Maria, and We define its boundaries as those of the civil regions which are established, as We have stated above. We consider this Church to be a suffragan of the metropolitan See of S. Salvatoris in America, and We wish that the Archbishop also be the Bishop of S. Iacobi de Maria, according to the norms of common law.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary. We establish the episcopal seat of the new diocese in the city popularly called "Santiago de Maria"; and the Supreme Pontiff will place the chair of his jurisdiction in the church of St. James, where it is located. This, as is fitting, we bestow with



Translated by churchlatin.ai, a product of Boyne Archives

all the honors and rights that are customarily due to cathedral churches; and we wish the Bishop to be endowed with the same rights and obligations as all other prelates of the same rank and dignity throughout the world. In order that the worship of God and the sacred ceremonies may have greater solemnity, and so that the Bishop may have chosen prudent men who can assist him with counsel and work, we decree that a College of Canons be established in this new diocese, or, if this cannot be done at present, at least diocesan consultants be chosen, whose office, however, will cease as soon as such a body of Canons is established. The episcopal table, as it is called, will be endowed with goods, which will come either from a portion of the goods belonging to the diocese of St. Michael, according to the prescription of Canon 1500 of the Code of Canon Law; or from the generosity of Christian faithful; or finally, from funds provided by the Curia. Moreover, since boys whom the goodness of God calls to the duties of the priesthood are the hope of the entire Church, the Bishop, to whom this newly established seat is entrusted, will take great care to establish at least an elementary seminary in it, to receive young men and to educate them. However, as these boys advance in age, they will be imbued with philosophy and theology, and then the most worthy of them will be sent to Rome, so that they may be properly instructed in the Pontifical College of the Plain of Latin America. The governance, administration, and care of the new diocese of St. James de Maria; furthermore, the election of a Capitular Vicar in the event of a vacancy in the seat, the rights and obligations of the clergy and the people – all of these and other similar matters shall be governed entirely by the prescriptions of the Code of Canon Law. As soon as such a church is established, the clergy who have a legitimate domicile within its territory shall be considered to be assigned to it, as the proper clergy of the new diocese. We also command that all acts and documents pertaining to the diocese of St. James de Maria be sent as soon as possible to its archives, to be kept with due reverence. Finally, the execution of what we have commanded in these letters will be overseen by the venerable Father Januarius Verolino, of whom we have made mention, and we grant him all the powers necessary to carry out this task, which, if circumstances permit, he may delegate to any man constituted in ecclesiastical dignity. This venerable Father will also have the responsibility of drafting the documents and sending them to the Sacred Congregation of the Consistory as soon as possible. And if it should happen that at the time these decrees must be carried out, another Apostolic Nuncio presides in the Republics of El Salvador and Guatemala:

[*Latin ed. p. 203*]

From the Acts of Pope Pius XII, 203, to the same [person] to whom we gave instructions through the messenger, we command. We will and desire that these Letters be effective now and in the future; so that those things



Translated by churchlatin.ai, a product of Boyne Archives

which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the efficacy of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the examples of these Letters, whether printed or written by hand, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties established by law, which are those prescribed for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the second day of the month of December, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our pontificate.

CELSUS Card. CONSTANTINI, S. R. E., Chancellor.

£g Fr. ADEODATUS I. Card. PIAZZA, 8, Congregation of the Consistory, Secretary.

Hamletus Tondini, Apostolic Chancery, Regent.

Alfonsus Carinci, Archbishop titular of Seleuc, Dean of the Prot. Apost.

Bernardus De Felicis, Proton. Apost.

Loco 83 plumbi

In Ap. Cane, tab., vol. LXXXX, n. 9.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary III CONCERNING KUWAIT. THE APOSTOLIC PREFECTURE OF KUWAIT, IN ARABIA, IS RAISED TO THE DIGNITY OF A VICARIATE APOSTOLIC, WITHOUT A CHANGE OF NAME. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE EVENT. Since the benignity of Christ descended from the splendor of the heavens to the earth, in order to inflame the hearts of men with the fire of charity, and to lead those wretched ones into a true covenant with God, We, who, by a certain divine impulse and command, have undertaken to pursue his most holy work here on earth, are urged by no greater concern than to see his desired perfection accomplished among all nations. Now, since it has seemed good to the Holy Congregation for the Propagation of the Faith that the Apostolic Prefecture of Kuwait should be raised to the dignity of a Vicariate Apostolic, since this will greatly contribute to the advancement of the Christian cause, and will also be a deserved honor to the Discalced Carmelite Religious who labor there, and will encourage them to new endeavors for the Christian faith, We, approving of this with a sincere heart, fully confirm the decrees



Translated by churchlatin.ai, a product of Boyne Archives

of the Sacred Council. Therefore, after carefully considering the matter for a long time, and after obtaining the consent of those who have some right in this matter, or who believe themselves to have such a right, by our apostolic authority We establish and decree the following. We raise the Apostolic Prefecture of Kuwait, which is located in the Arabian peninsula, and which is governed by the Religious of the Order of Discalced Carmelites, to the dignity of a Vicariate Apostolic, which will be called Kuwait, and which will continue to be governed by the same Discalced Carmelite Religious, under our guidance and that of the Holy Roman See. We earnestly exhort them to omit nothing that is intended for the love of Christ, and to consent to no undertaking, so that they may add their followers to the Christian flock, and increase the number of members of the family of saints through the power of grace. To this new Vicariate, as is fitting, We grant all the rights and privileges that are proper to such Churches; and We impose upon it the same obligations as are imposed upon all other Vicariates Apostolic. The execution of these things which We have commanded in these letters will be overseen by the venerable Brother James Robert Knox, Archbishop with the title of Melitene, and Apostolic Delegate in British East and West Africa; or by him who, at the time when these decrees are to be carried out, holds that office.

[*Latin ed. p. 205*]

The Acts of Pope Pius XII, page 205, state that a certain delegation will be led by him. And to whomever it may happen that this business must be completed, we grant all powers to carry out the matter, and also to delegate these powers to another man, if it should be necessary, provided that he is constituted in ecclesiastical dignity. The venerable Brother himself will take care to write down the documents of the completed business, and he will send sincere copies thereof to the Holy Congregation for the Propagation of the Faith. We wish these letters to be effective now and in the future, so that those to whom the matter pertains may religiously observe what has been decreed through them, and thus obtain their full force. The effectiveness of these letters will not be hindered by any prescriptions of any kind, since through these letters we abolish all such. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let anyone who shall despise or in any way reject Our decrees know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the second day of the month of December,



Translated by churchlatin.ai, a product of Boyne Archives

in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.
FUMASONI
BIONDI
8. R. E.
Cancellarius
8. Congr. de Propaganda Fide
Praefectus
Hamletus
Tondini
Apostolic
Cancellariam,
Regens
Alfonsus
Carinci,
Archiep.,
tit. Selene,
Decanus
Proton. Apost.
Bernardus
De Felicis,
Proton. Apost.
Loco
In © Plumbi Conc. Ap. tab., vol. LXXXIX, n. 79.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - Official Commentary IV. CAXIENSIS IN MARAGNANO (St. Anthony of Balsas). CERTAIN TERRITORIES ARE DETACHED FROM THE DIOCESE OF CAXIENSIS IN MARAGNANO, FROM WHICH A NEW PRELATURE "OF NO DIOCESE" IS ESTABLISHED, TO BE CALLED "St. Anthony of Balsas." PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Just as it is fitting for a farmer, to whom a fertile garden is very dear, to take shoots from a bed and a fruitful tree, and to plant them with great care; so too, for us, to whom the Lord God has entrusted the cultivation of the



Translated by churchlatin.ai, a product of Boyne Archives

wide and open fields of all the Churches, to take something from those same fields, when they have flourished, and to establish new Churches, for the sake of fostering and expanding the seeds of the Christian faith. Therefore, when the venerable Brother Aloisius Gonzaga da Cunha Marelim, Bishop of Caxias do Maranhão, requested from this Apostolic and Roman See that a part be detached from his diocese, from which a certain new prelature "of no diocese" would be established, because this would greatly contribute to the fostering of the Catholic faith among those peoples, to whom more extensive assistance could be given; We, after hearing our representatives in the Republic of Brazil, and after seeking the opinion of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, having carefully considered the matter, and after prayers, we believe it is fitting to grant it. Wherefore, supplementing the consent of all those who may be involved in this matter, by our apostolic authority, we decree and order the following. We separate from the diocese of Caxias do Maranhão that part which comprises the municipalities known in the vernacular language as: Balsas, Alto Parnaíba, Riachão, Loreto, Benedito Leite, and St. Raymond of the Mangabeiras; from this region, we erect a new prelature "of no diocese," to be called "St. Anthony of Balsas," and its boundaries shall be the same as those of the six municipalities from which it is formed. The seat and the residence of the Prelate of this prelature "of no diocese" will be in the city of Balsas; and the cathedral will be located in the curial temple of St. Anthony of Padua, in the same city.

[*Latin ed. p. 207*]

The acts of Pope Pius XII, page 207, state that, for this reason, we elevate the sacred prelature to the rank of a diocese. For the sake of this newly acquired dignity, we grant to it all the rights and privileges that are customarily granted to such dioceses and their bishops, and we grant the same to the prelature of Saint Anthony of Balsas and its sacred pastor. However, we impose upon this pastor, whether he be the first or any subsequent one in the series of prelates, the same obligations that rightfully belong to other bishops of the same rank. We decree that the new diocese shall be a suffragan of the metropolitan see of Saint Louis in Maranhão; furthermore, that its ordinary shall be subject to and accountable to the archbishop of that same metropolis. Since priests are leaders and teachers of the Christian people in the Church of Christ, the ordinary of Saint Anthony of Balsas shall in no way neglect to ensure that, with the exception of boys called to the priestly ministry, at least an elementary seminary be established within the territory under his jurisdiction, according to the laws of common law. From among those selected, whether by talent or piety, young men shall be sent to Rome to be properly instructed in philosophy and theology at the Brazilian College. The prelatic table shall be established and constituted



Translated by churchlatin.ai, a product of Boyne Archives

by those goods that either come from the division of assets belonging to the diocese of Caxias do Maranhão, according to Canon 1500 of the Code of Canon Law; or that Christian faithful freely offer to meet its needs; or finally, by that money which comes from the Curia of Saint Anthony of Balsas. With regard to the governance and administration of the new prelature, and to the rights and obligations of the clergy and the people, and other matters of this kind, all shall be governed entirely by the laws of Canon Law. Furthermore, with regard to the clergy, we decree that all clerics who have a legitimate domicile within the territory of the new diocese shall, upon the establishment of the prelature, be considered as belonging to it. Finally, all acts and documents pertaining to the newly established see shall, as soon as possible, be sent from the episcopal curia of Caxias do Maranhão to the curia of Saint Anthony of Balsas, to be religiously preserved in the ecclesiastical archives. Finally, it is our will that the venerable Brother Armando Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in the Republic of Brazil, shall see to the fulfillment of what is commanded in these letters, to whom we grant all powers to act, and to delegate to any man, if necessary, provided that he be of established ecclesiastical standing. We impose upon this venerable Brother the task of drawing up the necessary documents and of sending them to the Sacred Congregation of the Consistory as soon as possible. And if, at the time when these decrees are to be put into effect, another person is in charge of the same Apostolic Nunciature, we entrust this task to him instead.

[*Latin ed. p. 208*]

Acts 208 of the Apostolic See – Official Commentary. We desire that these letters be efficacious now and in the future: indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the efficacy of these letters, since through these letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these letters themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twentieth day of the month of December, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Eccle-



Translated by churchlatin.ai, a product of Boyne Archives

siastical Republic.

Fr. ADEODATTJS I. Cardinal PIAZZA, Secretary of the Sacred Congregation Consistorial.

Hamletus Tondini, Apostolic Chancery, Regent.

Alfonsus Carinci, Archbishop titular of Seleuc, Dean of the Prot. Apost.

Bernardus De Felicis, Protonotary Apostolic.

Loco £8 plumbi

In Ap. Cane, tab., vol. 7.AT XX, n. S.

[*Latin ed. p. 209*]

Acta Pii PP. XII 209. APOSTOLIC LETTERS concerning the Most Blessed Virgin Mary, under the title of Motherhood, who is chosen as the principal celestial patron of the entire Archdiocese of Washington.

PIUS PP. XII. For the perpetual memory of this event. — The Mother of God and of men, venerated by the faithful of Georgiopolis, or Washington, in the United States of North America, from the time when that colony was established, is held in the highest esteem through worship and religion. Indeed, the first Catholic church built in that place was dedicated to that same Divine Mother. Furthermore, since the State of Washington, which we have mentioned, is the principal city and appears to be the main center of religion for all the Catholic citizens of that region, We were moved to ask the Most Reverend Patrick Aloysius O'Boyle, Archbishop of Washington, to inform Us that the Most Blessed Virgin Mary, venerated under the name of Her Motherhood, is to be declared the principal celestial patron of the entire Archdiocese of Washington.

Having gladly heard these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these Letters, and in a perpetual manner, We establish and declare the Most Blessed Virgin Mary, invoked under the name of Her Motherhood, as the principal patron before God the Heavenly Father of the entire Archdiocese of Washington, with all the honors and liturgical privileges that properly belong to the principal patrons of dioceses. Contrary provisions notwithstanding.

These things We decree, We establish, We decide, that these present Letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that they shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and that they shall be duly judged and defined; and that whatever is contrary to them shall be of no force and void from now on.

[*Latin ed. p. 210*]

Acta 210 of the Apostolic See – Official Record, concerning which, should anyone, knowingly or unknowingly, attempt to alter it in any way, they will



Translated by churchlatin.ai, a product of Boyne Archives

be held accountable. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-third day of the month of March, in the year 1954, during the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Brief, to the Principal Church of the Most Blessed Virgin Mary of the Holy Rosary, located in the place called Fatima, in the Diocese of Leiria, which has been granted the title of Basilica Minor and adorned with honors.

**PIUS PP. XII**

For the perpetual remembrance of this event.

— As a beacon of heavenly light illuminating the clouded age, the august Aedes of the Blessed Virgin Mary at Fatima, in the lands of the Lusitanians, stands, where the same Mother of God, known by the name of the Rosary, deigned to appear. The building is remarkable for its size and exceptional beauty; a towering structure rises beside it, from which bells ring out. The furnishings within are resplendent, adorned with precious metals. One can also see, above the entrance, a mosaic depicting the Immaculate Heart of the same Divine Mother, exhibiting the most beautiful colors. Furthermore, within this Aedes, which was built a few years ago and solemnly consecrated last year, are the tombs of Francis and Hyacinth Marto, who were deemed worthy to receive the prodigious vision of the Mother of God.

It is especially noteworthy that the Temple is frequented by a very large number of the faithful, as crowds of pilgrims from almost every part of the world gather there to offer the most honorable petitions and beautiful praises to the glorious sign of the Mother of God. The memory of the solemnities that were celebrated there, in the presence of a large gathering of the faithful, still lives on, whether it was when the Image of the Mother of God, adorned with a golden diadem, was redeemed in Our name and by Our authority, in the year 1946, or when, for the occasion of the Holy Jubilee, the most august rites were performed there in the year 1951.

In order that, at the close of this Marian Year, the Temple may be further honored, the Venerable Brother Joseph Alve...

[*Latin ed. p. 211*]

Acta Pii P. XII 211. The Most Reverend Dom Guido da Silva, Bishop of Leiria, made supplications to Us, that We might grant the same Church, celebrated with great gatherings of the people, the title and status of a Minor Basilica. These requests, moved by Our special devotion to the Blessed Virgin Mary of Fatima, We, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, hereby, by the force of these letters and perpetually, confer upon the principal Church of the Blessed Virgin Mary of the Most Holy Rosary, located in the place of



Translated by churchlatin.ai, a product of Boyne Archives

Fatima, consecrated to Her honor, the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same designation. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present letters shall forever remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given from the Vatican, under the Fisherman's Ring, on the tenth day of the month of November, in the year 1952, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Prunola, Prefect of the Congregation for Church Affairs, from the Apostolic Brief *Epistula ad Eum P. D. Alexandrum Tit. Sanctae Mariae in Cosmedin S. R. E. Presbyter Cardinalem, Patriarchalis Basilicae Liberianae Archipresbyterum, Nonagesimum Aetatis Annorum Peractorum*.

PIUS PP. XII. My beloved Son, greetings and the Apostolic Blessing. It is very rare, and happens to few, that the ninetieth year, which you yourself are about to complete, can be celebrated so auspiciously. This certainly favorable event cannot fail to bring a new cause for joy to you, to your esteemed friends, and above all, to Us.

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis - The Official Commentary, for a considerable period of your mortal life, from the earliest years of your youth until this long and venerable old age, you have devoted active service to this Apostolic See, especially by undertaking, for many years, the duties and responsibilities entrusted to you by Our Sacred Council concerning the regulation of liturgical matters. After diligently performing lesser offices there, you fulfilled the duties of Promotor General of the Faith, and with great diligence, the weighty office of Secretary. Subsequently, having been co-opted into the Senate of the Church and adorned with the Roman purple, you have not ceased to devote your industry and studies there, and in other deliberations of the Cardinals. Therefore, Beloved Son, while we gladly confirm our benevolence, we heartily congratulate you on the approaching blessedness, and we foretell the happiest of things for you, earnestly praying that God may wish to renew the strength of your body and soul with heavenly gifts. May the Apostolic Blessing, which is the conciliator and herald of the heavenly protection, and a particular witness of Our charity, be with you, Beloved Son, and with those united to you and your family, most lovingly in the Lord. Given at Rome, near Saint Peter, on the fifteenth day of the month of March, in the year 1955, in the seventeenth year of Our Pontificate. PIUS PP. XII.



Translated by churchlatin.ai, a product of Boyne Archives

## ALLOCUTION TO PARISH PRIESTS AND PREACHERS OF THE SACRED LENT.

We give thanks to God that, even this year, He has allowed us to address you, beloved sons, parish priests and preachers of Lent of this Our diocese of Rome, for which we do not cease to pray and to dedicate ourselves, according to Our strength, offering even Our own life for it. Our first thought is one of great pleasure for what you have done and continue to do, under the wise guidance of Our most beloved Cardinal Vicar, with the zealous Vicegerents, for the good of the population of the City. We have sought accurate information, and we will tell you that, even this year, we desire to praise and to cite as examples some of the parishes where particular undertakings have been begun and successfully completed.

March 10, 1955.

[*Latin ed. p. 213*]

From the Acts of the Pontifical Congregation, Volume XII, page 213, it is evident that it would not be easy to choose between Puna and Valtra, especially now that throughout Rome there is a fervor of new life. Everyone sees the increased number of churches, and it is equally well known your dedication to making attendance at the Holy Mass and the sacred functions easier and more fruitful. Thus, courses of religious instruction are held in every area for the laity, and diligent care is given to the assistance of young people, especially those who are studying. But so that, while preaching and dedicating yourselves to others, you do not exhaust all your spiritual energies, you first gathered yourselves in holy exercises, then you discussed pastoral problems in a successful conference, and finally, you wished to remain in prayer and study, actively participating in a course entitled "Exercises for a Better World," from which we receive consoling reports from many places, while Bishops and priests particularly note its perfect conformity to the needs of the times and its extraordinary effectiveness in resolving the most urgent and pressing problems of the present. Beloved sons! On other occasions, we have spoken with you, presenting the parish priest as a good shepherd and speaking to you of the necessity that he be assisted by a brave and ready band of militant Catholics, capable of bringing the doctrine and examples of Jesus where it is almost impossible for the priest to penetrate. Therefore, do not be displeased if today we propose to you some simple pastoral notes concerning your apostolic action.

I. – For the work directed towards the renewal of individuals, we recommend that you be discreet in beginning, constant in continuing, and courageous in bringing to completion.

1) Be, above all, discreet in beginning. Driven by the zeal that often truly "devours" him, the apostolic priest can fall into a harmful error, presuming to achieve everything at once and wanting to tackle from the very



Translated by churchlatin.ai, a product of Boyne Archives

beginning what presents itself as the most difficult point, and therefore requiring multiple effort and labor. To proceed in this manner would mean, almost certainly, first exposing oneself to vain illusions and then to bitter disappointments. Indeed, the apostle cannot fail to consider the other's moral weakness, intellectual unpreparedness, the people and things in the midst of which he lives, and the "bank," so to speak, from which the strayed soul should come to him, or rather, return to God, if he were to be led to undertake the *trax* [reference to Psalm 6:8, 10; 10:2, 17].

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Commentarium Officiale versata. Sed impugnare eam argumentis quae illa non comprehendit, et petere ab ea quod illa non est parata ad praebendum, certe nocere effectibus apostolatus. Si res est de restituendo contactum interruptum: igitur necesse est ad animam remotam suaviter accedere, in ea interesse perditum reviviscere, et operam dare ut linguae, quae fortasse omnino oblivione obliquantur, restituantur. Certo, talis discretio necessaria non significat compromittere cum falso et malo. Hic non est de "pacificatione" ad omnia pretia, sed de scire incipere negotiationes ad pacem iustam, non inter malum et bonum – quod esset absurdum – sed inter hominem qui renuntiat malitiae suae et Deum qui eum accipit cum infinita benignitate et immensa pietate. Scire renuntiare praebus, scire expectare tempus opportunum, scire dosare quod dicitur et quod petitur: haec est prima conditio indispensabilis actioni apostolicae individuali.

2) Sed aliam ditionem habere debet apostolus in agendo cum animis quae obiectum curarum pastoralium eius sunt. Accidit quod non semper obtinetur quod cupitur, et omnino raro statim obtinetur. Nec etiam exclusum est quod hostilitas, frigiditas vel indifferencia temptant sacerdotiem ad desistendum ab opere suo, aut saltem actionem eius faciunt infirmiorem, et ideo minus efficacem. O, carissimi filii, esse necesse est constantes, perseverantes; sine cedendo ad fessitudinem et tediun. Esse necesse est stare, etiam quando omnia impellunt ad vacillationem, manere firmos etiam quando cadere debeatur, prehendendo angustiam quae certas noctes, quae tamquam aeternae videntur, in tacitas agonias transformat. Tunc, quando labia apostoli murmurant: "Quid lucro?", aut quando ille dolore exclamat: "Transeat a me calix iste", necesse est quod statim adjungat, ut Iesus in horto fecit: "Verumtamen non mea voluntas, sed tua fiat." Et Deus mittet angelum consolatorem ad eum recreandum, ad eum sustentandum; et opus eius salutis perseverabit, ad coronamentum zelii eius et sacrificii.

3) Sed tertiam ditionem volumus in apostolo qui curat sanctificationem animarum. Sicut habuimus occasionem notare aliae saepe, in Ecclesia est



Translated by churchlatin.ai, a product of Boyne Archives

spiritus Sancti, qui vocat ad heroicismus, ad dedicationem.

[*Latin ed. p. 215*]

Acta Pii PP. XII 215 pietà. In the midst of the thorns of a world that has become pagan once more, ever more numerous flowers bloom, immaculate, which recreate with their freshness and enchant with their fragrance: souls chosen from all ages and all conditions. We would like priests to dare piously and not fear to propose the goals of the highest sanctity. Why do so many souls fall into the nets of the world? Because they believe they will find in it what satisfies the objects of their anxieties and desires; and instead, when it is already too late, they realize that the fruits of that association are restlessness, doubt, sadness, distrust, and hatred. Be courageous, beloved sons. Know how to take souls by the hand and gently, but firmly, guide them towards Jesus, towards friendship with Him, towards transformation in Him. Make them understand that only in this way will they find peace, faith, joy, hope, and love; only in this way will they find life.

II. – Regarding your apostolic action directed towards collective renewal, let us return for a moment to what We already mentioned in Our Radio Message of February 10, 1952. "Study carefully," We said, "that the needs are well ascertained, the goals clearly defined, the available forces well calculated... and that all are employed wisely."

1) When ascertaining the needs, avoid superficiality. It generates what could be called the criterion of approximation, the disastrous effects of which are found in all fields, not excluding that of the apostolate. To prevent such consequences, a work of statistics must be carried out with seriousness, with demanding realism, and with serene impartiality. It is certain, for example, that many in Roma fulfill the precept of attending Holy Mass on Sundays. We know that the churches, even in certain peripheral areas, are truly and repeatedly crowded during the Holy Masses celebrated on Sundays and holidays. Can the pastor be pleased with this attendance? Without a doubt, and rightly so; but before feeling completely at ease, he should calculate with sufficient precision the number of those who are obligated to come and do not come. Indeed, it often happens that a careful calculation reserves unpleasant surprises for the priest who is concerned about the fate of souls. Thus, it cannot be denied that the catechetical school in Roma is well attended, and that the priests (as well as various Institutes, Associations, Marian Congregations, and the like) work with all zeal, so that everything may be done ever better. But precisely because improvement may be more easily achieved, one must ask: how many children of the parish should come and do not come?

[*Latin ed. p. 216*]

Acts 216 of the Apostolic See - Official Commentary.

Some time ago, We desired to personally examine the state of the parish



*Translated by churchlatin.ai, a product of Boyne Archives*

catechism in Rome, and We still have before Us the figures that were communicated to Us. Certainly, there are also, in this area, very good and flourishing conditions; but others cannot but sadden every apostolic heart. Opportune observations, just considerations, and notable recent progress, mitigate the impression one feels at first glance, and also give hope that some of the main difficulties, which the zeal of the pastors alone cannot overcome, may be removed.

Another question, beloved sons. How is religious instruction for adults? For how many of them do the notions learned in childhood remain the only foundation of Christian doctrine? Furthermore: how many receive Holy Communion at Easter? And how many among your faithful, it seems to you, live in the grace of God? Once the numbers are determined, it is necessary to study their meaning in order to know the causes of certain estrangements or of certain returns. The ascertainment of evil is not yet the diagnosis, without which one cannot speak of a just prognosis, and much less of an adequate remedy.

2) Even in the calculation of forces, one must avoid a defect that we often see. Some are ignored by the pastor, others are "underrated" or devalued, even when they are not openly opposed. Open your arms to all, beloved sons, blessing all that the Church approves. Whoever is animated by good will should find a place in the Lord's vineyard, for the Lord accepts every service, just as He seeks workers for every hour. With so much land to till, so many plants to cultivate, and especially so much harvest to gather, it is not permissible for the priest to stop—without a reasonable cause—to consider the banners under which the faithful gather, or the emblems they bear, provided they are blessed by the Church. Let anyone who offers to help you be welcomed. The Lord's field is vast, and the needs of its cultivation are countless.

3) For there to be a wise ordering of forces, it is necessary above all to guard against individualism. When, on the one hand, one observes the fervor of so many undertakings, where no one stops, no one slows their pace, no one spares themselves, and, on the other hand, one must recognize that the effects are not what so much expenditure of energy and so much self-denial would lead one to expect, the doubt arises whether perhaps too much is being done alone, too disconnectedly and disunitedly.

[*Latin ed. p. 217*]

Acts of Pope Pius XII, 217. Who knows, beloved children, that even in Rome, it does not benefit to re-examine the apostolic work in accordance with the principles that govern every upright collaboration. As far as We know, this is today one of the most pressing needs for the apostolic action of the clergy and the laity. Therefore, everything that you will do to coordinate your work will be blessed by Us, and will be blessed by God. And Mary, under whose protection on the now distant 10th of February, 1952,



Translated by churchlatin.ai, a product of Boyne Archives

We placed Our "cry of awakening," may continue to bless your efforts and your generosity. Thus, the eternal Rome will always shine more brightly before all peoples as a beacon of light and of truth!

[*Latin ed. p. 218*]

218 Acta Apostolicae ACTA Sedis - Official Commentary 8 8. SUPREME SACRED CONGREGATION CONGREGATION OF THE HOLY OFFICE. NOTICE. It has come to the attention of the Supreme Sacred Congregation that, not infrequently, Masses are celebrated after midday beyond the limits prescribed by the Apostolic Constitution "Christus Dominus" for the common good of the faithful. Therefore, the Ordinary of each place should not grant permission to celebrate Masses after midday solely for external solemnity or for the private convenience of individuals. Taking this opportunity, the Holy Office deems it opportune to remind all to recall the Apostolic Constitution "Christus Dominus," which prohibits any interpretation that would extend the permitted faculties (cf. A. A. S., vol. XXXXV [1953], p. 23). Given at Rome, from the offices of the Holy Office, on the 22nd of March, 1955. Marius Crovini, Notary of the Supreme Sacred Congregation of the Holy Office. SACRED CONGREGATION FOR THE RITUAL. GENERAL DECREE CONCERNING THE REDUCTION OF RUBRICS TO A SIMPLER FORM. Since, in our age, priests, especially those who care for souls, are burdened with various and ever-increasing apostolic duties, to the extent that they can scarcely attend to the recitation of the Divine Office with the necessary tranquility, some Ordinaries of places have presented petitions to the Holy See, so that the Holy See might graciously provide a remedy for this difficulty, and that the copious instruction of the rubrics might be reduced to a simpler form. The Supreme Pontiff, Pope Pius XII, for His pastoral care and solicitude, entrusted this matter to a special commission of learned men, to whom studies on the general liturgical restoration were entrusted; and these, having carefully considered all matters, have come to the conclusion that twenty rubrics should be reduced to more expeditious norms, thus...

[*Latin ed. p. 219*]

The Sacred Congregation of Rites, however, decrees that, for the time being, the liturgical books may be used as they are, with the prescribed rubrics observed, until otherwise determined. Regarding all these matters, which have been presented individually to the Most Holy Lord by the Most Eminent Cardinal, Prefect of the Sacred Roman Congregation, His Holiness has deigned to approve the following arrangement of rubrics and has ordered it to be promulgated, so that what is established in this present Decree shall take effect on the first of January of the year 1956. In the meantime, the Editors of the liturgical books of the Holy See are to take care that, when new editions of the Roman Breviary and Missal are prepared,



Translated by churchlatin.ai, a product of Boyne Archives

nothing whatsoever is altered. All contrary decrees are hereby expressly set aside. Given in Rome, from the offices of the Sacred Roman Congregation, on the 23rd day of the month of March, in the year 1955. — "C. Card. CICOGNANI, Prefect." "f A. Carinci, Archbishop of Seleucia, Secretary.

## CONCERNING THE REDUCTION OF RUBRICS TO A SIMPLER FORM.

Title I. GENERAL NORMS.

1. The following regulations pertain to the Roman rite; those which are not expressly mentioned here are to be considered unchanged.

2. The term "calendar" refers both to the calendar in use for the entire Church, and to particular calendars.

3. The following norms are to be observed in the recitation, whether public or private, of the Divine Office, unless otherwise expressly stated.

4. Any particular indults or customs, even those worthy of special mention, which are contrary to these regulations, are expressly revoked.

### Title II. VARIATIONS IN THE CALENDAR.

1. The feasts of the first class and the semi-double rite are suppressed.

2. The liturgical days which are now listed in the calendar under the semi-double rite are to be celebrated under the simple rite, with the exception of the eve of Pentecost, which is raised to the double rite.

a) Concerning Sundays.

3. The Sundays of Advent, Lent, and all Sundays up to the Sunday in Albis, as well as the Sunday of Pentecost, are to be celebrated with the double rite of the first class, and are to be preferred to all other feasts, both in precedence and in observance.

[*Latin ed. p. 220*]

Acta 220 of the Apostolic See, sections a, a - Official Commentary, section 4. When feasts of the first class occur on Sundays during the second, third, and fourth Sundays of Advent, Masses for the feast are permitted, except for the customary Mass. 5. Sundays previously celebrated under the semi-double rite are elevated to the double rite; however, the antiphons are not yet doubled. 6. The Office and Mass of a Sunday that is impeded are neither anticipated nor resumed. 7. If a feast of any title or mystery of the Lord occurs on a Sunday during the year, the feast itself takes precedence over the Sunday, of which only mention is made. b) The vigils of Saint Vigilia are privileged: the vigil of the Nativity of the Lord and the vigil of Pentecost. 9. The common vigils are: the vigil of the feasts of the Ascension of the Lord, the Assumption of the Blessed Virgin Mary, Saint John the Baptist, Saints Peter and Paul, and Saint Lawrence. All other vigils, even



Translated by churchlatin.ai, a product of Boyne Archives

those inscribed in particular calendars, are suppressed. 10. Common vigils, occurring on a Sunday, are not anticipated, but are omitted. c) Concerning octaves. 11. Only the octaves of the Nativity of the Lord, Easter, and Pentecost are celebrated, all others being suppressed, whether they occur in the universal calendar or in particular calendars. 12. The days within the octaves of Easter and Pentecost are elevated to the double rite, are preferred to any other feast, and do not admit of commemorations. 13. The days within the octave of the Nativity of the Lord, although elevated to the double rite, are celebrated as before. 14. From January 2nd to 5th, unless a feast occurs, the day is observed as a feria (weekday) with the simple rite. In the Office, the antiphons and Psalms for all Hours and the nocturns are those of the current week, as in the psalter; the rest is as on January 1st, except for the readings, which are taken from the Scripture that occurs with their proper responsories, and the Te Deum is recited. The conclusion hymns and verses in the brief response at Prime are said as on the Nativity of the Lord. Mass is celebrated as on January 1st, without the Creed, and without the proper "Communicantes." a a Masses for the dead, both votive and daily, are prohibited. 15. From January 7th to 12th, with the octave of the Epiphany suppressed, the days are observed as ferias (weekdays) throughout the year (with the simple rite). In the Office, the antiphons and Psalms for all Hours are...

[*Latin ed. p. 221*]

Boera, Congregation of Rites 221. The Hours and Vespers of the current week are recited, as in the psalter; the rest, as on the feast of the Epiphany, except for the readings from Scripture that are appropriate, with their responses, and the Te Deum is sung. The concluding hymns and verses for Prime are those of the Epiphany. The Mass is celebrated on the feast of the Epiphany, without the Creed and without the proper "Communicantes." Masses for the dead, whether votive or daily, are prohibited.

16. On January 13th, the commemoration of the Baptism of Our Lord Jesus Christ is observed with a greater solemnity; the Office and Mass are celebrated as they are now during the octave of the Epiphany. However, if the commemoration of the Baptism of Our Lord Jesus Christ occurs on a Sunday, then it is celebrated as the feast of the Holy Family, without any commemoration. On the preceding Saturday, the beginning of the First Epistle to the Corinthians is read.

17. The days from the feast of the Ascension of Our Lord until the vigil of Pentecost, exclusive, are observed as feria days during the Paschal season (with a simple rite). In the Office, the antiphons and Psalms for all the Hours and Vespers are recited from the current week, as in the psalter; the rest, as on the feast of the Ascension of Our Lord, except for the readings from Scripture that are appropriate, with their responses. The concluding hymns and verses for Prime are those of the feast of the Ascension; the



Translated by churchlatin.ai, a product of Boyne Archives

Mass is celebrated on the same feast, without the Creed and without the proper "Communicantes." Masses for the dead, whether votive or daily, are prohibited. On the vigil of Pentecost, nothing is changed.

18. The days of the octave of Corpus Christi and the octave of the Most Sacred Heart of Jesus are observed as feria days throughout the year.

19. On Sundays that fall before the octaves of the Ascension, Corpus Christi, and the Most Sacred Heart of Jesus, the Office is celebrated as it is now.

d) Concerning the feasts of the saints.

20. Feasts of saints, which until now have been celebrated with a semi-double rite, are now observed as simple feasts.

21. Feasts of saints, which until now have been celebrated with a simple rite, are reduced to a commemoration, without a historical reading.

22. During the feria days of Lent and Passion Week, from the fourth feria of Ash Wednesday until the Saturday before Palm Sunday, if a feast occurs that is not of the first or second class, then both the Office (in private recitation) and the Mass may be celebrated either according to the feria day or according to the feast.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Official Commentary, Title III — ON COMMEMORATIONS

1. That which is said here concerning commemorations applies both to the Office and to the Mass, whether they occur by chance or are deliberately included.

2. Commemorations which must never be omitted and which take absolute precedence are: a) for any Sunday; b) for a feast of the first class; c) for the days of Lent and Advent; d) for the feasts and the Saturday of the Four Seasons of September; e) for the Greater Litany.

3. Other commemorations which may happen to occur are permitted, provided that they do not exceed the number of three prayers.

4. Besides and after the commemorations listed under n. 2, the following rules apply concerning commemorations: a) On Sundays of the first class, on feasts of the first class, on privileged feasts and vigils, and also in Masses sung or solemnly votive, no commemoration is permitted. b) On feasts of the second class, and on all other Sundays, only one commemoration is permitted. c) On all other days, whether festive or weekday, only two commemorations are permitted.

5. Feasts commemorated enjoy the following privileges: a) in the Office, with the proper verse in the brief responsory at Prime, and the proper doxology in the hymns, except for the days mentioned in Title II, nn. 14-17; b) in the Mass, with the proper Creed and Preface.



Translated by churchlatin.ai, a product of Boyne Archives

## Title II - VARIATIONS IN THE BREVIARY

a) Concerning the beginning and end of the Hours

1. The canonical Hours, both in public and in private recitation, omitting the Pater, Ave, and respectively the Creed, begin absolutely in this manner: Matins: with the verse "Domine, labia mea aperies" (Lord, open my lips). Lauds, the Lesser Hours, and Vespers: with the verse "Deus, in adiutorium" (O God, come to my assistance). Compline: with the verse "Luge, Domine, benedicere" (Weep, O Lord, and bless).

2. In the Office of the three sacred days and in the Office for the Dead, all the Hours, omitting the Pater, Ave, and respectively the Creed, begin as noted in the Breviary.

3. Likewise, the canonical Hours, both in public and in private recitation, conclude in this manner:

[*Latin ed. p. 223*]

The Sacred Congregation of Rites, 223. Matins (in private recitation), Lauds, Terce, Sext, None, and Vespers: with the verse of the faithful. Prime: with the blessing "The Lord bless you." At Compline: with the blessing "May He bless and keep you."

b) Concerning the conclusion of the Office. 4. The daily course of the Divine Office concludes after Compline, with the customary antiphon of the Blessed Virgin Mary, together with the verse "Divine assistance." Indulgences, granted for the recitation of the Sacred Office, are attached to this final antiphon.

c) Concerning certain parts of the Office. 5. The proper hymns of certain saints, assigned for specific Hours, are not transferred. In the hymn "This Confessor," the third verse is never changed, and it will always be: "He deserved the highest honors of praise."

6. The antiphons for the Magnificat, which may have been omitted during the weekdays of Septuagesima, are not resumed.

7. The ferial prayers are recited only at Vespers and Lauds of the ferial Offices of the 4th and 6th days of Advent, Lent, and Passion Week, as well as the 4th and 5th days of the week, and on Saturdays of the Four Seasons, except during the octave of Pentecost, when the Office is that of a feria.

8. All other prayers are omitted.

9. The suffrage of the saints and the commemoration of the Cross are omitted.

10. The Athanasian Creed is recited only on the feast of the Most Holy Trinity.

d) Concerning other variations.

11. Prime Vespers (whether complete, or from the chapter, or in the manner of a commemoration) belong only to feasts of the 1st and 2nd class,



Translated by churchlatin.ai, a product of Boyne Archives

and to Sundays.

12. With regard to the individual parts of the Office, the following are observed:

a) On Sundays and feasts of the 1st class, nothing is changed.

b) On feasts of the 2nd class, and on feasts of the Lord and of the Blessed Virgin Mary, which are double, for Matins, Lauds, and Vespers, it is done as in the proper and in the common; for the lesser Hours, as in the psalter of the current feria and in the proper place; and for Compline, as on Sunday.

c) On other feasts, vigils, or weekdays, for all the Hours, it is done as in the psalter and in the proper place, unless in Matins, Lauds, and Vespers, the antiphons and psalms specially assigned are used.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Commentarium Officiale 13. Lectiones de Scriptura occurrenti una cum suis responsoriis, si die assignato dici nequeant, omittuntur, etiam si agatur de « initiis » librorum. 14. In festo sanctorum lectiones I nocturni, si propriae assignatae non habeantur, sumuntur de Scriptura occurrenti : his deficientibus, sumuntur de communi. Tit. V - VARIATIONES IN MISSALI a) De orationibus 1. Orationes pro diversitate temporum assignatae abolentur. 2. In Missis votivis defunctorum, si in cantu celebrentur, unica dicitur oratio ; si sine cantu, dici possunt tres orationes. 3. Oratio Fidelium hucusque praescripta prima feria libera cuiusvis mensis vel feria II cuiusvis hebdomadae, aboletur. In choro, his feriis, Missa conventualis dicitur iuxta rubricas. 4. Collectae ab Ordinario simpliciter imperatae, omittuntur iuxta rubricas hucusque vigentes, et insuper in omnibus dominicis ac quoties Missa in cantu celebretur ; denique quando orationes, iuxta rubricas dicendae, numerum ternarium attigerint. b) De quibusdam aliis variationibus 5. In feriis per annum, si commemoratio alicuius sancti fieri debeat, Missa dici potest, ad libitum celebrantis, vel de feria vel, more festivo, de sancto commemorato. 6. In Missis defunctorum sequentia Dies irae omitti potest, nisi agatur de Missa in die obitus seu depositionis praesente cadavere, vel etiam absente ob rationabilem causam, et de die Commemorationis omnium fidelium defunctorum. Hoc autem die sequentia semel tantum dici debet, scilicet in Missa principali, secus in prima Missa. 7. Credo dicitur dumtaxat in dominicis et festis I classis, in festis Domini et B. Mariae Virg., in festis nataliciis Apostolorum et Evangelistarum, et Doctorum universae Ecclesiae, et in Missis votivis sollemnibus in cantu celebratis. 8. Praefatio dicitur quae cuique Missae propria est; qua deficiente, dicitur praefatio de tempore, secus communis. 9. In quavis Missa pro ultimo Evangelio sumitur semper initium Evangelii secundum Ioannem, excepta tertia Missa Nativitatis Domini et Missa Dominicae Palmarum.

224 Acts of the Apostolic See - Official Commentary 13. Readings from



Translated by churchlatin.ai, a product of Boyne Archives

Scripture, along with their responses, are omitted if they cannot be recited on the assigned day, even if it concerns the "introit" of the Mass. 14. On the feast of saints, the nocturn readings, if no specific ones are assigned, are taken from Scripture; if these are lacking, they are taken from the common office. Title V - VARIATIONS IN THE MISSAL a) Regarding prayers 1. Prayers assigned for different times of the year are to be abolished. 2. In votive Masses for the dead, if celebrated with singing, only one prayer is said; if celebrated without singing, three prayers may be said. 3. The Prayer of the Faithful, previously prescribed for the first free day of each month or the second day of each week, is to be abolished. In the choir, on these days, the conventual Mass is said according to the rubrics. 4. Collects simply ordered by the Ordinary are omitted according to the rubrics previously in force, and also on all Sundays and whenever Mass is celebrated with singing; finally, when the prayers, according to the rubrics, reach the number of three. b) Regarding certain other variations 5. On weekdays throughout the year, if the commemoration of a saint is to be observed, Mass may be celebrated, at the celebrant's discretion, either for the weekday or, in a festive manner, for the saint commemorated. 6. In Masses for the dead, the sequence Dies irae may be omitted, unless it is a Mass on the day of death or burial, with the body present, or even absent for a reasonable cause, and on the day of the Commemoration of all the Faithful Departed. However, on this day, the sequence should be said only once, namely in the main Mass, otherwise in the first Mass. 7. The Creed is said only on Sundays and feasts of the first class, on the feasts of the Lord and the Blessed Virgin Mary, on the feasts of the nativity of the Apostles and Evangelists, and of the Doctors of the universal Church, and in solemn votive Masses celebrated with singing. 8. The Preface is said which is proper to each Mass; if this is lacking, the preface of the time is said, otherwise the common preface. 9. In every Mass for the last Gospel, the beginning of the Gospel according to John is always taken, except for the third Mass of Christmas and the Mass of Palm Sunday.

[*Latin ed. p. 225*]

Year and Volume XXXVII, 22nd April 1955 (Series II, Year XXII) - No. 5.

**ACTA APOSOLICAE SEDIS**

Official Commentary

**ACTA OF POPE PIUS XII**

**DECREE LETTERS**



*Translated by churchlatin.ai, a product of Boyne Archives*

## HONORS OF SAINT DOMINIC SAVIO, CONFESSOR, ARE DECREED.

### PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

### FOR EVERMORE, IN REMEMBRANCE:

A virtuous youth, flourishing in virgin purity, turns the minds of all men, even those who have miserably succumbed to vice, towards itself, and greatly affects them with admiration; whence Saint Bernard, a sweet master of duty and virtue, not inappropriately says: "What is more lovable than a modest young man?" (Sermon in Gant., LXXXVI; P.L., CLXXXIII, 1195).

These young people, wholesome in body and soul, and free from the allurements of pleasures, that is, whose life is joined with piety, are rightly called the chief ornament of the Catholic Church, which, from its very beginnings to this time, has cultivated virginity above all else.

Nor did it happen without the counsel of Divine Providence that, in this age, in which morals are daily declining, a young man from the lay state, distinguished by piety and chastity, should be honored with the honors of the Saints, and thus be an incentive for all youth to imitate him.

This illustrious light of the Christian commonwealth, Dominic Savio, whom we yesterday adorned with the laurel of sanctity, was not born in a wealthy home nor of a noble lineage, but was born in a humble place; Birgitta Gajato, his mother...

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - Official Commentary. Charles Savio, a craftsman of modest means, was blessed with a most gifted child on the second day of April, in the year one thousand eight hundred and forty-two, in the territory of Taurinensis, known as Riva di Chieri, not with the hope of great fortune, which men commonly desire, but with the riches that are immutable, with which the soul, filled with the love of God, overflows into eternal life. Baptized in the sacred font on the same day, he was named Dominic, as if by this very name it were meant to signify that the boy would look to no one but the Lord, and would be devoted and dedicated to Him. Thus, the soul of this son, born for such noble and excellent things, his parents, who had moved to the place called Murialdo, devoted themselves with all their efforts to the practice of religion and the observance of religious duties. Dominic, however, far from the frivolous pursuits with which childhood is often occupied, seemed to embrace Christian piety not with a common and ordinary inclination, but with a certain inner conviction. It is therefore not surprising that a boy of barely



Translated by churchlatin.ai, a product of Boyne Archives

five years old, having found the door of the church closed one morning, knelt before the door, on the ground, covered with mud or snow, and prayed to God, and that, though so short in stature that he could barely reach the altar, he served the priest who was performing the sacred rites at Angelorum. Furthermore, from a very early age, he received the sacrament of penance with such devotion that the boy, when he reached the age of seven, which is the measure of his understanding, began to receive the Holy Eucharist, and this was his first communion. This was certainly due to his particular piety, since in those times it was not customary for boys to be admitted to the divine table so early. And so, with a joy that seemed almost heavenly, he entered the communion, and from then on he lived in the manner of Angelorum; for on that very day, with a prudence that belied his tender age, he made a resolution, as if outlining the course of his life: first, to often stand before the sacred tribunal for the purification of his soul, and, whenever the judge of conscience allowed, to receive the heavenly bread; then, to observe the holy days religiously, and to have with Jesus and Mary all the friendships and relationships that are necessary; and finally, to prefer death to being stained by sin. Moreover, mindful of the studies with which childhood is nourished, he went every day to the town of Castrum Novum, to devote himself to the teachers of literature, for which purpose he walked almost six thousand paces each day. And so that he might not deviate from the straight path on which he was walking, he avoided bad companions.

[*Latin ed. p. 227*]

Acts of Pope Pius XII, 227: It is reported that he strove to bring back even those students who, preferring the example of a brilliant life, were led astray by persuasion, to the path of virtue. Moreover, endowed with an excellent mind, as his teachers testified, he made remarkable progress in his studies, so that he was always at the head of his class. It seems that God warned his servant that we have here no lasting city (Cf. Hebrews, XIII, 14), when his parents, in the year 1853, once again departed, establishing their home and dwelling in the region of Mondonio. There, Dominic not only did not abandon his former habits, but his virtues also increased in Lodi; it is said that when his teacher, Dominic, a blameless boy upon whom his classmates had unjustly cast blame, sharply rebuked him, he remained silent, imitating the Savior, who was unjustly accused by his enemies, and did not reveal the classmate to whom punishment was to be inflicted.

However, after a year, the blessed John Bosco, father of young people, celebrated by all Christians, met Dominic while he was visiting Castrum Novum. Immediately, the holy man recognized the holy boy, and they embraced each other. Without delay, the priest enrolled him in the Sacred Oratory of Turin, also called the Oratory of Saint Francis de Sales. This place was destined to be the stage for the extraordinary virtues of this young



Translated by churchlatin.ai, a product of Boyne Archives

man. While diligently fulfilling his duties and all the tasks assigned to him, and using John Bosco as a teacher of piety, he strove above all, and this was his only desire, to attain holiness. From him, he also learned to serve God with joy, and, as far as his frail health allowed, to punish himself with voluntary penances. In the year 1855, while the trees were blossoming and displaying their beauty, a new impulse moved this pious boy to embrace the way of heavenly life on earth. Indeed, after the wise director had urged his students with a brilliant discourse to strive for immortal crowns in their pursuit of eternal salvation, Dominic was entirely devoted to the cultivation of virtue. When John Bosco inquired why he was so eager, he replied that his soul burned with a desire for holiness, and soon afterwards, he confessed that he felt compelled to pursue holiness; for God wanted him to become a holy man. Approving of this noble intention, the teacher of sacred discipline prescribed the following means to Dominic, so that he might achieve what he desired: first, to be constant in maintaining modest cheerfulness; secondly,

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - He was diligent in fulfilling his duties of piety and in his studies; and finally, together with the other members, he devoted time to games in order to restore his strength. The results themselves demonstrated the constancy and fortitude with which Dominic carried out these plans. Above all, he approached the Sacrament of the Eucharist with incredible fervor and zeal in Aoste. It was therefore his daily practice, for the sake of religion, to see Christ, hidden under the appearance of bread. And, after he was given permission, he received the Body of the Lord every day. Devoted to this practice of piety, he was animated with filial love towards the Blessed Virgin, honoring her wonderfully and perpetually with acts of veneration. Therefore, when the solemnities were held in the year one thousand eight hundred and fifty-four, concerning the declaration by the Supreme Pontiff of the doctrine that the Blessed Virgin Mary was, from the very beginning, free from all stain, Dominic, kneeling before the altar of the Divine Mother, dedicated himself to her and adopted her as his special patroness in God. This inspired him to establish a particular work in his heart, and he did so while he was still young, as long as he had the time; he founded a sodality of the Blessed Virgin Mary, conceived without sin, in which boys would be educated, with the aim that they would strive for holiness, especially by honoring the Divine Mother, and that they would be examples of a virtuous and blameless life, and that they would bring Christian consolation to others in times of distress. Thus endowed with such high ideals, the boy was drawn by a certain divine instinct towards the priesthood, and, following the example of the venerable founder of the Salesian family, he implored God in his prayers to grant him souls, and he was inflamed with zeal for the salvation of others. And so, while he was a



Translated by churchlatin.ai, a product of Boyne Archives

student, he proved to be a teacher of Christian doctrine to his companions and equals, and he did not hesitate to admonish those who were older than him, if they uttered blasphemous words against God. For the sake of the highest moral standards, he sometimes encouraged the members with urban jokes or proposed prizes, so that they might properly atone for the impurities of their thoughts and become participants in the heavenly banquet. He especially devoted himself to the unrefined and uncultured members, and with admirable sagacity, he fostered study and peace among those who were arguing. But when there was a lack of modesty, he was accustomed to reprimand them severely, if they said or did anything improper. For he himself cultivated chastity as the highest ornament of the soul; he passed through the temptations of life with inviolate purity; and in order to preserve this, he was accustomed to break his desires, especially by restraining his eyes, so that he might more closely imitate Saint Aloysius.

[*Latin ed. p. 229*]

The acts of Pope Pius XII, page 229, attest to this, and finally, that small body was disciplined with voluntary punishments. Therefore, having lived such a short life with the greatest piety, he was deemed worthy of those graces with which sanctity is usually commended even on earth. Indeed, as Saint John Bosco, a most serious witness and observer, recounts, before the Blessed Sacrament, with his mind seemingly detached from his body, he was seen persevering in prayer; he led a certain man, whose soul was departing and who had strayed from the Catholic faith, to John Bosco, who was greatly astonished that the boy, who had lived such a hidden life, knew of the danger facing that man. And so, fixing all his thoughts and all his studies on one God, he stood on the threshold of sanctity, having barely begun to ascend, he reached the goal, having scarcely begun to run. Forced by his poor health to leave that sacred institution, those in charge and his companions, aware of his impending death, urged him to be strong and to make vows so that he might see all in the blessed heavenly abode. While he patiently endured the pains of his illness, he detached his mind from earthly things; rejoicing, he departed from the earth to which he was not attached, and hastened to heaven, in which he had long been contemplating; his soul, released from that pure body, was sent forth so that, since he had not admitted any stain of impurity, he might more quickly merit the reward of the virgins, and enter into eternal life. Therefore, on the evening of the ninth day of March, in the year one thousand eight hundred and fifty-seven, in the town of Mondonio, surrounded by all the ministers of the Church, he departed this life. After a brief sleep, he immediately opened his eyes, exclaiming sweetly: "Yes, good father!" Oh, how wonderfully I see! And, being carried to the eternal home of God, he beheld those things which mortal eyes cannot comprehend. The death of this most outstanding young man, who, sharing in heavenly blessedness, left behind a sad



Translated by churchlatin.ai, a product of Boyne Archives

longing for his chastity, his holiness, and his humanity, caused grief to his parents, superiors, and companions. The lifeless body, after a funeral celebrated with honor, was laid in a tomb in the cemetery of that town; after fifty years, the Salesian religious transferred it to the Temple of the Blessed Virgin Mary, Help of Christians, in Turin, that is, to the principal seat of his society. Therefore, Dominic Savio died united with those princes and masters who had guided him on the path to the most holy life. Immediately after his death, the fame of his virtues began to flourish, surpassing all the limits of human understanding; and it was said that this was due to divine intervention.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - The official record, with confirming signs, indicates that the cause for the honors of the Blessed in Heaven to be conferred upon the Servant of God was initiated. Therefore, the Ordinaries, having duly instituted proceedings according to the prescribed rites concerning the sanctity of his life, and these having been approved by the Sacred Congregation of Rites, Pope Pius X, Our Predecessor, signed the commission for the introduction of the cause on the eleventh day of the month of February, in the year nineteen hundred and fourteen. Subsequently, after the Apostolic processes were duly completed, a discussion was held concerning the theological and cardinal virtues of the Servant of God, and after diligent investigations and proofs, Pope Pius XI, also Our Predecessor, declared that he was to be venerated as a hero, by a decree issued on the ninth day of the month of July, in the year nineteen hundred and thirty-three. Then, since inquiry was made concerning the miracles, which, through the supplications of the venerable Servant of God, were said to have been granted by God, and concerning which proceedings were held in the assemblies of the Sacred Congregation of Rites, We, on the eleventh day of the month of December, in the year nineteen hundred and forty-nine, solemnly declared in a decree: That two proposed miracles are established, namely, the instantaneous and perfect healing of the boy Sabatini in Albano from a very serious septicemia with bilateral basal bronchopneumonia, acute hemorrhagic and septic nephritis, and septic meningitis; and the healing of Mary from Consolation Adelantado from a severe comminuted intra-articular fracture with articular dislocation and ulceration in the left forearm. These miracles having been duly proven, one doubt remained to be dispelled, namely, whether the venerable Servant of God could safely be reckoned among the Blessed in Heaven. This doubt was presented by Our beloved Son, Alexander Cardinal Verde, the Relator of the Cause, at a general meeting of the Sacred Congregation of Rites, held before Us on the thirteenth day of the month of December, in the year nineteen hundred and forty-nine; and all the Cardinals present, as well as the Consultors of the same Sacred Congregation, unanimously affirmed it. And We, after



Translated by churchlatin.ai, a product of Boyne Archives

offering prayers to God, finally, on the twelfth day of the month of January, in the year nineteen hundred and fifty, with the venerable Brother Clement Cardinal Micara, then Prefect of the Sacred Congregation of Rites, and, as We said, Alexander Cardinal Verde, and Our beloved Sons, Alfonso Carinci, the Prefect of the same Sacred Council from the records, and Salvatore Natucci, the General Promoter of the Faith, present, We solemnly declared: That the process for the Beatification of the Venerable Dominic Savio may proceed safely. This sacred event will take place in the Basilica in Vatican, before a multitude of the faithful.

[*Latin ed. p. 231*]

The acts of Pope Pius XII, page 231, state that, in the presence of numerous members of the Salesian Society and young people, on the fifth day of March, in the same year that we have mentioned, the translation of the relics was celebrated according to the rites of the Apostolic See. Moreover, it was said that, after the Blessed One had been invoked, other miracles were attributed to God, and therefore, shortly thereafter, the cause for the canonization of the Blessed One was reopened in order to grant him the honors of the saints. Thus, two miracles were proposed by the promoters, with the help of the Blessed One, to prove the sanctity of Dominic Savio, through the proceedings concerning the miraculous healings. The first miracle occurred to Mary Porcelli, the wife of William Gianfreda, who was afflicted with a very serious illness, which the doctors called acute anemia due to intraperitoneal hemorrhage. Having been reduced to the point of despair regarding any hope of healing, and being in the most extreme danger, the doctor himself, on the twenty-fourth day of March, in the year 1955, implored the help of the Blessed Dominic Savio. Shortly thereafter, the invalid's health began to improve, and in the evening of the same day, all the signs of the deadly illness completely disappeared. This perfect healing was confirmed by a learned medical expert, who affirmed that it had exceeded the powers of nature. No less evident was the second miracle, which occurred to Antonia Micelli, the wife of Eugene Miglietta, who was afflicted with a disease, which the doctors called a chronic, purulent, and acute exacerbation of the right maxillary sinus, with a reserved prognosis regarding her health. After prayers offered to the Blessed Dominic, on the eighth day of March, in the same year, the invalid immediately returned to perfect health, beyond the powers of nature. Concerning both healings, a discussion took place, first in the meeting of the College of Physicians, then in the customary meeting of the Congregation of Sacred Rites, and finally before Us on the fourth day of May of this year; in this general meeting, Alexander Cardinal Verde, the Relator of the Cause, raised the question: Whether and about which miracles it could be affirmed that they occurred in the case and to the effect of what is being considered. All those present, including the Cardinals, officials, and consultants, affirmed this with unan-



Translated by churchlatin.ai, a product of Boyne Archives

imous agreement. Approving and considering this response to be valid, We decreed: That it is established that there occurred the instantaneous and perfect healing of Mary Gianfreda Porcelli from acute anemia due to intraperitoneal hemorrhage, and also of Antonia Miglietta Micelli from a chronic, purulent, and acute exacerbation of the right maxillary sinus. With these matters concluded, We have recorded in writing the votes of the Cardinals of the Holy Roman Church, the officials of the Congregation of Sacred Rites, the prelates, and the consultants.

[*Latin ed. p. 232*]

232 The Acts of the Apostolic See – the Official Commentary – affirm that on the eighth day of that same month of May, we promulgated a decree: that it was possible to proceed to the solemn canonization of Blessed Dominic Savio. Considering that a matter of great importance was being addressed, we convened a Consistory for the twentieth day of the month of May of this year, so that in that Consistory, to be held in the city, with the presence of Cardinals, Patriarchs, Archbishops, Bishops, and Abbots "of any rank," we might inquire the opinion of the Fathers concerning the canonization of Pius X, Pope and Confessor; Peter Aloysius Chanel, Martyr, member of the Society of Mary; Gaspard Del Bufalo, Confessor, founder of the Congregation of Missionaries of the Precious Blood; Joseph Pignatelli, Confessor, of the Society of Jesus; Dominic Savio, Confessor; and Blessed Mary Crucified Di Rosa, Virgin, foundress of the Institute of the Handmaids of Charity. Before the appointed day, we ordered that commentaries be sent to those who would be present at the Consistory, concerning the lives, virtues, miracles, and causes of each of the Blesseds mentioned, so that, with the matter fully known, a judgment could be rendered. This Consistory was held on the day we mentioned, the twentieth of May, in a certain hall of the Vatican Palace; in which, after we had addressed those present with a brief prayer, our beloved son, Caietan, Cardinal of the Holy Roman Church, Cicognani, declared that it was fitting that the memory of those Blesseds and that Blessed, whom we have mentioned, should be honored with the highest honors; and he requested that we proceed as soon as possible to the most desired rite of canonization. After these things were completed, we asked the Cardinals and sacred prelates present to signify to us what their opinion was concerning the proposed causes. Therefore, with all votes except one, we learned with a joyful heart that those Blesseds and that Blessed were unanimously considered worthy to be adorned with the shining diadem of the Saints. We therefore appointed a day for the celebration of such solemnities in the Vatican Basilica. As for the canonization of Dominic Savio and the other four Blesseds, whom we mentioned after Pius X, we set the date for the twelfth day of June. In the meantime, we asked the Purple Fathers and sacred prelates, and all the faithful, to join their prayers to ours, so that the events that we are already foretelling might be



Translated by churchlatin.ai, a product of Boyne Archives

favorable and beneficial to the Catholic cause. We ordered that all of these matters be recorded legally by the Apostolic Protonotaries present. When the appointed day arrived, for the adornment of Blessed Dominic Savio and the others mentioned, all orders of the secular and regular clergy, many prelates and officials of the Roman Curia,

[*Latin ed. p. 233*]

The Acts of Pope Pius XII, 233: Few Abbots, more Sacred Ministers, and the most distinguished College of Cardinals convened in the Vatican Palace. To all of whom, proceeding with solemn supplications and prayers, and while the hymn "<Ave, Maris Stella>" was being sung, We ourselves, having come forth from the Sistine Chapel, at the sixth hour after midday, descended into the forum of the Basilica of Saint Peter, which was thronged by a great number of the faithful from almost the entire world, and approached Our Throne, which had already been placed before the main entrance of the same Basilica. Then, after obedience was rendered to Us by the Cardinals present, Our beloved son, Cardinal Caietan Cicognani, with the urgent, more urgent, and most urgent insistence of the beloved son Camillo Corsanego, Advocate of the Consistorial Hall, requested that We bestow the highest honors of sanctity upon Blessed Dominic Savio and four other Blesseds, whom We have already mentioned. To the Consistorial Advocate, We responded through Our beloved son Anthony Bacci, Prefect of the Briefs to Princes, that We were already prepared to grant such a request. Then, as a very numerous crowd of the faithful sang the hymn "<Veni, Creator Spiritus>", We implored the Divine Paraclete that He might more and more illuminate Our mind with the light of heaven. Afterwards, seated in the Chair of Saint Peter, as the supreme Teacher of the entire Church of Christ, We solemnly proclaimed: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation and frequently imploring divine assistance, and with the counsel of Our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City, We declare and define that the Blesseds Peter Aloysius Chanel, Martyr; Gaspard Del Bufalo; Joseph Pignatelli; Dominic Savio, Confessors; and Mary Crucified Di Rosa, Virgin, are Saints, and We add them to the catalogue of Saints, decreeing that their memory should be observed each year on the day of their birth, namely, Saint Peter Aloysius on the twenty-eighth of April among the Saints of the Martyrs; Saint Gaspard on the twenty-eighth of December; Saint Joseph on the fifteenth of November; Saint Dominic on the ninth of March among the Saints, Confessors, not Popes; and Saint Mary Crucified on the fifteenth of December among the Saints, Virgins, not Martyrs, with pious devotion. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. With this formula having



Translated by churchlatin.ai, a product of Boyne Archives

been pronounced, and with Our assent to the prayers offered by the same Cardinal Cicognani, through the same Consistorial Advocate, We received these documents.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary: We have ordered that letters be drawn up and dispatched under the seal, and We have instructed that the present Protonotaries Apostolic be present so that they might publicly attest to this canonization. Afterwards, after We have spoken of the virtues of these new Saints, so that We might give thanks to Almighty God, We sang the hymn "Te Deum laudamus" with those present, and We invoked the patronage of those Saints and of that Saint. This morning, our venerable Brother, Eugenius, Bishop of the suburbicarian diocese of Ostia and Porto and of St. Rufina, and His Eminence Cardinal Tisserant, Dean of the Sacred College, celebrated the divine sacrifice at the high altar in the magnificent Basilica of St. Peter, to which We were present from Our throne. Having carefully considered all that was to be considered, and with certain knowledge and by the fullness of Our Apostolic authority, as mentioned above, We confirm and announce to the entire Church of Christ, ordering that the same faith be given to copies or extracts of these letters, even those printed, as would be given to these very letters of Ours, provided that they are signed by the hand of an Apostolic scribe and sealed. To no one shall it be permitted to disregard what is established by these letters of Ours. But if anyone should have dared to do so rashly, let him know that he will incur the wrath of Almighty God and of the Saints Apostles Peter and Paul. Given at Rome, at St. Peter's, on the thirteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our pontificate. I, PIUS, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto and of St. Rufina, Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

[*Latin ed. p. 235*]

Acts of Pope Pius XII, 235.

I, JOSEPH, Bishop of Albano Laziale, Cardinal PIZZARDO.

I, BENEDICT, Bishop of Praenestina, Cardinal ALOISI MASELLA.

I, Father ADEODATUS JOHN, Bishop of Sabina and Mandelensis, Cardinal PIAZZA.

I, FREDERICK, Bishop of Tusculanus, Cardinal TEDESCHINI, Datary of His Holiness.

I, ALEXANDER, holding the title of Saint Mary in Cosmedin, Presbyter, Cardinal VERDE.

I, PETER, holding the title of Saint Cross in Jerusalem, Presbyter, Cardinal FUMASONI BIONDI.



*Translated by churchlatin.ai, a product of Boyne Archives*

I, CELSUS, holding the title of Saints Nereus and Achilles, Presbyter, Cardinal COSTANTINI, Secretary of the Holy Roman Church.

I, CAJETAN, holding the title of Saint Cecilia, Presbyter, Cardinal CICOGNANI.

I, VALERIUS, holding the title of Saint Sylvester in Capite, Presbyter, Cardinal VALERI.

I, PETER, holding the title of Saint Praxedis, Presbyter, Cardinal CIRIACI.

I, NICOLAUS, holding the title of Saint Nicholas in the Tullian Prison, Prothonotary, Cardinal CANALI, Major Penitentiary.

I, JOHN, holding the title of Saint George in the Golden Veil, Deacon, Cardinal MERCATI.

I, ALAPHRIDUS, holding the title of Saint Mary in Domnica, Deacon, Cardinal OTTAVIANI.

CELSUS, Cardinal COSTANTINI; CAJETAN, Cardinal CICOGNANI; Secretary of the Congregation of Sacred Rites; Hamletus Tondini, Regent of the Apostolic Chancery; Albertus Serafini, Apostolic Protonotary; Silvius Sericano, Apostolic Protonotary; Office of Lead Dispatch, December 21st, in the 16th year of the Pontificate. In the Apostolic Chancery table, volume LXXXVIII, number 78.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Official Commentary II. TO THE BLESSED MARY CRUCIFIX OF ROSA, LAYWOMAN, FOUNDRESS OF THE INSTITUTE OF HANDMAIDS OF CHARITY, VIRGIN, HONOR IS RENDERED BY THE HOLY FATHER. THE BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Holy Scripture clearly testifies that sincere charity is the highest expression of the Christian religion: for when the scribe asked Christ which was the greatest commandment of the Law, Jesus answered that the first of all the commandments is to love God with all your heart, with all your soul, and with all your mind; and the second is like unto it, to love your neighbor as yourself. And all the other commandments of the divine law, or the precepts of the prophets, are contained in these two commandments. Therefore, he who wishes to follow the footsteps of Christ must be founded on the firmest foundation of love for God and for men; if he lacks this, he cannot even attain to virtue, let alone sanctity. Since this is so, We deem it fitting, in whose hands God has placed the care of the Christian flock, to present to you for consideration the example of a most virtuous and most holy woman, who, sparing nothing for herself, dedicated all her plans and thoughts to the love of God, and devoted all her efforts and all her labors to the benefit of her fellow citizens. She was born in Brixia, a city of the Cisalpine region, on the sixth day of the month of January, in the year one thousand eight hundred and thirty-three.



Translated by churchlatin.ai, a product of Boyne Archives

Her parents, through whom she drew the breath of life, were Clemens Di Rosa, a Knight, and Camilla, of the Counts of Albano, people endowed with all the virtues. When the girl was baptized, she was given the names Paula, Francisca, and Mary. When Paula reached the age of seven, she was anointed with sacred chrism; and when she was eleven years old, she was deemed worthy to be fed with Christ, in the Sacrament of the Eucharist. And she confirmed this with the pledge of her present grace, fulfilling what she had proposed to herself regarding the attainment of sanctity, and with which she was occupied in her mind. Not long afterward, she was afflicted with a very grave and pernicious illness.

[*Latin ed. p. 237*]

Acta PP. XII, 237, indicates that nothing remained except the tomb; but through the goodness and mercy of God, everything was entirely restored. Having been bereft of her mother, the girl was entrusted to the care of religious women, who were called the Daughters of the Visitation of the Blessed Virgin Mary. Under their guidance, it is impossible to describe the extent to which the girl progressed in modesty, piety, and learning. When asked what she spoke to Christ about during the many hours she spent in prayer, she replied with a pure voice that she asked God for nothing but this: that, having been captivated by His love, she might be able to suffer everything for Him and with Him. Returning home, she outlined in writing the plans and intentions for her daily life: she wished not only to rise earlier in the morning and to spend an hour studying Christian truths with a devoted mind, but also to attend daily Mass and to partake of the Sacrament of the Eucharist with sincere piety; and, with His help, to restrain all her desires and senses, especially her eyes, and to use her body with the utmost modesty. Furthermore, in order to please God more, she rejected the honorable marriage proposal offered to her by a distinguished man, and she made a vow to Jesus Christ to remain a virgin and dedicated to Him for all time. Meanwhile, her father, having observed Paula's exceptional virtue and industry, entrusted her with the management of the family affairs, and shortly thereafter, he gave her the management of a silk workshop in Aquafredda, not far from Mantua. Thus, one could see the girl mingling with the workers, serving their needs and interests, and diligently instilling Christian truths into their hearts. Her exceptional mental strength and fortitude were most evident and shone forth when the city of Brixiae was afflicted by the cholera epidemic. At that time, as the sick fell ill and all the citizens, fearing contagion, shunned them, Paula, accompanied by a friend, entered a public hospital and attended to the needs of the sick. This noble example was followed by other girls, who followed in her footsteps and were helpful to the suffering. When the epidemic subsided, Paula, realizing that she could serve God in a better way, wished to continue her work. For this purpose, she visited the hospital daily, giving many



Translated by churchlatin.ai, a product of Boyne Archives

examples of exceptional charity. In the meantime, she did not neglect other works of virtue. For, having undertaken the management of the house in Monteu da Po, she took great care of the girls who had given themselves over to vice, and she opened a school at her own expense in Louth.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Official Commentary: Concerning the deaf and mute, and in instructing Christian youth in the truth, she had labored diligently, striving to improve them and to lead them to piety. However, other labors remained, which she was to undertake under the inspiration of God. When she observed that the sick required more careful attention, she first conceived of the idea of founding a college of sacred virgins to assist them. When this plan had been approved by both the Bishop of Brixiensis and the civil authorities, Paula, with money purchased with her father's funds, acquired several buildings suitable for the purpose, and at the beginning of May of the year one thousand eight hundred and forty, she gathered a small group of companions. These, wishing to express their devotion, with which they were filled towards God and towards their fellow men, decided to call themselves: "Ancillae a Caritate" [Handmaids of Charity]. However, as is often the case in human life, joy is followed by sorrow, and it happened that, although the Bishop and the vast majority of the citizens approved of Paula's work and that of her companions, envious men first spread hatred, insults, and accusations among the people, then more openly among all, and soon brought these matters to the ears of the civil authorities. The situation reached the point where the undertaking was almost completely ruined, causing immense sorrow to Paula and all the Ancillae a Caritate. However, by the grace of God, and contrary to the will of men, the opposition gradually began to subside, and the Prefect of the city of Mediolanensis magnificently praised the Christian virgins. Moreover, in the year one thousand eight hundred and forty-three, they joyfully began to reside in a new house which had been built for them by Paula's pious father. But besides the fact that Paula lost some of her helpers through death, and that she herself, along with the Bishop of Cremonensem, who was a firm supporter of hers, suffered so many evils, inconveniences, and disturbances, that she seemed almost to be consumed by a multitude of sorrows. However, this storm of adversity appears to have borne fruit, as she flourished greatly at that time. Among other things, in the year one thousand eight hundred and forty-seven, the Sacred Council of Bishops and Regulars, which was held, by a solemn decree, approved the association of the Ancillae a Caritate and praised it with the highest words. But now, a fierce storm of war broke out, as many cities of the Cisalpine region, which were opposed to the Austrian Empire, rebelled; among these was also Brixia. In this state of affairs, the Ancillae a Caritate, sparing neither themselves nor their work, ministered to the sick, the poor,



Translated by churchlatin.ai, a product of Boyne Archives

and the wounded, per-

[*Latin ed. p. 239*]

Acta PP. XII, 239, with such diligence, so that whether concerning religion or concerning the homeland, those who deserved it most were chosen. At that time, when the cholera epidemic again afflicted the entire region, the Sisters were asked to care for those touched by the terrible contagion in the public hospital. All of them, without exception, kneeling before Paula, obtained the greatest favor, being chosen above all others for this service. But already, the Virgin of Christ had suffered another misfortune: in the year one thousand eight hundred and fifty, her father died with a pious death. Then Paula, now alone and completely freed from all worldly attachments, was able to adhere to one God and to serve the sodality. Which, with the help of God's grace, she spread far and wide, and, like a tree, was adorned with pleasing fruits, with leaves and flowers. However, one thing was lacking, which almost contained the whole matter: namely, that the decrees of both the Roman Pontiff and the Austrian Emperor would be obtained to sanction it. Therefore, with great hope, Paula went to Rome; and there, when she stood before the Supreme Pontiff Pius IX, our Predecessor, she presented the cause of the sodality with such wisdom and effectiveness that, after only a few days, on the twenty-second day of the month of December, in the year one thousand eight hundred and fifty, and the norms and laws which she had prescribed for the Sisters were completely approved by the Pontiff's decree. Shortly thereafter, with the consent of the Emperor, the legal constitution of the Society of the Sisters was established. Which was celebrated with a most solemn ceremony and with great public attendance on the twelfth day of the month of June, in the year one thousand eight hundred and fifty-two, in Brescia, in the church of St. Lawrence. On that most beautiful day, Paula, wearing the sacred vestments, again dedicated herself and her life to Christ, the Son of God, taking the name of Mary Crucified, by which her willingness to suffer was openly signified. Wishing to keep her promises, on the very same day, she generously donated to the group of Sisters all the goods that she possessed, keeping nothing for her own use. And it is incredible to say with what ingenuity, despite often adverse circumstances, she labored to increase the strength of the same sodality, now that the newly founded sodality had been approved by all. In this regard, she founded new and different sacred dwellings here and there, and she took care of young girls, and she sheltered boys whom inhuman mothers had abandoned, and finally, at the request of civil authority, she managed and administered houses for women about to give birth. While the most devoted servant of Christ was



Translated by churchlatin.ai, a product of Boyne Archives

doing these things, a new and even sharper...

[*Latin ed. p. 240*]

2 4 0 Acta Apostolicae Sedis - She was tempted by a grievous illness; but, after the servants of the suffering Mother of Christ implored her help, she was entirely cured. However, they did not remain without trials: suddenly, the disease of cholera, as if by a torrential downpour, spread its contagion throughout the region, and, with the already miserable infirmaries overflowing, the help of the Sisters was sought for a third time. As for Mary Crucifix, the inexorable day was approaching when she would yield to death. Seeming to foresee this, or rather, to kindle the ardor of her spirit, she was either diligently engaged in new works of charity, or, especially, in the construction of new houses in Dalmatia and in Italy. When she was returning from the town of Bussolengo, which the Italians call, she began to fall gravely ill. And, foreseeing that the final day was drawing near, she hastened to Brescia, her city; and there, after celebrating solemn supplications to the most sweet Mother of Christ, the Immaculate Conception, on the fifteenth day of the month of December, in the year one thousand eight hundred and fifty-five, having been refreshed by the sacred Sacrament of the Eucharist, she closed her eyes in death and surrendered her soul to God. The news of her most pious and peaceful death, spreading quickly throughout the city, caused this single word to spread among the people: "Indeed, Sister Mary Crucifix is a Saint." This opinion of the people was not unfounded, not vain. For, after her death, various miracles, wrought by the same handmaid of God, were said to have occurred, and a cause was begun to be considered for granting her the honors of the blessed in Heaven. Therefore, after investigations into the sanctity of her life were duly conducted in the episcopal court of Brescia, with ordinary authority, and after the Sacred Congregation of Rites approved them, Our Predecessor, Saint Pius X, granting the petitions presented to him, on the tenth day of the month of December, in the year one thousand nine hundred and thirty-three, granted permission for the cause to be introduced. After the other requirements were duly observed according to law, apostolic investigations were held concerning the virtues of the venerable handmaid of God, both theological and cardinal, which were said to have reached a heroic level. After all had been duly examined, Our Predecessor, Pope Pius XI, solemnly decreed on the tenth day of the month of July, in the year one thousand nine hundred and thirty-two, that they had attained that heroic level. Then, the question of the miracles, which were said to have been wrought by the same Virgin of God, was first discussed in the preparatory and preparatory meetings of the Sacred Congregation of Rites, and then before Us in general session. After these matters had been duly completed, We, having approached the altar, on the twenty-fifth day of the month of February, in the year one thousand nine hundred and forty,



Translated by churchlatin.ai, a product of Boyne Archives

solemnly decreed: that two miracles had been wrought by God through the intercession of the aforementioned.

[*Latin ed. p. 241*]

The acts of Pope Pius XII, page 241, record that the intercession of the Venerable Mary Crucified Di Rosa has been demonstrated, namely: the instantaneous and perfect healing of Carolina Zucchi from Pott's disease affecting the cervical and dorsal regions, with compression of the spinal cord, and of Rosa Gottardi from a very serious hepatic syndrome due to biliary retention. Furthermore, after these matters, it was to be discussed: whether, given the approval of virtues and of two miracles, the Venerable Servant of God, Mary Crucified Di Rosa, could safely be advanced to the honors of the Blessed. Regarding this doubt, a meeting was held before Us on the fifth day of March, in the same year of nineteen hundred and forty, and, after hearing the opinions of all, on the seventeenth day of the same month and year, We decreed that it was safe to proceed to the solemn Beatification of the Venerable Servant of God, Mary Crucified Di Rosa. The solemnities of this Beatification were held with great splendor and with a large gathering of the people in the Basilica of the Vatican on the twenty-sixth day of May, in the same year. And, after the decrees concerning the same Blessed, her cult increased greatly, and, as she herself requested, new miracles were said to have been wrought by God, and supplications were presented to this Apostolic See to resume the cause for her sainthood. To these requests, We readily gave our assent on the seventh day of January, in the year of nineteen hundred and fifty-one. Therefore, two miracles were presented to the Congregation for Sacred Rites, which are briefly recounted here. The first miracle concerned John Albert, of Bagolino, in the diocese of Brescia, who, due to an acute appendicitis with acute peritonitis, was already near death. But, as novendial prayers for healing were begun in honor of the Blessed Mary Crucified, on the eighth day of prayer, the patient was completely healed from the illness. The second miracle concerns a certain woman, named Magdalena Salvioni, the wife of John Baptist Benelli, from the town of "Sabbio Chiese," in the diocese of Brescia. She was suffering so severely from a post-operative ileus due to adhesions that the doctors had given a very unfavorable prognosis regarding her life. But, when her husband and those necessary to her earnestly implored the help of the Blessed Mary Crucified, and when the sick woman placed an image of the same Blessed upon the part of her body that was suffering, she was suddenly healed and free from any lingering ailment. These miracles were discussed by both expert physicians and the medical college of the Congregation for Sacred Rites, and, after all things had been considered,



Translated by churchlatin.ai, a product of Boyne Archives

16 - ACTA, vol. XXII, n. 5. — 22-4-1955.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Official Commentary, declared that these healings had surpassed the powers of nature. Whether concerning the first or the second healing, this was discussed both in the preparatory meeting of the Sacred Congregation for Rites, held on the twelfth of May in the year nineteen hundred and fifty-three, and subsequently in a general meeting before Us on the seventeenth of November of the same year. In this general meeting, the venerable Brother Clement, Cardinal Micara, Archbishop of the suburbicarian see of Velletri, and then Prefect of the Sacred Congregation for Rites, as Relator of the Cause, proposed that we consider: concerning which miracles, after the granting of the devotion to the Blessed by the Apostolic See, there existed evidence and proof regarding the matter in question. And then the Cardinals present, as well as the officials and consultants of the same Sacred Congregation, affirmed that the proposed healings should be considered miraculous. Therefore, having heard the opinion of all regarding this matter, on the seventeenth of January of this year, We solemnly decreed: that there existed a complete and instantaneous healing, through the intercession of the Blessed Mary Crucifix, of John Albert from an acute appendicitis with acute peritonitis, and of Magdalena Benellini Salvioni from a serious postoperative ileus due to adhesions. Having completed these matters, We, confirming in writing the votes of the Sacred Congregation for Discretion, its officials, and its consultants, decreed on the second of April: that it was safe to proceed with the solemn canonization of the Blessed Mary Crucifix Di Rosa. Considering that a very important matter was at hand, We convened a Consistory for the twentieth of May of this year, so that in the Consistory to be held in the city, among the Cardinals, Patriarchs, Archbishops, Bishops, and Abbots "nullius," we might inquire about the opinion concerning the canonization of Pius X, Supreme Pontiff; Peter Aloysius Chanel, Martyr, member of the Society of Jesus; Gaspard Del Bufalo, Confessor, founder of the Congregation of Missionaries of the Precious Blood; Joseph Pignatelli, Confessor, of the Society of Jesus; Dominic Savio, Confessor; and of the Blessed Mary Crucifix Di Rosa, Virgin, foundress of the Institute of the Ancillae of Charity. Before the appointed date, We ordered that commentaries be sent to the sacred prelates concerning the life, virtues, miracles, and causes of each of the Blessed ones mentioned, so that those who would be present at the Consistory might, with full knowledge of the matter, express their opinion.

[*Latin ed. p. 243*]

The acts of Pope Pius XII, 243: The Consistory was held on the day we mentioned, the twentieth of May, in a certain hall of the Vatican Palace; in which, after We had spoken briefly in prayer, Our beloved son, Caietanus,



Translated by churchlatin.ai, a product of Boyne Archives

Cardinal of the Holy Roman Church, Cicognani, Prefect of the Congregation of Rites, declared that it was fitting that the memory of those blessed ones, whom we mentioned, and that blessed one, should be honored with the highest honors; and he requested that We proceed as soon as possible to the most desired rite of canonization. After these things were done, We, standing with the Cardinals and sacred prelates, asked them to signify to Us individually what they thought about the proposed causes. Therefore, with all votes except those, with a joyful heart, We learned that those blessed ones and that blessed one were judged by them to be fully worthy to be adorned with the brilliant diadem of the Saints. We therefore set a date for the canonization of each of the blessed ones: namely, for the blessed Pius X, the twenty-ninth day of May; and for the blessed Mary Crucifix of Rosa and the other four blessed ones, whom we mentioned, the twelfth day of June. In the meantime, We requested that the purple fathers and sacred prelates, and all the faithful, would add their prayers to Ours, so that those things which We were about to accomplish might be beneficial and salutary for the Catholic cause. We ordered that these matters should be carried out legally by the Apostolic Protonotaries who were present. But when the appointed day arrived for adorning with the crown of Saints the blessed Mary Crucifix of Rosa and the others whom we mentioned, all the secular and regular clergy, many prelates and officials of the Roman Curia, not a few abbots, many sacred prelates, and the most distinguished College of Cardinals, gathered in the Vatican Palace. With all present proceeding with the rites of supplication and offering prayers to the Celestial Court, and with the hymn "Ave, Maris Stella" being sung, We ourselves, coming forth from the Sistine Chapel, descended to the forum of the Basilica of Saint Peter at the sixth hour after midday, where a great number of the faithful from almost the entire world were gathered, and We approached Our throne, which had already been placed before the main entrance of the same Basilica. Then, after obedience had been rendered to Us by the Cardinals present, Our beloved son, Caietanus, Cardinal of the Holy Roman Church, Cicognani, with the eloquent words of the beloved son Camillo Corsanego, Advocate of the Consistory, earnestly, more earnestly, most earnestly requested that We adorn with the highest honors of the Saints the blessed Mary Crucifix of Rosa and the other four blessed ones whom We mentioned. To this Consistory Advocate, by the beloved...

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - Official Commentary. To Father Anthony Bacci, from the Letters to the Princes, we reply that we are already prepared to grant such a request. Therefore, while a very numerous congregation sang the hymn "Veni Creator Spiritus," we implored the Divine Paraclete that the light of heaven might increasingly illuminate our mind. Then, seated in the chair of Saint Peter, as Supreme Teacher of the entire



*Translated by churchlatin.ai, a product of Boyne Archives*

Church of Christ, we solemnly declared: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the growth of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation and frequently imploring divine assistance, and with the counsel of our venerable Brothers, the Most Reverend Cardinals, Patriarchs, Archbishops, and Bishops present in the City, we declare and define Blessed Peter Aloysius Chanel, Martyr; Gaspard Del Bufalo; Joseph Pignatelli; Dominic Savio, Confessors; and Mary Crucified Di Rosa, Virgin, to be Saints, and we place them in the catalogue of Saints, decreeing that their memory should be devoutly observed each year on the day of their birth, that is, Peter Aloysius on the twenty-eighth of April among the Saints of Martyrs, Gaspard on the twenty-eighth of December, Joseph on the fifteenth of November, Dominic on the ninth of March among the Saints of Confessors, not Popes, and Mary Crucified on the fifteenth of December among the Saints of Virgins, not Martyrs. In the name of the Father, and the Son, and the Holy Spirit. Amen." Having pronounced these words, and with our assent to the prayers of the same Cardinal Cicognani, presented to us by the same Consistorial Advocate, we ordered that these Decrees be drawn up and dispatched under the papal seal, and we commanded that the Apostolic Protonotaries be present, so that they might publicly attest to this canonization. Then, after delivering a discourse on the virtues of these new Saints, in order to give thanks to Almighty God, we sang the hymn "Te Deum laudamus" with those present, and we invoked the patronage of these Saints and of that Saint. This morning, our venerable Brother, Eugene, Bishop of the suburbicarian dioceses of Ostia and Porto and of Saint Rufina, and His Eminence Cardinal Tisserant, Dean of the College, celebrated the divine sacrifice at the altar in the Basilica of Saint Peter, magnificently adorned, and we were present from Our throne. Having carefully considered all that was to be examined, with certain knowledge and by the fullness of Our apostolic authority, as mentioned above,

[*Latin ed. p. 245*]

The Acts of Pope Pius XII, page 245: We, having considered, confirm, and announce to the entire Church of Christ, ordering that the same faith be given to copies of these documents, even those printed, as would be given to these very documents, provided they are signed by the hand of an apostolic notary and sealed, as if they were these very documents themselves. No one shall be permitted to contradict what is established by these documents. But if anyone should presumptuously dare to do so, let him know that he will incur the wrath of Almighty God and of the Holy Apostles Peter and Paul. Given in Rome, at St. Peter's, on the thirteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church.



Translated by churchlatin.ai, a product of Boyne Archives

I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal of St. Rufina, Tis SER ANT, Dean of the Sacred College. I, CLEMENS, Bishop of Yeliternus, Cardinal MICARA. I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praenestinus, Cardinal ALOISI MASELLA. I, Fr. ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA. I, FRIDERICUS, Bishop of Tusculanus, Cardinal TEDESCHINI, Datar ius Sanctitatis Suae. I, ALEXANDER, Cardinal Priest of St. Maria in Cosmedin, VERDE. I, PETRUS, Cardinal Priest of St. Crucis in Jerusalem, FuMASONI BIONDI. I, CELSUS, Cardinal Priest of Ss. Nerei et Achillei, COSTANTINI, Secretary of the Holy Roman Church.

[*Latin ed. p. 246*]

I, OAIETANUS, holding the title of Priest Cardinal of Saint Cecilia.

I, VALERIUS, holding the title of Priest Cardinal of Saint Sylvester in the Vatican.

I, PETRUS, holding the title of Priest Cardinal of Saint Praxedis.

I, NICOLAUS, holding the title of Protodeacon Cardinal of Saint Nicholas in the Tullian Prison, also the Major Penitentiary.

I, IOANNES, holding the title of Deacon Cardinal of Saint George in the Golden Hall.

I, ALAPHRIDUS, holding the title of Deacon Cardinal of Saint Mary in Domnica.

CELSUS.

Cardinal COSTANTINI.

Cardinal CAIETANUS.

Cardinal CICOGNANI, Prefect of the Congregation of Sacred Rites, Chancellor of the Holy Roman Church.

Hamletus Tondini, Regent of the Apostolic Chancery.

Alfonsus Carinci, Archbishop *ad titulo* of Seleucia in Isauria, Dean of the Protonotaries Apostolic.

Bernardus De Felicis, Protonotary Apostolic.

Expedited on the seventeenth day of December, in the sixteenth year of the Pontificate.

In the *Acta Apostolicae Sedis*, Volume LXXXVIII, number 79.

[*Latin ed. p. 247*]

Sacred Acts of the Congregation for the Propagation of the Faith, 247, 8, 8. SACRED CONGREGATION OF THE PROPAGANDA OF THE FAITH. DECREE. Whereas, the Reverend John Baptist Ly, already the General Vicar of the Archdiocese of Nanking, has, by word and deed, acted against the legitimate authority of the Legate in China, appointed by the Supreme Pontiff, this Sacred Congregation for the Propagation of the Faith, by the present



Translated by churchlatin.ai, a product of Boyne Archives

Decree, declares that the aforementioned Reverend John Baptist Ly has incurred a special excommunication reserved to the Apostolic See, according to the norms of the sacred canons, especially paragraphs 2331, paragraph 2, and 2334, number 2, and of special Decrees published by the same Holy See concerning this matter. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the first day of February, in the year of Our Lord 1952. P. Card. FUMASONI BIONDI, Prefect. L. PR S. t Celsus Costantini, Secretary. SACRED CONGREGATION FOR RITES OF CHINA. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, LEONIS IGNATII MANGIN, PRIEST OF THE SOCIETY OF JESUS, AND OTHERS. REGARDING THE DOUBT: Whether it is established that there was martyrdom, and the cause of the martyrdom, as well as concerning the signs or miracles in the case and to the effect of which we are speaking. "Remember my word that I said to you," the Lord foretold (John 15:20). For the lot of the body cannot be different from that of the head. For Christ is the Head, and the Church is His body; just as "all of Christ..."

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Commentarium Officiale: "Vita in mundo est crux et martyrium" (Imit. 1. II c. 12), ita vita Ecclesiae et eius membrorum non potest aliter esse. Attamen, cum mundus in malo sit positum (1 Io. 5,19), Christus et eius corpus mysticium odiuntur, et malitia diabolica conatur animos a Christo arripere et depravere, ad quod finem, si necesse est, non recusat infligenda saevissimae cruciatibus, nec morte fidelium. Hoc manifeste ex historia Ecclesiae comprobatur. Nam ab Stephano, protomartyre, in prima persecutione Hierosolymae mota, usque ad nostra tempora, nullum saeculum martyribus caruit. Verum sicut Christus resurrexit ad gloriam, ita eius membra simili gloria exaltabuntur; sicque similitudo inter caput et membra mirabiliter perficitur. Est etiam aliud, quod admirari debemus. Licet homines ab cruciatibus maxime abhorreant, plura centena milia martyrum laetanter et fortiter tormenta passae sunt. Natura humana tanta non potest superare. Virtus est Christi, quae mirabiliter haec efficit. Sancta Felicitas, interrogata ab uno carceris custodibus: "Quae sic modo doles, quid facies obiecta bestiis?" "Modo ego patior," respondit, "illic autem alius erit in me, qui patietur in me, quia et ego pro illo passura sum." "I can do all things in him who strengtheneth me," dicit Apostolus (Phil. 4,13). Mirabile exemplum fortitudinis nobis exhibent Sinenses martyres, de quibus in hoc Decreto pertractatur, qui crudele martyrium passi sunt durante persecutione Boxer anno 1900. Hi enim, praeter quattuor Europaeos e Societate Iesu, utpote Sinenses, vitam conservare potuissent, si a fide declinassent. Ingressa procella, maior fidelium pars oppidi Tchou-kia-ho ad Ecclesiam plusquam mille accurrerunt, ut ad martyrium fortiter subeundum,



Translated by churchlatin.ai, a product of Boyne Archives

Sacramentorum participatione, hortationibus Missionariorum Mangin et Denn ferventibusque orationibus se pararent. Quam efficacia haec fuerint auxilia, evidenter constat ex heroica fortitudine, qua propositam sibi apostasiam a fide concorditer repudiaverunt. Si enim ab Ecclesia per designatam portam exissent, vitam conservassent. Exceptis porro paucis, omnes ab Ecclesia non recesserunt: qui aut gladibus balistarum occisi sunt, aut, incenso templo, una cum Missionariis combusti. Plures etiam alibi, seu prius seu postea, fuerunt interfecti, inter quos patres Isoré ac Andlauer e Societate Iesu, occisi orantes ante altare Sacelli non longe ab Ecclesia. De his mille sexaginta sex victimis, de quibus Vicarius Apostolicus iuridicas inquisitiones peregerat, sex supra quinquaginta tantum fuere selectae, quorum nomina hic referuntur:

[*Latin ed. p. 249*]

The Sacred Congregation of Rites:
1) Peter Tehou-jeu-sinn, age 19;
2) John Baptist Tchou-oujoei, age 17;
3) Father Remigius Isoré, S.J., age 48;
4) Father Modestus Andlauer, S.J., age 53;
5) Elizabeth Tsinn, age 54;
6) Simon Tsinn, age 14;
7) Barbara Ts'oei-lien-cheu, age 51;
8) Raymond Li-ts'uan-tchenn, age 59;
9) Peter Li Ts'uan-hoei, age 63;
10) Lucy Wang-tcheng, age 18;
11) Mary Fank'ounn, age 16;
12) Mary Ts'i-u, age 15;
13) Mary Tcheng-su, age 11;
14) Joseph Ma-t'ien chounn, age 60;
15) Mary Tchao-kouo-cheu, age 60;
16) Rose, age 22, and 17) Mary, age 17, her daughter;
18) Rose Wang-hoei, age 45;
19) Theresa Tchang-heue-cheu, age 36;
20) Anne Nan-sinn-cheu, age 72;
21) Mary Nan-kouo-cheu, age 64;
22) Mary Nan, called Ling-hoa, age 29;
23) Anne Nan Tsiao-cheu, age 26;
24) Mary Fou, age 37;
25) Magdalene Tou-fong-kiu, age 19;
26) Mary Tou-t'ien-cheu, age 42;



Translated by churchlatin.ai, a product of Boyne Archives

27) Mary Tou-tchao-cheu, age 51;
28) Peter Liou-tzeu-u, age 57;
29) Mary Kouoli-cheu, age 65;
30) Peter Tchao-ming-tchenn, age 61;
31) John Baptist Tchao-ming-hi, age 56;
32) Paul Ou-kiu-nan, age 62;
33) John B. Ou-man-t'ang, age 17;
34) Paul Ou-Wan-chou, age 16;
35) K'i-tchoutzeu, age 18;
36) Paul IJ.ou-tsinn-tei, age 79;
37) Tchang-hoai-lou, age 57;
38) Joseph Yuann-keng-yinn, age 47;
39) Theresa Tch'enn-kinn-tsie, age 25;
40) Rose Tch'enn-kai-tsie, age 22;
41) Joseph Wang-k'oei-tsu, age 37;
42) John Wang-k'oei-sinn, age 25;
43) Mark Ki-t'ien-siang, age 66;
44) Peter Wang-tsouo-loung, age 58;
45) Paul Keue-t'ing-tchou, age 61;
46) Lang-yang-cheu, age 29;
47) Paul Lang-eull, his son, age 8-9;
48) Anne Wang, age 14;
49) Joseph Wang-jou-mei, age 68;
50) Lucy, Wang-wang-cheu, age 31;
51) Andrew, his son, age 9;
52) Mary Wangli-cheu, age 49;
53) John Ou-wenn-yinn, age 50;
54) Father Leo Ignatius Mangin, S.J., age 43;
55) Father Paul Denn, S.J., age 53;
56) Mary Tchouou-cheu, age approximately 40.

Regarding these individuals, a process was instituted by Apostolic authority, and for whose juridical force, together with the informative process, the Sacred Congregation of Rites decreed on August 3, 1952. On May 25, 1954, a preliminary meeting was held before the Most Reverend Cardinal Clemente Micara, Relator; and on October 26, a preparatory meeting was held. Finally, before His Most Holy Lordship Pope Pius XII on February 22 of this year, the Most Reverend Cardinal Ponens raised the question: Whether it can be established that there was martyrdom, the cause of martyrdom, and the signs thereof, in the case and to the extent of



Translated by churchlatin.ai, a product of Boyne Archives

what is being considered. With the favorable support of the Most Reverend Cardinals, Officials, Prelates, and Consultors, the Most Blessed Father, who had celebrated the sacred Mass, readily agreed, after careful deliberation, and with the Most Reverend Cardinals, the Ponens, and the undersigned from the Sacred Congregation.

[*Latin ed. p. 250*]

The Acts of the 250th session of the Apostolic See – the Official Commentary of the Congregation, together with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, have decreed: that the martyrdom and the cause of martyrdom of the Venerable Servants of God, Leo Ignatius Mangin and his companions, are established, so that, with the granting of signs or miracles and all other necessary dispensations, the process may proceed to further stages. This decree was ordered to be duly promulgated and recorded in the acts of the Holy Congregation of Rites. Given in Rome, on the 22nd of February, 1955.

[Signature] C. Card. CICOGNANI, Prefect.

[Signature] A. Carinci, Archbishop, Secretary.

FOR THE WHOLE WORLD, THE FEAST OF SAINT PIUS X, POPE AND CONFESSOR, IS TO BE CELEBRATED BY THE ENTIRE CHURCH, WITH THE PROPER OFFICE AND MASS.

On the 3rd of September, of Saint Pius X, Pope and Confessor.

In the First Vespers:

Prayer: O God, who, to defend the Catholic faith, and to restore all things in Christ, filled the Holy Pope Pius, the Supreme Pontiff, with heavenly wisdom and apostolic fortitude: mercifully grant that, following his institutions and examples, they may attain eternal rewards.

Through the same Lord.

In the Second Nocturn:

Reading: Pius the Tenth, whose name was formerly Joseph Sarto, was born in the Venetian territory, in a place called Riese, of humble parents, but conspicuous for their probity and piety. Admitted among the students of the Seminary of Padua, he so advanced in piety and doctrine, that he surpassed his fellow students.

[*Latin ed. p. 251*]

The Sacred Congregation of Rites, in its piety, would be astonished by his conduct. Having begun his priesthood in the town of Tombolo, first as a cooperating curate, and then in Salatià as a parish priest, he labored for many years; in fulfilling these duties, he excelled so greatly in the outpouring of charity, in priestly zeal, and in the sanctity of his life, that the Bishop of Tarvisio invited him to join the canons of the cathedral church, and appointed him chancellor of the episcopal curia, as well as spiritual director



Translated by churchlatin.ai, a product of Boyne Archives

of the diocesan seminary! Having so admirably fulfilled these offices, he was appointed Archbishop of Mantua by Leo XIII, to whom he was highly esteemed. In his reading, he strove above all else to ensure that no part of the flock was neglected, and he especially sought to ensure that the youth called to the service of the Lord would be properly prepared for the sacred ministry, that pious associations would grow in strength, and that the rites of divine worship would be enriched with greater decorum and piety. He never ceased to proclaim the principles upon which Christian society is founded, and, although he himself led a life of poverty, he never failed to bring comfort to the poor. Thus, with so many merits to his credit, he was chosen among the cardinals and created Patriarch of Venice. Finally, after the death of Leo XIII, when the votes of the cardinals were converging upon him, and when he himself, with supplications and tears, vainly attempted to dissuade them from this honor, he finally yielded to their persuasions, saying, "I accept it," and with a steadfast spirit, he received the highest office of the Supreme Pontificate, as if accepting a cross offered to him by God.

Established upon the chair of Peter, he did not abandon anything of his former way of life. In particular, he remained steadfast in humility, simplicity, and poverty, so that he could write in his will: "I was born poor, I lived poor, and I desire to die poor." Indeed, humility nourished his strength of spirit, when it came to matters concerning the glory of God, the freedom of the Church, and the salvation of souls. A man of keen intellect and unwavering purpose, he firmly governed the Church amidst the storms of the beginning of the twentieth century, and enriched it with outstanding institutions. He restored sacred music to its former splendor and dignity; he established a center for the study of the sacred Scriptures in the Roman See; he wisely reformed the Roman Curia; he restored the laws for instructing the faithful through the catechism; he encouraged more frequent, indeed, daily, attendance at the Eucharist, and he opened access to it even for children from their earliest use of reason; he diligently promoted the growth of the Catholic Action.

[*Latin ed. p. 252*]

252 The Acts of the Apostolic See – promoted the official commentary; provided for the solid foundation of the clergy, also adding seminaries throughout the regions; encouraged all priests to cultivate interior life; reduced the laws of the Church into a single body; condemned and eradicated the most pernicious errors, those comprehended under the name of modernism; rejected the civil veto, which they claim, in the election of the Supreme Pontiff. Finally, broken by labors and weakened by sorrow, due to the European war that had arisen at that time, on the twentieth day of the month of August of the year nineteen hundred and thirty-four, he ascended to the heavenly reward. He, renowned throughout the world for



Translated by churchlatin.ai, a product of Boyne Archives

his sanctity and shining with miracles, was introduced into the number of the Saints by Pope Pius XII, with the applause of the entire world. In the Third Nocturnal Office, Lesson VII, the Lesson from the Holy Gospel according to John, John 21, 15-17: "In that time: Jesus said to Simon Peter: Simon, son of John, dost thou love me more than these? And the rest." Homily of Saint Augustine, Bishop, Tractate 123 on John*, in the middle: The threefold denial is rendered, so that the tongue may serve love no less than fear: and it seems that death imminent has elicited more words than present life. Let the office of love be to pasture the flock of the Lord; if the indication of fear is to deny the pastor. Those who pasture the sheep of Christ with this intention, so that they may wish to be their own, are not truly loving, but Christ: or they are driven by the desire for glory, or for domination, or for acquisition; not by the charity of obedience, and of assistance, and of pleasing God. Lesson VIII: Against these, therefore, this voice of Christ constantly watches over those whom the Apostle laments, who seek not what is of Jesus Christ. For what is the difference, if thou lovest me, feed my sheep: than if it were said, if thou lovest me, do not think of feeding thyself? But feed my sheep, and as mine, not as thine: seek my glory in them, not thine, my dominion, not thine.

[*Latin ed. p. 253*]

The Sacred Congregation of Rites, 253: "My works, not yours; do not be among those who belong to dangerous times, who love themselves, and other things connected with the beginning of this era."

In Lesson IX, it is said to Peter: "Do you love me?" And he responds, "I love you," and to him is said, "Feed my sheep," and this is repeated, and then repeated a third time. Here, it is also demonstrated that love and affection are one and the same; for the Lord, not long ago, did not say, "Do you love me?" but "Do you love me?" Therefore, we must love Him, and in tending His sheep, we must seek what is His, not what is ours. For I do not know by what inexplicable manner, whoever loves himself, and not God, does not love himself; and whoever loves God, and not himself, loves himself. For he who cannot live by himself, certainly dies by loving himself; therefore, he who does not love himself, does not love himself, because he does not love to live.

The lesson for the feast commemorated is to be read according to the rubrics. Pope Pius X, whose name was previously Joseph Sarto, was born in the region of Venice, which is called Treviso. He was enrolled among the students of the Seminary of Padua, and was raised to the priesthood, and in the town of Tombolo, he first served as a cooperating curate, then in Salati, as a parish priest, and in Tarvisio, as a canon and chancellor of the Episcopal Curia, and he excelled so much in sanctity that Leo XIII appointed him as the Prefect of the Church of Mantua. Not abandoning any part of the work of a good shepherd, he diligently labored to properly



Translated by churchlatin.ai, a product of Boyne Archives

instruct the youth called to the Lord's service; he promoted the splendor of divine worship and the growth of pious associations; he looked upon the needs of the poor with abundant charity. With so many merits, he was chosen among the Cardinals and created Patriarch of Venice. After the death of Leo XIII, he reluctantly accepted the Supreme Pontificate. Established in the chair of Peter, he did not relinquish anything of his former way of life. He especially shone with humility, simplicity, and poverty. He governed the Church firmly and adorned it with most excellent institutions. He was a most vigilant guardian of the faith, and condemned and suppressed modernism, the ultimate of all heresies; he was a fierce defender of ecclesiastical liberty, and bravely opposed those who sought to undermine it; he provided for the solid foundation of the clergy; he reduced the laws of the Church into a single body; he greatly promoted the worship of the Eucharist and its more frequent use. Broken down by his labors and weakened by grief, due to the European war that had just arisen, on the twentieth day of the month of August of the year nineteen hundred and fourteen, he departed for his heavenly homeland. He was included among the Saints by Pope Pius XII.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Official Commentary, MISS, Introit. Psalm 88, 20-22. "I have chosen my elect from the people, and in my holy oil have I anointed him: that my hand may be always with him, and that my arm may confirm him." *Ibid.*, 2. "I will sing praises to the Lord for ever: I will declare thy faithfulness from generation to generation." Glory be to the Father. Collect: O God, who with heavenly wisdom and apostolic fortitude didst fill the most holy Pope, Pius, who strives to maintain the Catholic faith, and to restore all things in Christ, mercifully grant that those who follow his institutions and example may attain eternal rewards. Through the same Lord. Reading from the Epistle of the blessed Apostle Paul to the Thessalonians, 1 Thessalonians 2, 2-8: "But having suffered many things before and been shamefully treated, (as you know) at Philippi, we had confidence in our God, to speak unto you the gospel of God in much carefulness. For neither were we speaking to you in words of man's commandment, but in all sincerity, and in the power of God; and in much carefulness. For we ought indeed to give thanks to God always for you, as we do, because your faith has grown exceedingly, and the charity of every one of you towards each other has been abundant. So that we do not need to speak anything. For we received not the gospel that we should preach it for reward, but because we are debtors to all men: to the Greeks, and to the barbarians; to the wise, and to the foolish. But we were made manifest as apostles of Christ, both to the Gentiles, and to kings, and to all that have not believed: and I speak the truth in Christ, that I have sent none with me. Neither did I do anything amiss, nor have I corrupted any word. My commendation is



Translated by churchlatin.ai, a product of Boyne Archives

not from men, nor from princes, nor from the high priests of this world, but in Christ Jesus our Lord. For we do not preach the gospel of God for glory, neither do we seek glory of men, nor of you. For we would gladly have given you not only the gospel of God, but also our own lives, because you are dear to us." Gradual. Psalm 39, 10-11. "I have declared the truth in the great assembly: behold, I have not restrained my lips." Lord, thou knowest. "I have hid thy justice in my heart, and I have declared thy truth and thy help." Alleluia, alleluia. Psalm 22, 5-6. "Thou hast prepared a table before me, and hast refreshed my head with oil: my cup is full." Alleluia. In votive Masses: After the Seventieth, omitting the Alleluia, the following verse is said: Tract. Psalm 131, 16-18. "The priests of his hand shall be clothed with salvation, and the holy ones shall rejoice in glory." "There I will raise up the horn of David, and I will prepare a lamp for his servant."

[*Latin ed. p. 255*]

The Holy Congregation of Rites, 255. "My lamp is anointed; those who hate Me shall be confounded, but a crown shall shine upon his head." During the Paschal time, the Gradual is omitted, and in its place is said: "Alleluia, alleluia." Ps. 22, 5-6. "Thou hast prepared a table before me, Thou hast anointed my head with oil; my cup hath run over." Alleluia. Ps. 25, 8. "Lord, I have loved the habitation of Thy house, and the place where Thy glory dwelleth." Alleluia. The following passage from the holy Gospel according to John, John 21, 15-17: "At that time, Jesus said to Simon Peter: Simon, son of John, dost thou love Me more than these?" He said to him: "Yea, Lord, thou knowest that I love thee." He said to him: "Feed My sheep." He saith to him again: "Simon, son of John, dost thou love Me?" He said to him: "Yea, Lord, thou knowest that I love thee." He said to him: "Feed My sheep." He said to him the third time: "Simon, son of John, lovest thou Me?" Peter was grieved because he had said to him the third time: "Lovest thou Me?" And he said to him: "Lord, thou knowest all things: thou knowest that I love thee." He said to him: "Feed My sheep." The Offering. Ps. 88, 12. "Come, ye children, hear me; I will teach you the fear of the Lord." With our offerings, we beseech thee, O Lord, that Thou mayest graciously accept them, and grant that we may treat these divine mysteries with sincere devotion and receive them with a faithful mind, through the intercession of the holy Pope Pius. Through the Lord. The Communion. John 6, 56-57. "My flesh is indeed food, and My blood is indeed drink. He who eats My flesh and drinks My blood, abideth in Me, and I in him." After Communion. Having been refreshed by the heavenly virtue, we beseech thee, O Lord God our Father: that, through the intercession of the holy Pope Pius, we may be strengthened in faith, and may be united in thy charity. Through the Lord. In the Roman Martyrology, on August 20th, in the second place: "At Rome, the deposition of Saint Pius X, Pope and Confessor, for the integrity



Translated by churchlatin.ai, a product of Boyne Archives

of the faith and the ecclesiastical liberty."

[*Latin ed. p. 256*]

Acta 256 of the Apostolic See – A commentary concerning the feast day of a man of great piety and religious zeal, whose feast is celebrated on the third of the Nones of September. On the 3rd of September. Of Saint Pius X, Pope, whose birthday is celebrated on the thirteenth day before the Kalends of September. The solemn ceremonies of the Canonization of Saint Pius X, Pope and Confessor, were completed on May 29th of the year 1954, in the area before the Basilica in Vaticanam, with a brilliant triumph, attended by a great number of Cardinals, Archbishops, and Bishops of the Holy Roman Church, along with a vast gathering of the faithful, from various regions. God, the raiser of the humble, wonderfully arranged this exaltation for His servant. Meanwhile, a fervent desire and hope grew in the hearts of many Ordinaries, that the feast of Saint Pius X might be made a common feast for the entire Church, which was already being celebrated liturgically in some places. Therefore, our Most Holy Pope Pius XII, readily accepting the wishes of almost all the Archbishops and Bishops of the Catholic world, as well as of Religious Families, graciously deigned to extend the feast of Saint Pius X to the entire Church, to be observed annually on the third day of September, with a lesser double rite, with its own Office and Mass, as shown in the example above. Observing the rubrics. Notwithstanding any contrary regulations. On March 1st of the year 1955. C. Card. Cicognani, Prefect of the L. © S. t A. Carinci, Archbishop of Seleucia, from the Secretariat.

[*Latin ed. p. 257*]

A. N. and Vol. XXXVII, 21st of May, 1955 (Series II, Vol. XXII) - No. 6. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS.

## I. PORTUS NATIONALIS (OF THE STATE OF TOCANTINOPOLIS).

B. TO THE DIOCESE OF PORTUS NATIONALIS, CERTAIN MUNICIPALITIES ARE ASSIGNED, FROM WHICH A NEW PRELATURE (OF "NO DIOCESE") IS ESTABLISHED, TO BE CALLED TOCANTINOPOLIS.

### PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

As a shepherd, greatly concerned for the flock of sheep, if the flock is larger, He does not entrust it to a single shepherd alone, but to many, so that they may more suitably attend to the needs of the sheep and defend them from present dangers; thus also, We, the teacher of all the faithful, who are the sheep of Christ, when a diocese becomes too large and the



Translated by churchlatin.ai, a product of Boyne Archives

people cannot be properly governed by a single bishop, We divide it and entrust it to several pastors.

Therefore, when the Most Reverend Prelate, John Alan Mary Du Noday, Bishop of Portus Nationalis, requested from this Apostolic See that, after dividing the territory of his diocese, a new "nullius dioecesis" prelature be erected, because from this it could be hoped that great increases in the Christian faith and sincere religion would be achieved for that people; and because all plans are approved by Us from which hope arises that the divine work will increase; after hearing Our officials in the Republic of Brazil, and after the careful deliberation of Our Venerable Brothers,

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Official Commentary of the Holy Roman Church, concerning matters brought before the Cardinals presiding over Consistorial Affairs; after careful consideration and with the consent of those to whom this matter pertains, We, exercising Our apostolic authority, decree and order the following. We separate from the diocese of Porto Nacional that territory which contains the civil municipalities, commonly known as Tocantinópolis, Itaguatins, Araguatins, Filadélfia, and Babaçulandia. From this region, with the same boundaries and the same towns as those described, We establish a new prelature, not belonging to any diocese, to be called Tocantinópolis. The seat of this Church and the residence of its Prelate will be in the city of Tocantinópolis; and the Most Reverend Bishop will establish a cathedral for the instruction of the faithful in the temple of the Blessed Virgin Mary of Consolation, which We adorn with the dignity of the prelature's house. Therefore, whether it be this temple or the Prelate to whom it shall be assigned to govern and administer, they shall enjoy all the rights, honors, and privileges that are granted to them by law; and the Prelate shall also be subject to the obligations that are usually imposed upon other rectors of churches of this kind. The new prelature of Tocantinópolis will be a suffragan of the metropolitan archdiocese of Goiânia; and its Prelate will be subject to the Ordinary of the same metropolitan See. Concerned for those whom the Holy Spirit has called to the priesthood, We order that, as soon as possible, a seminary be established in this Church for the reception of young men destined for the priesthood, according to the norms and laws of both Common Law and those promulgated by the Holy Congregation for Seminaries and Universities. From among these young men, the most worthy shall be chosen and sent to Rome to be properly instructed in philosophy and theology at the pontifical college of Piani Brasiliano. The resources of the prelature, which is called "nullius diocese," shall consist of goods that are either provided for the benefit of the Curia, or offered freely by Christian faithful, or finally, shall accrue to the new Church from the division of the assets of the diocese of Porto Nacional, according to Canon 1500 of the Code of Canon Law. With regard to clerics,



Translated by churchlatin.ai, a product of Boyne Archives

We decree that, once the prelature has been established, those clerics who have a legitimate domicile within its territory shall be considered as belonging to the See of Tocantinópolis. The governance and administration of this prelature, which is "not belonging to any diocese," as well as the election of a Vicar in the absence of the Seat, the rights of the clergy and the people, and all their obligations, shall be entirely governed by the prescriptions of Canon Law. We also order that the acts and documents pertaining to the new prelature of Tocantinópolis be sent as soon as possible from the Curia of Porto Nacional to this Curia, where they shall be religiously preserved in the archives. To carry out these matters, We have appointed the venerable Brother Armando Lombardi.

[*Latin ed. p. 259*]

From the Acts of Pope Pius XII, page 259: We grant to Philip, the Archbishop with the title of Caesarea, and Apostolic Nuncio in the Republic of Brazil, all rights and powers necessary for the execution of this matter, which may be delegated to him, if necessary, provided that he is constituted in ecclesiastical dignity. The aforementioned venerable Brother will ensure that the documents pertaining to the completed business are drawn up, and that sincere copies thereof are sent to the Sacred Congregation of the Consistory as soon as possible. If, at the time when the canonical erection of this prelature is to be carried out, another person presides over the same Apostolic Nunciature, then, as is fitting, we grant him the same powers and impose the same obligation. We intend that these Letters be effective now and in the future; in such a way that those things which are decreed through them be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the efficacy of these Letters, can be prescribed, since through these Letters we annul all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were these very Letters, if it should be shown. Let everyone know that if anyone should despise or in any way disregard Our decrees in general, they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twentieth day of the month of December, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate.

GELSUS

Card. COSTANTINI

¡$f Fr. ADEODATO S I.



Translated by churchlatin.ai, a product of Boyne Archives

Card. PIAZZA
S. R. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
Franciscus Hannibal Ferretti,
Proton. Apost.
Silvius Sericano,
Proton Apost.
JJOCO
In,
© Plumbi Conc. Ap. tab., vol. LXXXX, n. 1

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Official Commentary II FLORIANOPOLITANA (TUBARAOENSIS) The region separated from the Florianópolis Archdiocese is incorporated into the same, forming a new diocese, named Tubarão. Pope Pius, Servant of the Servants of God, for the perpetual memory of this event: Throughout the nations, the Holy Church flourishes, and, like a provident mother, she embraces with the greatest love all peoples, whom Christ has redeemed with His precious blood; and she diligently cares for them, with labor and anxious solicitude, striving to communicate to all men, in the most fitting manner, the power and efficacy of this most holy Sacrament. Therefore, since We, having been called by divine providence to govern this Church, leave nothing undone that appears to be conducive to the welfare of souls, We gladly grant the petitions of the Most Reverend Brother Joachim Domingues de Oliveira, Archbishop of Florianópolis: for he, with the consent of his clergy and people, requested this Holy See to separate a portion of his southern archdiocese and to form a new diocese from it, so that the needs of his people, who gather there more frequently, might be attended to more quickly and appropriately. After having learned what Our Minister in the Brazilian Republic thought about this matter, and after having heard the opinion of the Most Reverend Brother, Our Cardinal Prefect of the Sacred Congregation of the Consistory; with the further consent of those who have a right to participate in this matter, or who believe they have such a right; and after carefully considering all matters with the utmost diligence and with certain knowledge of what we are about to do, We, by Our supreme authority, decree the following. We separate from the territory of the Florianópolis Archdiocese the southern region, comprising the following eleven civil municipalities, as they currently exist, known by the following names among the people:



Translated by churchlatin.ai, a product of Boyne Archives

"Orleães, Tubarão, Imaruí, Braço do Norte, Laguna, Urussanga, Criciúma, Jaguaruna, Turvo, Araranguá, and Sombrio." From this newly separated region, We establish the Diocese of Tubarão, which will be enclosed by the same boundaries and territory that were recently separated, namely: to...

[*Latin ed. p. 261*]

Acta Pii PP. XII 261: To the north, the archdiocese of Florianópolis; to the east, the Atlantic Ocean; to the south, the diocese of Duque de Caxias; to the west, the "nullius dioecesis" pre-latency of Vacaria and the diocese of Lages. The diocese of Tubarão will be a suffragan of the metropolitan Church of Florianópolis, and its bishop will be subject to the authority of the Archbishop of Florianópolis. Furthermore, the bishop will have his seat and residence in the city commonly called "Tubarão," which we hereby elevate to the status of a city bishopric; he will, however, place the cathedral in the curial building dedicated to the Sorrowful Virgin Mary, which we raise to the rank of a cathedral, and which we adorn with all the rights and privileges proper to other cathedral churches. We likewise adorn the diocese of Tubarão and its prelate with the same rights and honors that pertain to all cathedral churches and their prelates; and we impose upon the bishop the same obligations. We also wish that, in order to promote the splendor of the sacred rites, a college of canons be established as soon as possible in this cathedral, and we will provide for its establishment through Apostolic Letters bearing the lead seal; and, until this can be done, we grant that, in place of canons, diocesan consultors be chosen according to the prescriptions of law, who will be available to the bishop in counsel and in work. Likewise, with regard to the governance and administration of the new Church, the election of a Capitular Vicar in the event of a vacancy, the rights and obligations of the faithful and clergy, and other matters of this kind, we order that those things be done which are established by Canon Law. Furthermore, the episcopal endowment will be made either from the revenues of the Curia, or from offerings made by the faithful, or from the dowry which the public authority will provide, or finally, from the goods which, in proportion, will accrue to the new diocese from the division of the assets of the Florianópolis endowment, saving, however, in this division, the provisions of Canon 1500 of the Code of Canon Law. Since it is especially dear to Us the institution of those young men whom the Divine Savior has called to the priesthood, We wish that the Bishop of Tubarão, as soon as he is able, establish at least an elementary seminary, according to the norms of law and according to the regulations issued by the Holy Council for Seminaries and Universities; and he will likewise choose the best young men from the seminary itself and send them to Rome, so that they may be educated in philosophy and theology at the Pontifical Major Seminary of Brazil. With regard to the assignment of clergy to the new See, We decree that, as soon as the erection of the diocese has



Translated by churchlatin.ai, a product of Boyne Archives

been completed, those clerics shall be considered assigned to the Church in whose territory they legitimately reside. Finally, all documents and records pertaining to the new Church shall be sent as soon as possible by the Curia of Florianópolis to the archives of the Curia of Tubarão. In order that those things which are contained in these Our Letters—

[*Latin ed. p. 262*]

Acta 262 of the Apostolic See – We command that this document be recorded officially, and We choose the venerable Brother Armando of Lombardy, Archbishop with the title of Caesarea, Philip, and Apostolic Nuncio in the Brazilian Republic, or, if at the time these decrees are presented, he is holding the office of that Nuncio; We grant to the executor of this work the necessary powers, to be delegated to each priest, and We charge him with the duty of recording the progress of the work and of sending, as soon as possible, to the Sacred Consistorial Council, faithful accounts of its achievements. We will and order that these documents be effective now and in the future; so that those to whom they pertain may observe religiously what has been decreed in them, and thus may they obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents We abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were the original documents. Let those who in any way despise or neglect Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of December, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our pontificate.

CELSUS Card. COSTANTINI

Fr. ADEODATUS I. Card. PIAZZA

S. R. E. Cancellarius S. Congr. Consistorialis

a Secretis

Hamletus Tondini, Apostolic Chancellor

Francis Hannibal Ferretti, Proton. Apost.

Silvius Sericano, Proton. Apost.

Loeo

£8

Plumbi



Translated by churchlatin.ai, a product of Boyne Archives

In Conc. Ap. tab., vol. LXXXX, n. 2

[*Latin ed. p. 263*]

Acta Pii PP. XII 263 III. DE BIRMANIA: CONSTITUTIO UNIONIS FOEDERARUM BIRMANAE ECCLESIARUM ET EPISCOPUM. ORDO CONSTITUITUR, QUI EST HIERARCHIA EPISCOPALIS. PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM MEMORIAM. Dum, interdum, omnia mutantur, sancta Christi Ecclesia, pace et veritate ornata, eminens ex turbationibus, temperans asperitates rerum et, cum amore matre, circumdans omnes homines, eos ad spem vitae aeternae elevoit. Hoc, cum per orbem terrarum laete succedit, in Unione Foederata Birmana etiam prosperat, sive ob prosperitatem rei catholicae, sive ob diligentiam praedicatorum Evangelii, sive praesertim ob numerum et virtutem cleri indigenae. Propterea, Nos, qui, per voluntatem Dei, totam Ecclesiam gubernamus, censumus hoc tempus esse opportunum ut, in hac regione, ordinatio dioecesium et Episcoporum, sive Hierarchia ecclesiastica, constituatur, ut res christiana ibi quotidie fructuosius administrata et propagata sit. Postquam, igitur, sententiam audivimus a venerabili Fratre Martino, Archiepiscopo titulo Adulitani et in India Apostolico Internuntio, et consilium pariter exquisivimus a venerabilibus Fratribus Nostris, Cardinalibus, praepositis Sacrae Congregationi Fidei Propagandae; consensu praeterea suppleto eorum, qui in hoc negotio aliquid iuris habeant aut se habere putent; re attentissime considerata et certa scientia eorum quae agemus, de suprema Nostra potestate, sequentia decernimus. In Unione Foederata Birmana, Hierarchiam Episcopalem, quae dicitur, constituimus, et in ea regione, duas constituimus Provincias ecclesiasticas, Birmaniae, nempe.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Official Commentary "of the southern and northern regions of Burma, concerning whose status We hereby order the following arrangement. The ecclesiastical Province of Southern Burma shall consist of the archdiocese of Rangoon, which was formerly the Apostolic Vicariate of Rangoon, elevated to the metropolitan rank by these Our Letters; of the suffragan Church of Toungoo, which until today was the Apostolic Vicariate of Toungoo; and of the diocese of Bassein, encompassing the civil districts commonly known as Bassein, Henzada, and Myaungmya, separated from the archdiocese of Rangoon, as We established by other Letters on this very day. To this Province shall be added the Apostolic Prefecture of Akyab. The ecclesiastical Province of Northern Burma shall consist of the archiepiscopal Church of Mandalay, which was formerly the Apostolic Vicariate of Mandalay, elevated to the metropolitan rank by these Letters today, and the suffragan diocese of Kengtung, which until today was the Apostolic Vicariate, known as



Translated by churchlatin.ai, a product of Boyne Archives

Kengtung. To this Province shall also be added the Apostolic Prefecture of Bhamo. The boundaries of these Provinces shall be equal to the boundaries of all the archdioceses and dioceses which constitute them. Furthermore, the Ordinaries shall have their seat and residence in the cities from which each Church takes its name; and each shall establish a cathedral in its own temple, which in each of these cities has hitherto been the most important and deserving of honor. We also decree that all the newly established sees shall be subject to the Congregation for the Propagation of the Faith, and that their Ordinaries, who have hitherto been titular Bishops, shall be transferred to their newly established cathedral sees: that, for example, the venerable Brother Victor Leo Bazin, from the Church with the title of Achyraënsis, shall be transferred to the metropolitan See of Rangoon; that the venerable Brother Albert Peter Falière, from the Church with the title of Clysmatena, shall be transferred to the archdiocese of Mandalay; that the venerable Brother Alfred Lanfranconi, from the Church with the title of Zertensi, shall be transferred to the cathedral See of Toungoo; and finally, that the venerable Brother Ferdinand Guercilena, from the Church with the title of Hadrianiensi, shall be transferred to the diocese of Kengtung. To these Churches, which We establish today, We grant those privileges and honors which are most fitting, which are the proper rights of all archdioceses and dioceses; and We adorn their Prelates with all the rights and obligations which belong to the highest metropolitan or episcopal dignity. Specifically, with regard to the Prelates of Rangoon and Mandalay, We decree that, as all Metropolitans are archbishops throughout the world, the..."

[*Latin ed. p. 265*]

Acts of the Most Holy Fathers of the Twelfth Session, paragraph 265: That those who shall bear the title of Prelate in their respective ecclesiastical provinces may, according to the liturgical laws, receive the pallium, after having requested it in a public Consistory and having obtained it. As for the canonical colleges, We decree that the Ordinaries shall establish them as soon as possible in their own metropolitan or cathedral churches; and, insofar as this cannot be done immediately, We grant that diocesan Consultors be instituted in their place. Furthermore, in all these newly established churches, archiepiscopal or episcopal tables shall be established, either with goods which have hitherto belonged to the Apostolic Vicariates, or with money freely given by the faithful, or with funds purchased by the Holy Congregation for the Propagation of the Faith. Moreover, if any of these churches have only a small seminary, We decree that a larger seminary shall be established as soon as possible, to receive and educate the young men of all of Burma, who shall there pursue studies in philosophy and theology. Finally, We decree that in these new churches, the norms prescribed by the Code of Canon Law regarding the election of a Capitular



Translated by churchlatin.ai, a product of Boyne Archives

Vicar in the absence of a bishop, concerning the rights and obligations of the clergy and the people, and concerning the governance and administration of churches, shall be religiously observed. The venerable Brother Martin, whom We mentioned above, or he who, at the time when these instructions are put into effect, presides over the Apostolic Delegation in India, shall see to it that these things decreed in these letters are carried out; and to whomever this task may be entrusted, We grant all the powers necessary for this purpose, which may also be delegated, if necessary, to any man constituted in ecclesiastical dignity. Whoever undertakes this task shall report the completed work in writing and shall send a faithful copy thereof to the Holy Congregation for the Propagation of the Faith as soon as possible. We will and order that these letters be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters, since through these letters We annul all others. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to divide or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were the original. If anyone should disregard or in any way contravene these Our decrees in general,

[*Latin ed. p. 266*]

Acta 266 of the Apostolic See – Official Commentary, so that it may be known that he will incur the penalties established by law, those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the first day of the month of January, in the year of Our Lord nineteen hundred and fifty-five, in the sixteenth year of Our Pontificate.

OELSÜS

Card.

COSTANTINI PETRUS Card.

**FUMATONE BIONDI**

S. R. E.

Chancellor of the Holy Congregation for the Propagation of the Faith

> Prefect

Hamletus Tondini, Apostolic Chancellor

Regens

Franciscus Hannibal Ferretti, Proton. Apost.



*Translated by churchlatin.ai, a product of Boyne Archives*

Silvius Sericano, Proton. Apost.

**LQCO 8?**

In the Apostolic Acts, volume LXXXX, number 4.

**BY OUR OWN MOTION**

**CONCERNING THE PRIMARY WORK FOR RELIGIOUS VOCATIONS**

Responding to Our supreme and paternal concern, the Holy Congregation responsible for the affairs of religious communities has reported that it is opportune to establish a primary work for religious vocations, which aims to excite, foster, protect, and assist vocations to the Christian life, to spread knowledge of the dignity and usefulness of the religious state, and to call the faithful from all parts of the world into communion of prayer and pious exercises. Therefore, moved by Our own will and by the fullness of Our Apostolic authority, We establish, ordain, and decree that the work, which We call the Pontifical Work, for religious vocations, established within the same Holy Congregation, shall be maintained, with the faculty of incorporating works and individuals, if it is deemed necessary, and with the indulgences granted or to be granted, and spiritual favors, extended to all those attached to it. Let this be valid, firm, and permanent, notwithstanding any contrary provisions, and worthy of special mention.

Given in Rome, at St. Peter's, on the tenth day of the month of February, in the year 1955, in the sixteenth year of Our Pontificate.

**PIUS PP. XII**

[*Latin ed. p. 267*]

From the Acts of Pope Pius XII, 267. APOSTOLIC LETTER TO THE CHURCH OF BEATA MARIA CIPUAM, VIRGO, PATRONESS OF THE ARCHDIOCESE, KNOWN AS "MOTHER OF THE DESERTED," LOCATED NEAR THE "TORRENT" IN THE REGION OF VALENTINENSIS.

PIUS PP. XII. For the perpetual memory of the matter. — The citizens of the town, which, situated in the Archdiocese of Valentina, is commonly called "Torrente," honor the Most Holy Virgin, invoked as "Mother of the Deserted," with due reverence, as has been brought to Our attention. This devotion, which has been practiced since the fifteenth century, has grown so much over the ages that a special confraternity has been established, named after the Blessed Virgin Mary; and almost all the inhabitants of the town are usually members of this pious society. The faithful have repeat-



Translated by churchlatin.ai, a product of Boyne Archives

edly experienced the love, mercy, and generosity of this Most Holy Mother, expressed in her illustrious image.

In order that this praised devotion to the Most Holy Virgin may experience even greater growth, especially during this Marian Year, the Curia of the Church of the Blessed Virgin Mary, assumed into Heaven, in the aforementioned town, and also the clergy, the pious confraternities, and the moderators of the gatherings, humbly presented petitions to Us, so that We might declare the Most Holy Virgin, invoked as "Mother of the Deserted," the heavenly patroness of the entire town, which is called "Torrente." These petitions, supported by the recommendation of the Venerable Brother Marcellinus Olaechea Loizaga, Archbishop of Valentia, and for Our own purpose of promoting and spreading the Marian religion, We have gladly decided to fulfill. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, in perpetuity, the Blessed Virgin Mary, invoked as "Mother of the Deserted," to be the principal heavenly patroness of the entire town, which is called "Torrente," with all the honors and liturgical privileges that rightfully belong to the principal patrons of places.

Notwithstanding any contrary provisions. These decrees are issued, established, and determined, and the present letters shall remain forever valid and effective; shall have and obtain their full and complete effect; and those to whom they pertain, now and in the future, shall fully observe them.

[*Latin ed. p. 268*]

268 The Acts of the Apostolic See are to be considered and defined as authoritative; and they shall be deemed valid from now on, and null and void, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should be attempted. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the fourteenth day of the month of May, in the year 1954, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal in charge of the public affairs of the Church, Gildo Prugnola, from the Apostolic Briefs: TO THE REVEREND TERENCE STEPHEN MCDERMOTT, GENERAL VICAR of the Order of the Friars Preachers. PIUS PP. XII, Beloved sons, greetings and the Apostolic Blessing. — Since, in the month of September, in the year 1946, We admitted the Delegates of the Dominican Order before Us, who, having legitimately assembled in a gathering, had elected their Superior or General Master according to custom, We encouraged them with paternal affection to strive ever more for the salutary triumphs of the Gospel, strengthened by discipline and increased in strength. Now, knowing that next April, such Delegates will again be assembled with you in a gathering of the same kind, We wish above all to recall the memory of him who,



Translated by churchlatin.ai, a product of Boyne Archives

due to an unforeseen and sorrowful event, was so suddenly called away from this mortal life and is so greatly missed by Us and by you. We believe it necessary to remind the new Delegate Fathers to consider with earnest minds that they are called to undertake a most important task, since they must choose one who, as the successor of St. Dominic, will govern your entire Order, a man distinguished by his outstanding merits in the service of the Church and of humanity, and who will guide, direct, and promote its daily growth. Above all, they should keep this thought in mind: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."

[*Latin ed. p. 269*]

The Acts of the Most Holy Fathers, XII, 269, speak of the "Father of Lights"; therefore, before casting their votes, let them approach God with humble prayers, that He may deign to illuminate their minds with heavenly light. And we desire that all members of the Dominican Order, wherever they may be, should do the same; and thus, a single voice from your entire Religious Family is raised to Heaven, even those of you who, as we lament together, are prevented from coming to Rome to fulfill this duty, because they are confined within the "Church of Silence." Furthermore, having seized this opportunity, we wish to propose something for your consideration, which seems particularly suited to your Institute: the words of St. Bernard come to our mind: "It is... only to shine, it is vain; only to burn, it is little; to burn and to shine is perfection." Indeed, it is necessary that you, obedient to the norms of your Father [St. Dominic], diligently engage in the study of divine and human disciplines; for in your Order, stars shine, whose radiant rays, surpassing the course of centuries, illuminate even the darkness of our age; we speak of Albert the Great, and especially of his disciple, Thomas Aquinas, who "is compared to the sun, endowed with divine and human science," and who "obtained that both the errors of former times should be overthrown, and that arms be provided for those who will perpetually arise to oppose [the truth]." Therefore, if that decree of the Code of Canon Law is given to all, "that Professors should treat of the studies of rational philosophy and theology, and of the instruction of students in these disciplines, according to the reason, doctrine, and principles of the Angelic Doctor, and should hold them sacred," it is especially incumbent upon you. And this, above all, for two reasons: first, that you may diligently safeguard the integrity of Catholic doctrine, as it is transmitted by the Church, and with unwavering spirit and suitable weapons, defend against the attempts of those who seek to introduce errors; and second, that you may not overlook any human discipline that, as the centuries progress, may illuminate and reveal the Christian truth, which is always the same, with new light. But it is also necessary that the light of your teaching be



Translated by churchlatin.ai, a product of Boyne Archives

accompanied by that charity which comes from God, and which makes men more easily inclined to attain the wisdom of the Eternal God.

[*Latin ed. p. 270*]

Acta 270 Apostolicae Sedis - Commentarium Officiale 6 adds: "Knowledge," as the Apostle says, "puffs up," but "charity builds up." And the same most holy Doctor, Mellifluus, rightly and deservedly affirms this by asking: "What would erudition without love do? It would puff up. What would love do without erudition? It would err." Therefore, you must both attain these, and especially when you give sacred discourses to the clergy or to the people—which is a particular characteristic of your Order—so that you are "fervent in spirit," as is noted in your Constitutions. For if human words are not inflamed by divine charity, they are utterly empty, according to that of the Apostle to the Gentiles: "If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Furthermore, your words must always be in harmony with your conduct; so that what you proclaim with your mouth is supported by the example of your life. This Christian charity should bind you together most closely as brothers; therefore, discord should never arise—which we are quite certain will never happen—nor should that cold and excessive self-esteem ever prevail, which harms others. Christian humility, which is the highest virtue and the foundation of all others, should purge your minds; and therefore, it should prevent you from doing anything that might offend others, especially your confreres. 7 8 9 True obedience is based on reasons that are sound and always firm; namely, those that command you to see God Himself in your Superiors. For disobedience, which is the most peculiar vice of our age, dissipates strength and makes apostolic endeavors weak and fruitless. These things, beloved sons, we have presented to you, which, given this opportunity, should be carefully considered by all of you and diligently put into practice every day. And we are confident that your new Superior General will be able to see all of these things with the greatest diligence, always putting them into practice, so that from his teaching and leadership, both your esteemed Order may acquire new and outstanding merits, and new growth may be brought to the entire Church. You will also make him useful, as you write, if you support those Associations that are under the patronage of the Most Holy Rosary, or of the most sacred Name of Jesus.

[*Latin ed. p. 271*]

The Acts of Pope Pius XII are published, having been carefully and thoroughly prepared; from them, you will be able to gather more and more salutary fruits each day. Animated by this sweet hope, We, beloved son, and to all members of the Dominican Order, especially those who will gather in the upcoming group for suffrage, impart the Apostolic Blessing,



Translated by churchlatin.ai, a product of Boyne Archives

which is a sign of divine graces and a witness to Our paternal benevolence, earnestly in the Lord; Given at Rome, near Saint Peter, on the twenty-fifth day of the month of March, in the year 1837, in the seventeenth year of Our pontificate.

**PIUS PP. XII**

TO THE MOST REVEREND JOSEPH, BISHOP OF THE ALBANO LAZIALE, SECRETARY OF THE SUPREME SACRED CONGREGATION OF THE HOLY OFFICE, AND PREFECT OF THE SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES, UPON THE COMPLETION OF HIS FIFTIETH AND TWENTIETH YEARS AS BISHOP.

**PIUS PP. XII**

Venerable Brother, greetings and the Apostolic Blessing.

We are most pleased to express Our congratulations to you on the auspicious celebration of the fiftieth anniversary of your priesthood, which you will celebrate in two years, recalling the many and outstanding services you have rendered to the Church and to this Holy See. And today, as you approach the completion of five years since you assumed the episcopate, while publicly confirming our constant and intimate benevolence, we add our most sincere wishes and fervent prayers to your joy and the joy of your people.

Indeed, in these recent times, when the faithful of Albano Laziale entrusted to you have faced increasingly pressing needs, and when so many students of the seminaries have been entrusted to your care, you have striven with greater diligence and ingenuity to provide for and to promote their well-being.

Therefore, Venerable Brother, to you who have served in distinguished and most noble offices of the Holy See for many years, and who have devoted to Us so long, so faithful, so diligent, and so devoted service, we offer our heartfelt congratulations, praying that the Lord may grant you all happiness, prosperity, and blessings.

Meanwhile, we commemorate the anticipated events.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - For the benefit of the flock of Albano Laziale, We grant you, without hesitation, the faculty that, on a day you shall determine, after the Holy Office has been performed according to the pontifical rite, you may, in Our Name and with Our authority, bless the faithful present, offering them plenary indulgences, to be obtained according to the conditions of the Church. Finally, as a token of Our paternal concern and a



Translated by churchlatin.ai, a product of Boyne Archives

pledge of Our special affection, We impart to you, Venerable Brother, our esteemed Auxiliary Bishop, and to all your collaborators, as well as to the clergy and the people entrusted to your care, Our Apostolic Blessing, most lovingly in the Lord. Given at Rome, near the Holy Peter, on the sixteenth day of the month of April, in the year 1955, in the seventeenth year of Our Pontificate. PIUS PP. XII

ALLOCUTIONS: To those who were present at the universal Congress, held at Rome, concerning the prevention of work-related accidents.

"In welcoming you here, Gentlemen participants of the first World Congress on the Prevention of Workplace Accidents, We recall in spirit the month of November of last year, when We had the pleasure of receiving at Castel Gandolfo the members of the Board of Directors of the International Labour Organization. We then warmly congratulated this organization for having contributed in a large part to the development of social legislation in many countries, and for dedicating itself with ardor to the study of the current problems posed by the relations between employers and workers. One of these problems, arising from the continuous development of machinery, is that of the increasing number of workplace accidents, particularly noticeable after the last war. It is to address this that the "Ente Nazionale di Prevenzione degli Infortuni sul lavoro" [National Agency for the Prevention of Workplace Accidents], with the collaboration of the International Labour Office, has invited you to this Congress. Deeply touched by the tribute you wish to pay to Us, We gladly take this opportunity to offer you Our most sincere congratulations and Our encouragement.

* April 3rd, 1955.

[*Latin ed. p. 273*]

Acta Pontificiae XII, 273. Per diversas decennia, certamen contra accidenta in operibus perseverat cum energia, per auxilium organisatorum technicorum specializatorum. Hic potest videre unum ex effectibus felicissimis impulsionis datae saeculo praeterito, et semper auctae ab eo tempore, ab tam multis viris generosis, studiosis conditionem materialem et moralem operariorum emendare, quorum opera Praedecessores Nostri, Leo XIII et Pius XI, sustinebant et dirigebant per Encyclicas suas sociales. Magnas associationes creatae sunt quae, saepe cum auxilio auctoritatum publicarum, conantur actionem eruditorum, peritorum, et omnium praepositorum in materia salutis et hygienae operum excitare. Sed manifestatur semper plus quod oportet vitare dispersionem virium, communem fructum experientiarum et investigationum factarum in multis frontibus, et coordinare initiativas in plano internationali amplissimo. Hoc est finis huius Congressus Mundi, qui ad suas sedes invitat delegatos organisatorum praeventionis civitatum membrarum Organisationis Internationalis Laboris. Inter thema reportorum et discus-



Translated by churchlatin.ai, a product of Boyne Archives

sionum quae in programma vestro inscripseritis, singulari modo notamus studium muneris et functionis comitatorum salutis, exigendas quae ad constructores ponuntur a salute machinarum, influentiam factorum humanorum, et praesertim selectionis et formationis professionalis, quaestiones collaborationis internationalis in materia salutis. Themata valde generalia, sine dubio, sed quae solutiones particulares imperant et quae tractandae erant in hoc primo Congresso Mundo. Sine de oculo amotione factorum technicorum in praeventione accidentum in operibus, factores qui sunt tam diversi secundum industrias, conveniens erat aspectum delicatiorem, interventionem motivorum humanorum, illustrare. Certamen quod agitis prolongat effortem inlassum quem homo deponebat ab originibus dominari materiam, resistentias eius caecas, reactiones eius perplexi, et interdum subitias et terrores erga eum qui conatur eum in reticulum inventionum suarum magis et magis implicare. Omnis opera humana periculum aliquod habet, physicum, oeconomicum, vel moralem; hoc accipi potest, et etiam debet, quando non excedit terminos quos prudentia statuit. Homo invenit etiam in hoc genere provocationis stimulum psychologicum validum. Sed, ex altera parte, nemo potest, sine causa gravi, salutem suam, vel salutem similium suorum, compromettere, vitam suam, vel vitam aliorum, exponere. Et tamen, quot impropria, quot negligentiae damnabiliter committuntur...

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - The official commentary on deliberately increased risks does not merely involve the desire to avoid economic burdens and material sacrifices, which are inherent in any application of protective measures? The inclination towards ease operates in the same direction for everyone: in order to avoid wasted time and to increase production and profit, or simply to spare oneself an unpleasant psychological strain, all vigilance is relaxed, and even the most basic precautions are neglected. However, if one considers recent social developments and reflects upon them, one will easily perceive the validity and utility of such an effort. Nowadays, no one denies the role of subjective dispositions in the worker's performance. Ignorance of the physical, emotional, and moral needs of the human being ultimately embitters and turns the individual against those who disregard his personal dignity. How can the interest that each person has in his work and the professional conscience that motivates him to perform it perfectly persist, when the constant threat of an accident looms, an accident that would deprive the individual and his family of the wages upon which their material sustenance depends? From a purely economic standpoint, these reasons alone would be sufficient to inspire employers to ensure that their workers have satisfactory conditions of safety and hygiene. Among the general measures used for this purpose, it is certain that the selection and professional training, as well as the improvement



Translated by churchlatin.ai, a product of Boyne Archives

of the workforce, play a crucial role. This is clearly evident in the increased frequency of accidents among immigrant workers engaged in industrial tasks for which they have not been prepared by a long apprenticeship or even by family or regional tradition. Considered from this perspective, the issue appears with a very broad scope and reveals one of its characteristic features: the specific problems of preventing workplace accidents will only find a complete solution when placed within a broader framework that takes into account all aspects of the worker's life and that addresses all his legitimate aspirations. The implementation of technical measures will be facilitated and will produce assured results that neither coercion nor other external means of persuasion could achieve. These brief considerations are sufficient to illustrate the complexity of the tasks faced by prevention organizations. How much patience, expertise, and a spirit of collaboration are required to solve the theoretical problems! And what can be said of the numerous obstacles that hinder the implementation of protective measures! Diffi-

[*Latin ed. p. 275*]

The acts of Pope Pius XII, page 275, sometimes reveal that those involved are themselves the source of difficulties, failing to comprehend the significance of what is requested of them, the tragic consequences of the actions that are forbidden to them, or, while not denying the necessity of the regulations imposed, gradually becoming weary of applying them, and whose good will must be constantly encouraged. To sustain the zeal that motivates you to study these problems and to promote their solutions, you, gentlemen, propose to yourselves the noble goal of a social service indispensable in the present era. In its temporal sphere, your intention is akin to that of the Church and its divine Founder, whose life and death were dedicated to suffering humanity in order to provide a remedy for its ills. While it belongs to Christ alone to alleviate so many miseries and servitudes that weigh upon the human race, by illuminating the hope of redemption, it is also necessary to seek in Him the inner strength, so essential to those who are inspired by His example and who desire to prolong among the men of today the beneficial action that was His. The solemn commemorations of this week will, We are certain, suggest to most of you the dispositions of soul that will support them in their often arduous and ungrateful labor. As a pledge of the divine assistance that We invoke upon you, upon your families, your collaborators, and all those who are dear to you, We wholeheartedly grant you Our Apostolic Blessing.

To those who participated in the International Fourth Congress of the Latin Medical Union, held in Rome. The statutes of the Latin Medical Union, which brings you together, and which has just concluded its fourth International Congress in Rome, have given us, gentlemen, an insight into its purpose, the means by which it seeks to achieve it, and the extent to



Translated by churchlatin.ai, a product of Boyne Archives

which it has grown over time. Does it not indeed bring together physicians from nearly thirty nations of Latin language and culture, among whom it seeks to facilitate exchanges and study relationships concerning the problems of pathology? We would like to express to you the great interest We have in these efforts, and to express the hope that the work of your assembly and the ongoing contacts provided for by your Statutes will enable you to fully achieve...

* April 7, 1955.

[*Latin ed. p. 276*]

Acta Apostolicae Sedis - Official Commentary 276: The result to which you aspire. The very richness and variety of the themes treated by distinguished scholars who are members of your Union, are a guarantee of success for your endeavors, and they well illustrate the importance and value of the Latin medical world. On several occasions, during these past two years, We have, in Our addresses to medical congresses, to associations of physicians, and to groups of specialists, discussed matters pertaining to medical research and practice, to the extent that religious and moral interests are involved. We have expounded the fundamental principles and the profound significance of the medical profession in general, the guiding principles of all medical ethics, the necessity of a national and international medical law, its constitution, its oversight, and the only possible way to make it obligatory through international unions among sovereign states. We have been able to observe with satisfaction all that the initiative and tireless activity of groups of physicians have already accomplished, even though the goal aimed for remains, in several respects, far from being achieved. With regard to typically medical matters, We have recently summarized Our previous expositions in an address to the participants of the VIII Assembly of the World Medical Association. Therefore, for the moment, We would rather present to you some considerations, which are prompted by the unique character of your group within the Latin Medical Union. What motivates you to associate is not a common medical specialty or a particular professional problem worthy of your interest, but the ground of a common culture, that which extends into the realm of the Latin languages. You are convinced, and experience confirms this idea, that you find in this way particular advantages, benefits that are not offered to you elsewhere, at least not in the same way. This cultural basis that unites you, We would like to show, is capable not only of providing you with personal enrichment, but also of being a source of advantages for your patients, as well as for medical science and technology itself in Latin countries. It is customary to distinguish among civilized peoples various cultural domains, in which a typical way of thinking, judging, feeling, and acting is found. We can thus define a Latin, Anglo-American, German, Slavic cultural area, not



Translated by churchlatin.ai, a product of Boyne Archives

to mention the civilizations of the great...

[*Latin ed. p. 277*]

Acta Pii PP. XII 277: Peoples of Asia. These cultural spheres; it must not be believed that they arise primarily from a desire to oppose other cultures, thereby condemning themselves to a deplorable isolation, or at the very least, to a regrettable impoverishment. Rather, they express the specific characteristics of a people, or a group of peoples, the manner in which they develop their common heritage, and assimilate, in contact with other cultures, what comes to them from the outside. Each culture readily acknowledges, without petty rivalries, the precedence of others where they are superior, and does not hesitate to imitate them and to receive from them what is valuable; but each loves and cultivates the traits that are particular to it, precisely because they belong to it uniquely, and because it recognizes its distinctive mark in them. No discerning man will deny that these gifts of the mind and heart are abundant, even profuse, in the realm of Latin languages and culture. But, rather than developing this aspect, We would like to examine how this culture can provide you with enrichment as physicians, and thereby, to your patients and to medicine considered as a science, an art, a technique. Some might have the impression that your efforts pursue an unreal goal. Indeed, what is the relationship between culture and the specific object of the medical profession? Are not the diseases that must be cured the same everywhere? Pneumonia is pneumonia in Latin countries, as it is in countries of Anglo-American culture. The main medications and the way they are used are essentially the same in all civilized countries: penicillin is penicillin everywhere, and antituberculosis injections appear to act in the same way everywhere. Finally, the main surgical procedures, the cases in which they are indicated, and their technique in its fundamental elements, are the common property of cultured peoples. This uniformity rests on a readily perceptible basis. Man is the same in all places and for all cultures in the essential structure of his organism, in his disposition to be influenced by morbific agents, in his reactions to medications and surgical procedures.

However, this uniformity is not absolute. In the document that you have submitted to Us, you note that the association of physicians of the Latin nations is interested in the problems of the pathology of these countries, by promoting the initiative of study trips and by stimulating the exchange of scientific knowledge within the framework of Latin culture. You therefore assume that there are, in this matter, factual differences and particular...

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Commentarium Officiale. It is natural to encounter diversities, for, despite their shared culture, the thirty nations that comprise your Union possess distinct biological characteristics, which



*Translated by churchlatin.ai, a product of Boyne Archives*

can be explained by the particular conditions and history of each region. A similar idea is evident in Article 1 of the Statutes, among the aims of your Union: it seeks to assist physicians who travel to various associated countries for study or further training; its permanent Bureau has the task of "centralizing all possible competitions and resources for teaching and instruction in all countries of the Latin Medical Union." Therefore, far from proposing an unrealistic goal, your Union rather aims to account for reality, because the physician will find there an enrichment of science and technique derived from the diverse specific characteristics of the nations belonging to the vast domain of Latin culture. But the common cultural ground does not only offer the physician the possibility of scientific and technical improvement. Indeed, the physician is not merely someone who "knows" and "can"; he implements in the exercise of his profession, as in his private life, a personality endowed with profound resources, which imprints his actions with the mark of his spirit and his heart, which can, without impoverishing himself, communicate his own inner wealth to others. To recognize the great norms of medical morality naturally accepted in your profession, to reject without compromise everything that is unworthy of it, to hold in high esteem true medical honor, to not tolerate the presence, within professional associations, of those who contradict these norms; these are but a few elements, among many others, that constitute the physician's personal inner wealth, far beyond mere knowledge and technique. Latin culture here offers to the physician, in its living tradition, the most precious spiritual goods; it educates in him the nobility of heart, the magnanimity of decisions, the understanding and openness to the feelings and suffering of others. It is impossible to enter into relationship with men imbued with these profound values, to approach them spiritually, without deriving some benefit, without seeing the negative aspects that each carries within himself fade away and the positive tendencies strengthened, transformed into voluntarily acquired characteristics. This is what truly matters and what makes these exchanges valuable, even if no new acquisition of science or technique should result. Several years ago, We read in medical publications the statement of the principles that guide you: "To care and to heal as best as possible."

[*Latin ed. p. 279*]

Acta Pii Pp. XII 279 concerning his knowledge and abilities; to do no harm and to kill no one; to always see and esteem the person in the patient; to know and respect the limits of medical possibilities; to always be ready to provide assistance where his intervention is required (and to be all the more ready the more urgent the need); to not be held captive by his sympathies or antipathies for condition or race, social status or nationality; to not ask whether it is a friend or an enemy; and, in case of need, to be able to intervene personally, even to the point of self-sacrifice."



Translated by churchlatin.ai, a product of Boyne Archives

Is it not true that the realization of such an ideal brings about a notable enrichment of the physician's personality? To better understand this ideal, to adhere to it with a more profound conviction, and to strive for it with a more spontaneous eagerness, you will find appreciable assistance in the increasingly frequent and intimate interaction with the resources of Latin culture, and, in particular, in encounters with colleagues who live according to these principles with the calm and peaceful assurance of a serious and conscientious man and physician. If this is indeed the case, the world of Latin culture, within which you are gathered, will have enriched you within the very framework of your profession.

Physician and patient are, in a sense, correlative terms. It is easily understood that the intellectual, technical, and moral enrichments that the physician draws from his cultural group, in themselves, benefit and are to the advantage of the patient. If, in nations of Latin culture, there are diseases of a particular type; if one encounters with a certain regularity complications that are rarer elsewhere; if the reactions to certain medications, which are quite generally used, deviate more or less constantly from the typical reactions; it is evident that the knowledge acquired through contact with physicians and patients from a nation belonging to the same cultural territory, and the variations in processes observed therein, can be of decisive importance for a series of patients, and that thus the experience acquired by the physician benefits the patient.

The personal influence that the physician is capable of exerting on the patient is not of lesser importance or utility. The patient wants to be understood by his physician; he needs to have great confidence in him in order to derive real, physical and psychological benefits from his care. When the physician, belonging to the same cultural environment, realizes the ideal that We have outlined above, drawing upon the same spiritual resources, and through...

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium Officiale. Having contact with eminent physicians who share his aspirations, the sick person will find in them everything he seeks, spontaneously or consciously: understanding, support, a sense of security, and will readily bestow his trust upon them. Your encounter within the realm of Latin culture also offers advantages to medicine itself, and you have undoubtedly sought these. Progress is achieved here in the same manner as in all other experimental sciences. First, careful and constantly controlled observation of facts is essential. Without symptomatology, medicine would indeed remain powerless. To this is attached etiology, with all the problems it poses, but also the numerous results that have been fully verified up to now. The uninitiated are astonished at the enormous progress (even if glimpsed in a general overview) that medicine has made and continues to make. Let us men-



Translated by churchlatin.ai, a product of Boyne Archives

tion especially the increasingly precise study of the human organism itself, of its so-called accessory organs, of a structure so delicate, and of which only gradually the decisive influence on vital functions is perceived; the expansion of endocrinology, which seeks to compensate for the deficiencies of the internal glands and to restore the necessary balance in their functioning; the possibility and importance of grafting and cellular therapy; the invention, manufacture, and dosage of remedies, obtained by imitating nature or through artificial syntheses carried out in the laboratory; the considerable development of surgical interventions and hospital equipment. Surgery dares to undertake today and successfully complete what seemed impossible a century or two ago. Its boldness raises only one concern: that of seeing it exceed the limits of moral propriety. The work of observation, research, and experimental controls is carried out primarily in clinics and laboratories. Its results become the property of all, thanks to publications, books, and periodicals, to the reports read at congresses, to special or supplementary courses in universities and clinics. In this way, gradually, medicine progresses in each of the cultural groups mentioned at the beginning, and therefore also in countries of Latin language and culture, adapting to the special conditions of these territories. Each person, in this regard, not only receives from others the results of their work, but also hurries to give, to enrich the community and science itself with the fruits of their labor. To divine...

[*Latin ed. p. 281*]

Acta Pii PP. XII 281: The extent of this mutual contribution is evident; it suffices to read carefully the list of members enrolled in your Union, or even to mention Paris, which is its seat. It is well known how extensive the development of medical research has become there, and what a wealth of institutes, clinics, and laboratories are to be found there, along with all the publications that are produced there for the benefit of the community. And one could say almost the same thing about all the great cities of the Latin world. In concluding this address, We would not wish to neglect to point out that the nations grouped within the Latin Medical Union are among those whose souls have been long imbued and shaped by the Catholic faith. This faith continues, for the most part, to inspire their attitudes towards the problems of life, especially the problem of suffering. Now, the physician must take a stand on these questions, both for the patient and for himself. According to Christian tradition, the sick person deserves the greatest respect, because he reflects the image of God, of a God incarnate and suffering. The least of the services rendered to him is, in reality, not only addressed to the weak and helpless human being, but to the Lord of all things, who will repay with eternal reward the good that is done in His name to the least of His own. Therefore, the moral norms to which the physician adheres far surpass the prescriptions of a professional code



Translated by churchlatin.ai, a product of Boyne Archives

of honor; they rise to the level of a personal attitude towards a living God. From this derives the highest dignity and nobility of the physician's actions; from this also the, so to speak, sacred character that surrounds his person and his interventions. This tradition, which is today threatened by an encroaching materialism, it is your duty to preserve. Against the deviations of a medicine that would be reduced to pure technique, against an "art of healing" that would neglect the human and transcendent factor, you will react by defending the primacy of the spiritual, which is constantly affirmed by Latin culture and brought to its most perfect expression in the Christian conception of human life. May your will for progress never tire before difficulties, nor be discouraged by partial failures! May the temporal results of your activity be extended in the realm of faith and find lasting fruitfulness there! As a pledge of the divine protection that We implore upon you, upon your collaborators, your families, and all those who are dear to you, We wholeheartedly grant you Our Apostolic Blessing.

[*Latin ed. p. 282*]

Acts 282 of the Apostolic See - Official Commentary III. To the faithful, on the feast of the Resurrection of Our Lord Jesus Christ, all greetings are offered with devotion to the Supreme Pontiff and to the Most Venerable Father in the forum of Saint Peter.

1. "He is risen," the joyous announcement that the angel gave to the pious women at dawn of the Resurrection. This same cry of victory and the promise of Jesus of His perpetual assistance to the Church, a reality now for centuries, We desire, in His name, to repeat today, as a Paschal greeting to you all, beloved sons and daughters, gathered here from Our episcopal city of Rome, from Italy, and from so many regions of the world, that the beatifying comfort and the heavenly peace that radiate from the Divine Savior may penetrate your souls and inform your thought, your feeling, and your will.

2. "He is risen and lives among us!" What more certain truth, what more consoling reality, in this present earthly exile, than this twofold fact, upon which are founded the certainty of faith and the hope of every salvation! Christ is risen! This historical truth shines forth without a shadow of doubt, and its splendor endures, strengthened by the living testimony of the Church, which would not have withstood the weight of the centuries, if Christ had not risen. Christ is among us! The reality of the active life of Jesus in the Church shines forth with irresistible light. You yourselves are witnesses of this. This Church, which cannot be the product of human designs – indeed, it is the repudiation of disordered instincts and is therefore hated by the world – endures, because there is in it One Who renews its freshness of life and youth. It is the Incarnate and Risen God, Who is hidden within it, to perpetually and intimately enliven humanity, communicating to those who believe in Him His truth,



Translated by churchlatin.ai, a product of Boyne Archives

His grace, His peace. For the Christian, enlightened by the truth of the Resurrection, faith is life, full and essential life in communion with Christ in the Church.

[*Latin ed. p. 283*]

Acts of Pope Pius XII, 283, life, without severing one's very being and without disrupting the divine order? Let, therefore, the faith live in you; that is, let it be a fervent and active faith, so that religion directs life, and life turns into a continuous act of religion. Indeed, the more deeply a Christian is rooted in faith, the more zealously he fulfills the duties that life imposes upon him; and the more effectively he acts when, being enabled and called to do so, he must govern the great offices and obligations that have as their goal and end the common good, public order, and the peaceful coexistence of peoples. Therefore, may all of you, beloved sons and daughters, be strengthened by the joy of Easter with the firm conviction that religion is an indispensable condition of true life, and that only from the operative union of the two does the solution of the small and great problems that plague present-day humanity arise. So that this may be accomplished, and the joy of the Resurrection may not fade with the passing of this day, but may be transformed into firm hope, We invoke from the Redeemer, the conqueror of death, an abundance of His graces. Let, therefore, Our Blessing reach all men of good will, so that, in ever greater numbers, they may become the new leaven of truth and goodness. Let it reach those who live in true faith, so that they may persevere in it, and, nourished by it, may rise to ever higher perfection; but especially to those who, through their fidelity to Christ and the Church, suffer persecution, condemned to unjust misery, torn from their loved ones, exiled, deprived of freedom, and imprisoned. We bless them with an outpouring of particular affection, so that they, with their gaze fixed on the Savior, may endure these many evils with constant serenity; meanwhile, let them offer their sufferings for their very persecutors, and thus win them over to God; let their sacrifice be seed for an abundant harvest of true Christian happiness. With a heart burdened by anxiety for the fate of so many peoples upon whom still weighs the cloud of a dark future, We also bless all those whose actions have a preponderant influence for the good of humanity and the salvation of souls, and in whose hands is the terrible power to benefit both, or instead to inflict grievous wounds upon them. We bless them, so that they may not close, but rather open wide the doors to the work.

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis •- Official Commentary of God; that in the two hemispheres of the earth, with sincere readiness for a stable understanding, they may enter into agreements that ensure peace, initiate a progressive disarmament, and thus spare humanity the ruin of a new war;



Translated by churchlatin.ai, a product of Boyne Archives

that within the nations, they may enact laws and regulations which are always directed to the general good, respect human dignity and freedom for the sake of good, promote social justice and fraternal charity, so that in their lands, the Christian virtues, the foundation of all prosperity, may abundantly flourish. We know well how vast and important a dominion scientific research is acquiring in the lives of peoples and in political conduct itself; and we bless the Lord who has inclined the minds of men to milder counsels of peace. We have observed with neither anxiety nor trepidation the recent advances which, after some fixed installations, have successfully concluded the first attempt to move a ship with energy derived from nuclear transmutations, finally putting these forces at the service, not the destruction, of mankind. We cannot but hope and invoke from heaven that mankind may have them increasingly at its disposal and may be able to master them ever better. We know how long, difficult, laborious, and dangerous such research is. Nevertheless, we exhort men of science and good will to persevere with boldness and confidence in the theoretical and experimental study of apparatus and fertile materials, so as to achieve a significant production of easily accessible energy, which may serve where it is needed, to contribute to alleviating the pressure of need and misery. And we pray to Almighty God that He may illuminate and direct a work which can bring a great human and moral advantage, as well as a scientific one, while we implore Him to prevent so much and such high effort from being transformed into a demonic violence that would overwhelm everything. With equal confidence and expectation, we follow those many researches which, aimed at studying the effects that the numerous types of radiation now available have on plants, on their development, on their fruits, and on their ability to be preserved, can contribute to resolving those problems of food supply, which are of such importance in the life of humanity. For these as well, we invoke from God that provident assistance, without which there is no hope for human endeavors. However, with regard to what research can accomplish in the jealously guarded domain of life, we must once again warn of the dangers that genetics foresees as possible, when the mystery that lies at the bottom of what is living is tampered with by careless interventions or by a violent mutation.

[*Latin ed. p. 285*]

Acta Pii PP. XII 285 concerning the environment, for example, due to agents, such as increased radioactivity, in relation to an as yet unknown threshold of biological safety. The errors of teratomorphic generations, and even worse, the hidden traumas inflicted upon the genetic heritage, would then bear witness to the revolt of nature against such violence. And finally, Our merciful blessing goes to the desolate ranks of the poor scattered throughout the world, but those closest to Our heart: to families lacking everything, to the suffering sick in hospitals, sanatoriums, and clinics, to



Translated by churchlatin.ai, a product of Boyne Archives

the wretched detained in prisons, and to all those who are oppressed by pain, that from the mercy of God and the love of the good, they may receive abundant comfort and help. The God of all grace, who has called you to eternal glory in Jesus Christ, will perfect you, comfort you, and strengthen you. To Him be glory and dominion forever. So be it!

5 IV. The Supreme Pontiff, opening the exhibition of the paintings of Brother John of Fiesole, called "Angelicus," held in the Vatican buildings to commemorate the fifth centenary of his death, spoke these words:

"Welcoming into Our dwelling, in such a numerous group, the masterpieces of Brother John of Fiesole, We have not only intended to offer a singular testimony of admiration for the genius of one who knew how to rise to the highest peaks of art, drawing inspiration from the mysteries of the faith, but also to revive the profoundly religious and human message that he preached with his brush to his contemporaries and to future generations, who never tire of contemplating his mystical visions, where beauty and harmony almost transcend the limits of the human, opening like a window into the heavens.

We wish, above all, to express Our deep satisfaction for the vast movement of studies that the celebration of the fifth centenary of his death has aroused, prompting distinguished critics and writers to delve into and disseminate the figure and work of Fra Angelico with excellent publications, in some of which the period and the currents of thought and art that marked the first half of the Quattrocento have appeared in a new and truer light: publications that bring honor not only to the arts, but to culture in general, and to religion itself.

5 Cf. 1 Peter 5:10-11.

* Habitadie, April 20, 1955.

[*Latin ed. p. 286*]

We also express our heartfelt gratitude to all the most distinguished individuals, who, responding with filial promptness to Our desires, have endeavored to have the works of the Angelic one, preserved as incomparable treasures in the museums and galleries of various nations, temporarily sent to Us on this auspicious occasion, affording Us the pleasure of admiring them, and at the same time, the joy of being able to show them to Our most beloved children, who, coming from every part of the world, will visit the City in these days. This present exhibition is the first impressive collection in one place of the works of the aforementioned, and precisely in this Apostolic Palace, whose threshold the genius of the excellent artist repeatedly crossed. The humble and pious Brother John of Fiesole came here, as is well known, during the most mature period of his artistic life, called by Our predecessors, namely by Eugene IV, and then by the great patron, Nicholas V, to whom the Renaissance owes many of its first steps,



Translated by churchlatin.ai, a product of Boyne Archives

and here he left, eternally imprinted on the walls, some of the most vigorous pages of his figurative world, to the glory and adornment of this Apostolic residence, and as a perpetual testimony of the perfect harmony between Religion and art. After five centuries, the present tribute paid to the holy religious and supreme artist represents a well-deserved recognition, which We gladly bestow, also because his memory and his work seem to Us in some way connected with Our own, albeit troubled, Pontificate. We would also like to recall Our visit, fifteen years ago, to the Basilica of Santa Maria sopra Minerva, which reverently preserves his mortal remains; but in particular, the Angelic one, whom one might call the ecstatic painter of Mary, Queen of Heaven, reminds Us of the extraordinary favor granted to Our humility by divine Providence, namely, to honor the Mother of God in singular ways, including that of crowning the image of the Virgin by Our own hand, as He did repeatedly in the ecstasy of art, in masterpieces that have remained throughout the centuries as models of heavenly beauty. And now, the high esteem for Brother Angelico, of which so many works are before Our eyes, would lead Us to undertake an analytical study of his art; however, Our present circumstances do not permit Us to do more than touch upon some of its more characteristic aspects, leaving to the illustrious critics the task and the pleasure of delving into certain questions that have always interested those devoted to art, from the times when he flourished, and, even more so, since the science of art history and criticism itself has been systematically developed. Indeed, it is a matter of great honor.

[*Latin ed. p. 287*]

Acta Pii PP. XII 287: The Angelic one has always commanded the admiration of scholars; and, indeed, he could not be overlooked by anyone who seeks to trace the paths along which Western culture has developed, of which he is undoubtedly a pillar, both as an interpreter of his time and as an effective promoter of its advancement. If, in times past and even now, the judgment of critics has been divided regarding him into divergent opinions, these touch upon secondary aspects of his person, or the genesis of his art, or purely interpretative aspects thereof; however, no upright man has ever doubted the essential attributes universally recognized in him: that the Angelic one was a supreme painter, of high spirituality, an innovator and genius, effective, sincere, and perfect. Although, in the realm of the arts, tastes and manners change with the passage of time, and although the pursuit of new forms of expression often leads minds to a certain oblivion and disdain of the ancient; for the Angelic one, as for true and great geniuses, there has never been an age in which the high admiration he has earned among both scholars and the people has been diminished. His art is, it is true, linked to a particular time; it belongs to a specific age, which has been followed by others; but the subsequent developments should not be considered as surpassing that art, as if it lacked perfection or a final culmination. The



Translated by churchlatin.ai, a product of Boyne Archives

most modern studies are in agreement on this essential judgment, having now resolved in his favor even the previously debated question of whether he should be considered a disciple of the Gothic tradition, or a precursor of the Renaissance humanism. The Angelic one was ready and open to assimilating the new, renewing currents of art, striving to ensure that it retained its traditional religious character in its didactic and ethical purposes. There is no doubt that he is one of the most representative links in the transition from one age to another. Furthermore, his person has been placed in its true context, removing him from the popular and pious legend, according to which the fervent Brother painted his Saints as if absorbed in unconscious ecstasies, leaving his hand guided by beings from beyond. However, this does not mean that his profound religiosity, his serene and austere ascetism, nourished by solid virtues, contemplations, and prayers, did not exert a determining influence in giving artistic expression that power of language with which he immediately reaches the spirits, and, as has been said on many occasions.

[*Latin ed. p. 288*]

Acts, 288 of the Apostolic See – Official Commentary, noting that in transforming his art into prayer, he was accustomed to repeat, "He who does things for Christ must always be with Christ." 1 Whether he was influenced by Giotto, and in what respects; what influence he experienced from Masaccio; with what criteria he resolved the new and difficult problems then being raised concerning the theories of space and light; how he understood the return to classicism; whether he sided with Cennini, who attributed to painting the office of revealing the invisible, and not with Alberti, who restricted its domain to the visible alone; whether there was in him an explicitly polemical intention against the neo-Platonic current, certainly rejected by him: these are questions which are still the subject of investigations that honor those who apply themselves to them. The sincere piety of the Angelic is rightly considered an essential foundation of his effectiveness; but a second foundation must be sought in his culture, that is, in the doctrine of the universe learned in the school of perennial philosophy, and to which he adhered with clear and tranquil certainty. Not a few critics have rightly observed how the Thomistic doctrine is reflected in his paintings, not only in the content, but also in the stylistic and technical method. The Angelic, it would seem, starts from nature, in the manner of the great Doctor, when he sets about expounding his famous "five ways"; and he loves nature passionately, because it is the work and reflection of God. However, he insists on highlighting the aesthetic aspect of it, and indeed, he seems to strive boldly to impose upon it his own ideal of beauty, contemplated in the devout meditations of his supernatural world. The vision of creation in its aesthetic form is not lacking or partial, because for him the beautiful is identified with the true, the good, the holy, the perfect,



Translated by churchlatin.ai, a product of Boyne Archives

and the chaste, almost as if the divine perfections, of which creatures are a reflection, are not truly distinct in God, but only more or less explicitly, due to the innate weakness of the created intellect. Likewise, from the doctrine of the Doctor Saint Thomas, he learned the great synthesis of the universe, which, varied in the elements that constitute it, originates from God and returns to God after having traversed its path, like a brilliant orbit of harmony, beauty, truth, and holiness: this synthesis seems to be found in his famous compositions, where delightful figures of angels, saints, friars, and virgins form a crown around the throne of the Redeemer and his Mother. Certainly, the painting of the Angelic is always religious: not only because of the subjects chosen, but also because of the manner and method with which he treats them.

1 G. VASARI, *Lives of the Most Excellent Painters, Sculptors, and Architects*, Florence, 1878, vol. II, p. 250.

[*Latin ed. p. 289*]

Acta Pii PP. XII 289. Accustomed to the tranquil monastic discipline and ever solicitous for perfection in intentions, words, and actions, he will strive to achieve it also in the technique of art, which will therefore be clear and serene. In his life, as in his paintings, there will be no dramatic external moments, but rather internal struggles, entirely resigned to the divine will and with calm confidence in the triumph of good. The light itself, which he spreads throughout the space and upon the figures, is not measured so much by its quantity as by its quality of purity; a light, as far as possible, celestial. His narratives are simple and straightforward, almost modeled on the style of the Evangelists. His figures always reveal an intense inner life, from which the faces, gestures, and movements are transformed. When narrating or depicting the divine mysteries to the people, he acts as a prudent "preacher," as he was, seeking to arouse immediate admiration with descriptive and decorative elements, and then to speak more gently to the innermost part of the soul. However, when he wishes to offer a subject of contemplation to his confreres, accustomed to meditating on heavenly things, he takes care to remove every object of distraction, that is, the strong tones of light and color, the multitude of figures and gestures, instead emphasizing pure interiority: and thus the bodies are sublimated into a diaphanous and otherworldly lightness, the spaces are emptied, the volumes contract and disappear, and the decorative elements, so dear to him, such as the gentle landscapes of his Tuscany and the new architectural forms created at that time by Brunelleschi, vanish. Thus, a spiritual lyricism emerges from pure inner harmonies, which still lingers in the cells and cloisters of his monastery of San Marco in Florence, whose walls alone would suffice to celebrate the immortal glory of an artist. In his time, in this "studio" of Nicholas V and in other great altar pieces, he will resort to the monumental style, but to the extent permitted by his purpose, which has



Translated by churchlatin.ai, a product of Boyne Archives

now become his unalterable canon of expression: to speak of divine things with a true and understandable language, yet worthy of God and his Saints. But to what, in essence, does the pictorial language that the Angelic one addresses to the children of his century and those that follow aspire? On the one hand, he intends to instill the truths of the faith, persuading minds with the form of their beauty; on the other, he proposes to lead the faithful to the practice of Christian virtues, offering lovable and attractive examples. For this secondary purpose, his work becomes a perennial message of living Christianity, and, in a certain sense, also a highly human message, founded.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - An Official Commentary on the transcendent power of religion, by virtue of which every man who comes into direct contact with God and His mysteries, returns to being like Him in holiness, beauty, and blessedness: that is, a man according to the original designs of his Creator. Thus, the brush of Fra Angelico brings to life a model of a man, not dissimilar from the angels, in whom everything is balanced, serene, and perfect: a model for men and for Christians, perhaps rare in the conditions of earthly life, but one to be presented to the people for imitation. Observe carefully the Saints who surround Christ and the Virgin, or even the anonymous figures in his narratives. They reveal no uncertainties or intellectual torments: each of them enjoys the tranquil possession of truth, to which they have arrived through natural knowledge or supernatural faith. Their will is directed towards the good; the passions, reactions, and sentiments to which they are subject, as human creatures, are always tempered by an inner dominion of the soul. The sacred weeping for the deceased Redeemer is indeed a bitter sorrow, but not a despairing anguish; the joy of the Blessed cannot be said to be an abandonment to unrestrained jubilation; the austerity of the penitents has no shadow of anguish; the meditative concentration of Saint Dominic is quite different from the ecstatic abstraction that would annihilate the personality of man; and the vehemence of the Baptist is governed by the strong character of his soul. This moderation of passions and sentiments is what the Angelic seeks to preach to Christian souls. Furthermore, a positive goodness envelops every figure, whether angels or religious saints or ordinary people. A maternal goodness shines through his Madonnas, even when seated in the monumental majesty of the throne. The Angel, who from God received the terrible office of driving the first parents from Eden, also finds a way to place his hand, free from the sword, on Adam's shoulder; it seems almost to instill courage and hope in him. Even the unjust judges and the executioners of the martyrs lack a certain goodness, perhaps because they are aware of being instruments of God's glory. Indeed, it seems that he himself declares himself incapable of giving life to the murky and the wicked. Forced sometimes to make room



Translated by churchlatin.ai, a product of Boyne Archives

in his world for this dark element of human reality, he avoids its direct vision as much as possible, as can be seen in the "Martyrdom of Saints Cosmas and Damian" and in the "Final Judgment," in which the ranks of the damned are attributed by some to the hands of other members of his school. Man, in the world of the Angelic, which is the world of truth, is naturally neither good nor holy; however, he can and must become so, for he is the

[*Latin ed. p. 291*]

The acts of Pope Pius XII, page 291, speak of the ease and beauty of holiness, for Christ, whose sacrifice He so often mentions, died for this very purpose; His most holy Mother is the highest example of it; the Saints rejoice in having attained it, and the Angels delight in living in communion with the Saints. In the virtues that He proposes, in order to draw souls to them, He emphasizes not so much the effort involved in acquiring them, as the blessedness that results from possessing them, and the nobility of those who are endowed with them. In this way, the profound humility of the Virgin before the Archangel Gabriel is revealed in her countenance, with an expression of royalty, the same that illuminates her at the moment of her coronation by the Son: therefore, the likenesses of the Virgin in these two moments are equally regal, except for the slight disturbance mentioned in the first, and which is transformed in the second into a delightful smile of joy. In the condemnation of Saint Stephen, virtue and passion stand face to face; the former in the guise of the condemned, the latter in that of the judge; but the condemned man humbles the powerful one, though seated on his throne, with the fearless firmness of his faith. The Angelic one is unsurpassed in praising Christian virtues; where praise becomes poetry, it is in this marvelous depiction, here presented, that the apotheosis of Christian poverty and suffering can be defined. The blind man, the paralytic, the afflicted; the widow and other needy people, who surround the holy deacon Lawrence, draw from the Christian faith, of which they are imbued, a splendor of dignity, which their very miseries cannot obscure. Perhaps one of the many delightful angels, who populate his other visions, would not feel out of place among this throng of poor people, who nevertheless have souls rich in serenity and hope. The artistic world of Fra Giovanni da Fiesole is indeed an ideal world, whose aura shines with peace, holiness, harmony, and joy, and whose reality lies in the future, when on the new earth and in the new heavens, final justice will triumph; however, this gentle and blessed world can already come to life in the secret of souls, and He therefore proposes it to them, inviting them to enter it. In this invitation, it seems to us that lies the message that the Angelic one conveys through his art, confident that it would be perfectly suited to effectively spread it. It is true that art, in order to be such, does not require an explicit ethical or religious mission. It, as an aesthetic language of the spirit, if it reflects



Translated by churchlatin.ai, a product of Boyne Archives

the truth in its entirety, or at least does not distort it positively, is already sacred and religious in itself, inasmuch as it is an interpreter.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - An Official Commentary on a Work of God; but if its content and purpose are those which the Angelic Doctor assigned to his own, then it will rise to the dignity of almost a minister of God, reflecting a greater number of His perfections. This exalted possibility of art, We would here point out to the beloved company of artists. Oh, if instead the artistic language, with its words and rhythms, were to conform to false, empty, and troubled spirits, that is, contrary to the design of the Creator, if, instead of elevating the mind and heart to noble sentiments, it were to excite the most vulgar passions, it would indeed find an echo and acceptance among some, even solely by virtue of novelty, which is not always a value, and the small portion of truth that every language contains; but such art would degrade itself, denying its primordial and essential aspect, and would not be universal and perennial, as is the human spirit to which it is addressed. Therefore, in paying homage to the supreme artist, and in inviting Our beloved children to receive, as if arranged by Providence, the religious and human message of Fra Giovanni da Fiesole, Our thoughts cannot detach themselves from anxiously considering the present world in which we live, so different from that described in these marvelous panels, in which are sealed, by exquisite art, the highest and truest aspirations of man. Therefore, We make fervent prayers that the breath of Christian goodness, of serenity, and of divine harmony, which emanates from the work of the Angelic Doctor, may pervade the hearts of all, while, under the auspices of the most abundant heavenly graces, We impart from the heart to you all Our paternal Apostolic Blessing.

MESSAGE TO THE MOST EXCELLENT BISHOPS AND CHRISTIANS OF SOUTHERN RHODESIA, REGARDING THE RECENTLY ESTABLISHED ECCLESIASTICAL HIERARCHY.

* Once again, a bountiful God has given Us the joy of speaking to Our faithful children on the vast and progressive continent of Africa. This time, it is to you, dearly beloved of Southern Rhodesia, that We direct Our words; because this is your day. And its deeper meaning would seem to Us to be most happily expressed in the letter of St. Peter, which the Church reads in Holy Mass this morning. « You were like sheep...»

*Given on the 24th day of the month of April in the year 1955.

[*Latin ed. p. 294*]

294 Acta ACTA Apostolicae Sedis 88. - Official Commentary of the CONGREGATIONS. MOST HOLY SACRED CONGREGATION of the Holy Office.



Translated by churchlatin.ai, a product of Boyne Archives

## I. NOTIFICATION OF SUBMISSION.

Joseph Thomé, of the diocese of Aix-la-Chapelle, humbly submitted himself to the decree of the Holy Office of January 26, 1955, by which the book published by him under the title *Der Mündige Christ, Katholische Kirche auf dem Wege der Keifung*, Frankfurt am Main, Verlag Josef Knecht, 1949, was condemned and placed on the Index of Prohibited Books.

From the Offices of the Holy Office, April 16, 1955.

Marius Crovini, Notary of the Most Holy Sacred Congregation of the Holy Office.

## II. DECREE OF PROHIBITION.

On Thursday, March 23, 1955, in the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the RR. DD. Consultors, condemned and ordered to be placed on the Index of Prohibited Books, the book entitled: *Marcelle De Jouvenel, Au diapason du Ciel — Introduction de Gabriel Marcel — L'invisible et le réel*, Paris, La Colombe, 1950.

And on April 17, 1955, Our Most Holy Father, Pope Pius XII, having been informed of the resolution of the Most Eminent Fathers, approved, confirmed, and ordered its publication.

Given at Rome, from the Offices of the Holy Office, April 27, 1955.

Marius Crovini, Notary of the Most Holy Sacred Congregation of the Holy Office.

[*Latin ed. p. 295*]

The Sacred Consistorial Congregation 295. THE SACRED CONSISTORIAL CONGREGATION. PROVISIONS REGARDING CHURCHES. The Most Holy Lord, Our Pope Pius XII, by the Divine Providence, having successively issued decrees of the Sacred Consistorial Congregation, has, with paternal care, appointed new pastors for the following churches: on February 21, 1955. — To the titular archbishopric of the Church of Marcianopolis, he appointed His Excellency, the Most Reverend John Sismondo, formerly the titular bishop of Caesarea in Bithynia. — To the titular bishopric of the Church of Anthedon, he appointed His Excellency, the Most Reverend Felix Roeder, formerly the bishop of Beauvais (-Noyon-Senlis). on March 1st — To the titular bishopric of the Church of Archyraea, he appointed the Reverend Father Caesarius of Colognola, O.F.M. Cap., formerly known as Alexander Minali, Apostolic Administrator of the nullius diocese of Solimões Superior, whom he established as the Prelate of that same Prefecture. on March 7th — To the titular bishopric of the Church of Alienae, he appointed the Reverend Emmanuel Anthony Pires,



Translated by churchlatin.ai, a product of Boyne Archives

General Vicar of the diocese of Brigantia, whom he appointed as an Auxiliary to His Excellency, the Most Reverend Anthony Hildephonsi dos Santos Silva, Bishop of Silva Portuensis. — To the titular bishopric of the Church of Dorita, and the annexed nullius priory of the four Military Orders, established in the province of Cluny, he appointed His Excellency, the Most Reverend John Hervás y Benet, formerly the bishop of Majorca. — To the titular bishopric of the Church of Siljens, he appointed the Reverend Father Claudius Dupuy, formerly Urban, General Vicar of the Archdiocese of Lyons, whom he appointed as an Auxiliary to His Eminence, the Most Reverend Peter Mary, Cardinal Gerlier, Archbishop of Lyons. on March 9th — To the cathedral church of Fodiana, he appointed the Reverend Paul Carta, from the Archdiocese of Cagliari, a canon honorary of the Metropolitan Chapter of the same archdiocese, and chaplain of the military academy of Modena. — To the cathedral church of Troia, he appointed the Reverend Anthony Mistrorigo, archpriest and rural dean in the town commonly called "Sossano" in the diocese of Vicenza.

[*Latin ed. p. 296*]

Acta 296 of the Apostolic See – Official Commentary – To the Cathedral Church of Diana: The Most Reverend Father Felicissimus Tinivella, Minister Provincial of the Order of Friars Minor, for the Piedmont Province. – To the Titular Bishop of Sarepta: His Excellency Father Aloysius Andrade and Valderrama, formerly Bishop of Santa Fe de Antioquia. March 15th. – To the Titular Bishop of Nepte: The Reverend Father Edmund Joseph Reilly, formerly Urban Antistite, parish priest of the Blessed Virgin Mary of the Angels in the diocese of Brooklyn, appointed as Auxiliary to His Excellency Thomas Edmund Molloy, Archbishop-Bishop of Brooklyn. March 20th. – To the Titular Bishop of Hadriani ad Olympum: The Reverend Father Anthony Jannucci, formerly Urban Antistite, General Vicar of the diocese of Penne-Piscariensis and parish priest of Saint Augustine in the city of Chieti, appointed as Auxiliary to His Excellency Benedict Falcucci, Bishop of Penne-Piscariensis. March 23rd. – To the Cathedral Church of Beauvais (-Noyon-Senlis): The Reverend Father Peter Lacointe, parish priest of Saint Anthony, commonly known as "Quinze Vingts," in the Archdiocese of Paris. – To the Cathedral Church of Surigao: The Reverend Father Charles van den Ouwelant, of the Missionaries of the Most Sacred Heart of Jesus, appointed Apostolic Administrator at the request of the Holy See for the same diocese of Surigao. – To the Cathedral Church of Ibarra: His Excellency Father Silvius Aloysius Haro Alvear, formerly Titular Metropolitan Archbishop. – To the Titular Bishop of Abydena: The Reverend Father Julius Laschi, parish priest of the town commonly known as "San José de los Arroyos" in the diocese of Concepción in Paraguay, appointed as Auxiliary to His Excellency Aemilius Sosa Gaona, Bishop of Concepción in Paraguay. – To the Titular Bishop of Clysmatena: The



Translated by churchlatin.ai, a product of Boyne Archives

Reverend Father Theophilus Camomot Bastida, parish priest in the city commonly known as Talisay, in the Archdiocese of the Holy Name of Jesus, appointed as Auxiliary to His Excellency Joseph Maria Cuenco, Archbishop of Jaro. March 25th. – To the Titular Bishop of Theudalis: The Reverend Father Renato Fontanelle, from the Archdiocese of Cambray, appointed Apostolic Protonotary, Canon of the Patriarchal Basilica of the Prince of the Apostles in Rome. April 1st. – To the Cathedral Church of Santa Fe de Antioquia: His Excellency Father William Escobar Vélez, formerly Titular Bishop of Attuda. April 9th. – To the Cathedral Church of Plymouth: The Reverend Father Cyril Restieaux, canon and parish priest of the cathedral church of Nottingham. April 13th. – To the Titular Bishop of Pharsalus: His Excellency Father.

[*Latin ed. p. 297*]

The Sacred Consistorial Congregation, 297. Joseph Schiavini, General Vicar of the archdiocese of Milan and canon of the same Metropolitan Chapter, was appointed Auxiliary to His Excellency, the Most Reverend John Baptist Montini, Archbishop of Milan. April 1st. In the Cathedral Church of Verona, His Excellency, the Most Reverend Urban, hitherto titular Archbishop of Sardinia and General Ecclesiastical Assistant of the Catholic Action in Italy, to whom the archiepiscopal title was retained for his person, was appointed. April 15th. To the titular episcopal see of Caesarea in Bithynia, His Excellency, the Most Reverend Secondo Chiocca, hitherto Bishop of Pulginante, was appointed Auxiliary to His Eminence, the Most Reverend Joseph, Cardinal Siri, Archbishop of Genoa. April 17th. To the titular archiepiscopal see of Silyum, His Excellency, the Most Reverend Anthony Jordan, hitherto titular Bishop of Vada, was appointed Coadjutor with right of succession to His Excellency, the Most Reverend John Hugh MacDonald, Archbishop of Edmonton.

DECLARATION: THE ISLAND OF "SAINTE-HÉLÈNE" IS UNDER THE JURISDICTION OF THE ARCHBISHOP OF MONTREAL.

Issued on June 9th, in the year 1933, by the Apostolic Constitution "Ecclesiae Universalis Sollecitudo," a new diocese of Saint John, Quebec, was erected from territory detached from the archdiocese of Montreal, with the boundary between the two being the river of Saint Lawrence.

Now, His Eminence, the Most Reverend Paul Émile, Cardinal Léger, Archbishop of Montreal, and His Excellency, the Most Reverend Gerard Coderre, titular Bishop of Aegean and Coadjutor to His Excellency, the Most Reverend Anastasius Forget, Bishop of Saint John, Quebec, have presented a doubt to the Apostolic See concerning whether the island of "Sainte-Hélène," situated in the aforementioned river, of which no mention is made in the aforementioned Apostolic Constitution, belongs to the archdiocese of Montreal or to the diocese of Saint John, Quebec.

This Sacred Consistorial Congregation, having carefully considered all



Translated by churchlatin.ai, a product of Boyne Archives

matters, declares that the island of "Sainte-Hélène," situated in the river of Saint Lawrence, belongs to the archdiocese of Montreal, and furthermore, in order that this may be so, decrees that henceforth, this aforementioned island, whatever the distance, shall be subject to the jurisdiction of the archdiocese of Montreal.

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - For the purpose of resolving doubts, this document is considered and shall be held to be valid under the jurisdiction of the Archbishop of Marianopol, at the time in office. All contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the eleventh day of November, in the year of Our Lord 1954. [Signed] Fr. A. I. Card. Piazza, Bishop of Sabina, and Mandelen. [Signed] L. S. Iosephus Ferretto, Secretary.

## SACRED CONGREGATION FOR RELIGIOUS

### PONTIFICIAL WORK FOR VOCATIONS

STATUTES

I. This Pontifical Work, established by the Most Holy Pope Pius XII through Apostolic Letters issued by his own authority, dated February 11, 1955, is dedicated to fostering and safeguarding vocations to the religious life.

II. This Pontifical Work has its seat with the Sacred Congregation responsible for the affairs of religious orders.

III. To achieve its purpose, this Pontifical Work:

1. Primarily promotes the dissemination of a true understanding of the nature, utility, and excellence of the states of perfection, as explained in recent pontifical documents;

2. Promotes works of piety, penance, and charity, so that God may grant many and excellent vocations to the religious life;

3. Fosters the growth of works established for religious vocations in each region, and ensures that they are established where they do not yet exist.

[*Latin ed. p. 299*]

The Sacred Congregation declares that 299 Religious Institutes can be aggregated to the Pontifical Work. All Religious Orders and Societies similar to Religious Orders, secular Institutes, whether of men or women, monasteries, and individual religious houses, Councils composed of superiors, both male and female, as are now found in many nations, and all Works established in a particular manner to foster and assist religious vocations, can be included in this Work. Ecclesiastical colleges and Catholic associa-



Translated by churchlatin.ai, a product of Boyne Archives

tions, all the faithful, whether belonging to the clergy or the laity, and all those who wish to contribute to this Work, can also be associated with it. The Pontifical Work for religious vocations is entrusted to the protection of the Holy Family of Nazareth, which "offers an example of a life of contemplative union with active life, providing a sweet and effective conjunction of both" (Spouse of Christ). (Apostolic Constitution, Rome, February 11, 1955. Valerius Card. Valeri, Prefect. L. © S. P. Arcadius Larraona, C. M. F., Secretary).

## II. NORMS FOR IMPLEMENTING THE STATUTES.

The Pontifical Work for religious vocations is governed by the Cardinal Prefect of the Sacred Congregation for Religious. In his absence, the Reverend Secretary of the same Dicastery exercises his functions. The Pontifical Work does not deprive particular Works, which are governed and regulated by their own laws, of their autonomy and legitimate freedom.

Application: A petition for aggregation or association with the Pontifical Work, for Institutes, colleges, and other organizations, must be submitted.

[*Latin ed. p. 300*]

The Acts of the Apostolic See record the activities of Catholic organizations and the particular works of religious vocations, carried out by their respective directors. In the act of aggregation or inscription, the Pontifical Work grants societies a diploma and individuals a special testimonial. All those inscribed contribute a modest annual sum. The following practices are highly recommended, so that God may deign to grant the best vocations to each state of perfection, along with the necessary aids by which these vocations may be led to a happy outcome: 1° Abstinence and fasting during the vigils of the Assumption of the Blessed Virgin Mary and the Nativity of Our Lord Jesus Christ, with a special intention for the work of religious vocations; 2° Prayers which each state of perfection shall offer, in turn, without interruption; 3° The celebration of the day of religious vocations, with a pious exercise approved by the Sacred Congregation of Rites, and with special indulgences granted by the Sacred Penitentiary; 4° The celebration of the day of offering, in which the sick, suffering, and afflicted offer their pains and sorrows for religious vocations, together with the most precious Blood of Our Lord Jesus Christ. The aims of the Pontifical Work are: 1° To ensure that writings are suitably printed and disseminated, so that the dignity and usefulness of religious vocation may be better known and appreciated each day; 2° To encourage priests to seize every opportunity to address this topic (e.g., Lenten sermons, spiritual exercises, novenas, catechesis for adults, etc.); 3° To urge the faithful to study both the documents provided by the Holy See and the writings of the Saints and pious authors concerning the states of evangelical perfection and religious life; 4° To foster in boys



Translated by churchlatin.ai, a product of Boyne Archives

and girls of both sexes, especially those who are members of the states of perfection, an appreciation for religious life and to cultivate within them a deep desire for Christian perfection; 5° To convene gatherings in which this topic will be discussed, or O.

[*Latin ed. p. 301*]

The Sacred Congregation of Religious Orders, 301, at the very least, should ensure that in all other assemblies, something is always presented concerning the religious vocation; 6° to maintain the connection and relations with Religious Orders, Societies, and Institutes affiliated with it. To assist, promote, and coordinate special works and other useful undertakings, offering them more suitable means to achieve their desired end. Concerning all that they have done and have accomplished, they should briefly, clearly, and accurately report to the Pontifical Work. The principal feasts of the Pontifical Work will be: 1° The feast of the Holy Family, on the Sunday within the octave of Epiphany; 2° The feast of All the Saints Founders; 3° The feast of Saints Peter and Paul, on June 29; 4° The name day of the Supreme Pontiff, the supreme director of all states of perfection. In Rome, on the tenth day of February, in the year 1955. Valerius L S - ®" - Cardinal Valeri, Prefect. Arcadius Larraona, C. M. F., Secretary.

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### BALDUINOPOLIS - LACUS MOERI

### DECREE CONCERNING THE ALTERATION OF BOUNDARIES

Since the ecclesiastical boundaries between the Apostolic Vicariate of Balduinopolis, entrusted to the Society of African Missionaries (the White Fathers), and the Apostolic Prefecture of Lacus Moeri, entrusted to the Order of the Friars Minor, no longer adequately respond to the needs of the missionary apostolate in the Belgian Congo, it has seemed good to this Sacred Congregation for the Propagation of the Faith to proceed with a partial alteration of the boundaries between the aforementioned ecclesiastical territories. Therefore, the Most Reverend Fathers Cardinals of this Sacred Council, entrusted with the governance of the Christian Name, in a plenary assembly,

[*Latin ed. p. 302*]

Acts 302 of the Apostolic See – Official Commentary, dated December 20, 1954. After mature deliberation and having heard the opinions of the Rev-



Translated by churchlatin.ai, a product of Boyne Archives

erend Ordinaries concerned, and with the favorable consent of the Most Reverend and Reverend Lord Peter Sigismondi, Archbishop with the title of Neapolitan, at that time Apostolic Delegate in Congo Belgian and Ruanda-Urundi, it was judged that the boundaries between the aforementioned circumscriptions should be amended in such a way that the entire part of the civil district of Pweto, which belongs to the Apostolic Vicariate of Balduinopolis, should be separated from said Vicariate and annexed to the Apostolic Prefecture of Lacus Moëri. The Holy Congregation for the Propagation of the Faith, by virtue of the special faculties granted to it by the Most Holy Lord, our Pope Pius XII, Divine Providence, approved and confirmed this decision, and ordered that the present Decree be issued concerning the matter. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 20th day of the month of December, in the year of Our Lord 1954. P. Card. Fumasoni Biondi, Prefect. L. S. P. Sigismondi, Archbishop of Neapolitan in Pisidia, Secretary.

CONGREGATION FOR THE RITES OF THE BEATIFICATION OF LEONIS IGNATII PETRI TCHOU, RUM, AND THE DECLARATION OF MARTYRDOM OF MANGIN AND PAUL DENN, LAYMEN; AND OF ANNAE WANG, VENERABLE PRIESTS, VIRGINS, MEMBERS OF THE SOCIETY OF JESUS, SECULAR ORDER OF THE FAITH, WHO WERE MURDERED.

CONCERNING THE QUESTION: Whether, with the approval of the martyrdom and the dispensation from signs or miracles, the solemn beatification of these Venerable Servants of God can proceed.

"For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (2 Timothy 1:7). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1



Translated by churchlatin.ai, a product of Boyne Archives

John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18).



Translated by churchlatin.ai, a product of Boyne Archives

"For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1



Translated by churchlatin.ai, a product of Boyne Archives

John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18). ”For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind” (1 John 4:18). ”For charity dispelleth fear, because fear hath torment: for God is love” (1 John 4:18).



Translated by churchlatin.ai, a product of Boyne Archives

"For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For charity dispelleth fear, because fear hath torment: for God is love" (1 John 4:18). "For God hath not given us a spirit of fear, but of power, and of charity, and of a sound mind" (1 John 4:18). "For

[*Latin ed. p. 303*]

The Holy Congregation of Rites: It is truly wondrous that the Martyrs, about whom this decree speaks, gave an example of perfect charity, who endured atrocious torments for the sake of the faith of Christ. For all the Chinese, apostasy was proposed so that they might not be put to death; but the charity infused by the Holy Spirit in them was not empty, but perfectly received and preserved in their hearts, and it banished the fear of the most cruel death, which they heroically preferred rather than renounce their faith; and thus, along with four missionaries of the Society of Jesus, their teachers, they attained the crown of martyrdom. During the most terrible persecution in China by the Boxers in the year 1900, almost one hundred thousand people were killed. In the Apostolic Vicariate of Sien-Hsien, entrusted to the Society of Jesus, approximately five thousand people died; the Apostolic Vicar of Bismille was able to conduct sixty-six canonical inquiries. However, only six of this immense number, all over the age of fifty, were presented to this Holy Congregation, in order that the matter might be expedited; these are: 1) Peter Tchou-jeu-sinn, aged 19; 2) John Baptist Tchou-oujoei, aged 17; 3) Father Remigius Isoré S.J., aged 48; 4) Father Modestus Andlauer S.J., aged 53; 5) Elizabeth Tsinn, aged 54; 6) Simon Tsinn, aged 14; 7) Barbara Ts'oei-lien-cheu, aged 51; 8) Raymond Li-ts'uan-tchenn, aged 59; 9) Peter Li Ts'uan-hoei, aged 63; 10) Lucy Wang-tcheng, aged 18; 11) Mary Fank'ounn, aged 16; 12) Mary Ts'i-u, aged 15; 13) Mary Tcheng-su, aged 11; 14) Joseph Ma-t'ien chounn, aged 60; 15) Mary Tchao-kouo-cheu, aged 60; 16) Rose, aged 22, and 17) Mary, aged 17, her daughter; 18) Rose Wang-hoei, aged 45; 19) Theresa Tchang-heue-cheu, aged 36; 20) Anne Nan-sinn-eheu, aged 72; 21) Mary Nan-kouo-cheu, aged 64; 22) Mary Nan, called Ling.-hoa, aged 29; 23) Anne Nan Tsiao-cheu, aged 26; 24) Mary Fou, aged 37; 25) Magdalene Tou-fong-kiu, aged 19; 26) Mary Tou-t'ien-cheu, aged 42; 27) Mary Tou-tchao-cheu, aged 51; 28) Peter Liou-tzeu-u, aged 57; 29) Mary Kouoli-eheu, aged 65; 30) Peter Tchao-ming-tchenn, aged 61; 31) John Baptist Tchao-ming-hi, aged 56; 32) Paul Ou-kiu-nan, aged 62; 33) John B. Ou-man-t'ang, aged 17; 34) Paul Ou-Wan-chou, aged 16; 35) K'i-tchoutzeu, aged 18; 36) Paul Liou-tsinn-tei, aged 79; 37) Tchang-hoai-lou, aged 57; 38) Joseph Yuann-keng-yinn, aged 47; 39) Theresa Tch'enn-kinn-tsie, aged 25; 40) Rose Tch'enn-kai-tsie, aged 22; 41) Joseph Wang-k'oei-tsu, aged 37; 42) John Wang-k'oei-sinn, aged



Translated by churchlatin.ai, a product of Boyne Archives

25; 43) Mark Ki-t'ien-siang, aged 66; 44) Peter Wang-tsouo-loung, aged 58; 45) Paul Keue-t'ing-tchou, aged 61; 46) Lang-yang-cheu, aged 29; 47) Paul Lang-eull, his son, aged 8-9; 48) Anne Wang, aged 14; 49) Joseph Wang-jou-mei, aged 68; 50) Lucy Wang-wang-cheu, aged 31; 51) Andrew, his son, aged 9; 52) Mary Wang.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Commentarium Officiale (ii-cheu, a. 49; 53) Ioannes Ou-wenn-yinn, a. 50; 54) P. Leo Ignatius Mangin, S. I., a. 43; 55) P. Paulus Denn, S. I., a. 53; 56) Maria Tchouou-cheu, a. circ. 40. Observando ordine iuris, die 28 Maii anno 1948, SSm. D. N. Pius Papa XII commissionem pro Introductione causae signavit. Processus apostolicus, erectus in Chimsciensi Curia, de his sex, qui super quinquaginta sunt, et iuridice validus, die 3 Augusti anni 1952, Antepraeparatoria Congregatio apud Rrevmum Cardinalem Clementem Micara, Episcopum Veliternum, causae Ponentem die 25 Maii anni 1954 habita est; Praeparatoria vero die 26 Octobris, Generalis tandem coram Summo Pontifice die 22 Februarii anni huius. Postquam haec celebrata est, Beatissimus Pater, constans de martyrio et causa martyrii horum Servorum Dei, et concessa, ad mentem canonis 2116 § 2 Codicis Iuris Canonici, a signis seu a miraculis, et omni alia et necessaria dispensatione, edixit, atque super Eius sententia decretum edi mandavit. Quod factum est. Ut autem acta compleantur ut ad sollemnia Beatificationis celebranda procedi possit, a iure praescribitur ut tota Sacrorum Rituum Congregatio, actis omnibus perpensis, affirmet: Stante approbatione martyrii, nec non dispensatione a signis seu miraculis, tuto procedi posse ad eorumdem Venerabilium Servorum Dei sollemnem Beatificationem; unanimis porro fuit haec affirmatio, quam Sanctitas Sua benigne acceptavit, edixitque tuto procedi posse ad Venerabilium Leonis Ignatii Mangin, Pauli Denn, Sacerdotum e Societate Iesu, Petri Tchou, viri laici, Annae Wang, Virginis saecularis, et Sociorum sollemnem Beatificationem. Hoc autem decretum promulgari et in acta S. Rituum Congregationis referri, nec non Apostolicas Litteras sub Piscatoris anulo de solemniis Beatificationis in Vaticana Basilica quandocumque celebrandis expediri iussit. Datum Romae, die sollemni Paschae, Anno Domini 1955. C. Card. Cicognani, Praefectus. L. © S. t A. Carinci, Archiep. Seleuc, Secretarius.

[*Latin ed. p. 305*]

Year and Volume XXXV, May 28, 1955 (Series II, Volume XXII) - No. 7

**ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY**

**ACTS OF POPE PIUS XII**



*Translated by churchlatin.ai, a product of Boyne Archives*

## APOSTOLIC CONSTITUTION RANG-TJENSIS (BASSEINENSIS)

A PORTION OF THE TERRITORY OF THE ARCHDIOCESE OF RANGUN IS SEPARATED, AND A NEW DIOCESE, TO BE CALLED BASSEINENSIS, IS ESTABLISHED THEREFROM.

**PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING COMMEMORATION:**

For the more convenient and suitable governance and administration of dioceses, it appears most beneficial to divide those that are too extensive in territory and numerous in the number of the Christian faithful, and to define their boundaries differently, and to establish new churches, entrusting them to pastors.

What we now deem necessary to do with regard to the See of Rangun, which, through apostolic letters sealed with the leaden seal, "Dum alterna," given on this very day, we have raised to the metropolitan rank.

Since we have received the supplications of the venerable Brother Martin, Luke, holding the title of Archbishop of Adulita and Apostolic Delegate in the region of India, in which he requested that, a portion of the territory be separated from the extensive Church of Rangun, and that a new episcopal See be established therefrom; and since the venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have approved this plan, we consider it fitting to admit the supplications presented to Us.

After having heard those whose interests are involved in this matter; and supplementing the agreement of those...

[*Latin ed. p. 306*]

306. Acts of the Apostolic See – Official Commentary. Regarding this matter, those who believe it to pertain to some right, by the highest and most apostolic authority of Ours, We decree and establish the following. We extract from the Rangoon Archdiocese the civil districts, which bear the names of Bassein, Henzada, and Myaungmya. From these territories, We erect a new diocese, which We order to be called the Bassein Diocese, and We entrust it to the indigenous clergy; furthermore, it will be a suffragan of the Metropolitan Church of Rangoon, to which the sacred ministers of the Bassein Archdiocese will be subject by the best of rights to the Metropolitan Archbishop. The seat of this new diocese will be in the city itself, which is called Bassein; and the Bishop's chair will be placed in that city's temple, which is rightly considered the principal one, and which We elevate to the dignity of a cathedral, dedicated to the honor of the Apostle Saint Peter. We grant to the Bassein Diocese, or to its Bishop, all rights, honors, powers, and privileges that are customarily granted to churches and prelates of



Translated by churchlatin.ai, a product of Boyne Archives

the same rank; and We wish that the Bishops be burdened with the same duties as others throughout the world. The episcopal table, so-called, will consist of the goods that are ceded from the territory separated from the Rangoon Archdiocese, in proportion, to the new See, or from the revenues that will accrue to the Curia of the new Bassein Diocese; or from money offered by the Sacred Congregation for the Propagation of the Faith and by the faithful. The election of a Capitular Vicar, when the See is vacant, shall be made according to the law; likewise, all matters pertaining to the discipline of the clergy and the people shall be governed by the Code of Canon Law. Regarding the clergy, We decree that that portion of the clergy which previously resided in the territory now divided, in those regions from which the new Church is established, shall henceforth be considered assigned to the Bassein Diocese. With regard to the Chapter, We wish that it be established as soon as possible; however, until it can be established, We grant that Consultors be chosen in its place, whose counsel and assistance the Bishop may have in the more important affairs of his diocese. We also command that, as soon as it is possible, a seminary, at least of the elementary level, be established for the instruction of boys called to the priestly ministry, according to the common law and the norms of the Sacred Congregation for the Propagation of the Faith. Finally, We wish that the Metropolitan Curia of Rangoon send to the archive of the new Bassein Diocese, as quickly as possible, all acts and documents pertaining to this Church. These things which We have commanded to be carried out will be overseen by the venerable Brother Martin, whom We mentioned above, or by that person who, at the time when these decrees are brought to fruition, will be serving as Apostolic Delegate in the region of India. To him, therefore, We grant all the powers necessary to carry out this task, which may be delegated to any person, if it is necessary, provided that it is for the good of the Church.

[*Latin ed. p. 307*]

The Acts of the Popes, page 307, concerning a certain dignity. The aforementioned venerable Brother shall have the duty, upon the completion of this matter, to prepare documents, and he will diligently ensure that examples worthy of belief are transmitted to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend that these letters be effective now and in the future; indeed, so that those to whom they pertain may religiously observe what has been decreed through them, and thus may they obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it shall not be permitted to anyone to tear or corrupt



Translated by churchlatin.ai, a product of Boyne Archives

these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these letters themselves, if they were presented. Let anyone who, in any way, disregards or rejects Our decrees know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the first day of the month of January, in the year of Our Lord one thousand nine hundred and seventy-five, in the sixteenth year of Our pontificate.

CELSUS, Cardinal.

COSTANTINI, Cardinal.

PETRUS, Cardinal.

FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith.

HAMLETUS TONDINI, Regent of the Apostolic Chancery.

FRANCISCUS HANNIBAL FERRETTI, Apostolic Protonotary.

SILVIUS SERICANO, Apostolic Protonotary.

Loco 133 Plumbi In Cane.

Ap. tab., vol. LXXXX, n. 5.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Official Commentary

## ACTS OF THE SACRED ROMAN ROTA

I. Cases which were heard in the Sacred Roman Rota in the year 1954, of which the definitive judgment is published only in the dispositive part. When a particular Defender of the Bond is appointed to prepare observations, one of the Defenders of the Bond of the Holy Tribunal intervenes in the same marriage case, namely: RR. DD. Iosephus Stella, Ovidius Bejan, Aegidius Del Corpo.

I. HEMESEN. MELCHITES. - NULLITY OF MARRIAGE based on the grounds of force or fear, and of a DISPENSATION REGARDING A VALID MARRIAGE.

Rota Panel: A. Jullien, Dean; A. Wynen; D. Staffa, Assessors.

Defender of the Bond appointed: A. a Langasco.

Advocate appointed by gratuitous legal aid: R. Costa Albesi.

Doubts: I. "Does nullity of the marriage exist in this case?" and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?"



Translated by churchlatin.ai, a product of Boyne Archives

Judgment of January 8th: Regarding I: "Negative." Regarding II: "Affirmative."

II. ROMA - NULLITY OF MARRIAGE based on the grounds of force or fear.

Rota Panel: I. Pasquazi, Assessor; P. Felici; B. Filipiak.

Defender of the Bond: I. Stella.

Advocate appointed by gratuitous legal aid: F. Ligi.

Doubt: "Should the judgment of the Rota of November 1st, 1951, be confirmed or rejected in this case?"

Judgment of January 12th: "It is to be confirmed, and therefore, nullity of the marriage does not exist in this case."

III. T. U. N. N. - NULLITY OF MARRIAGE due to the excluded good of procreation.

Rota Panel: P. Felici, Assessor; B. Filipiak; G. Doheny.

Defender of the Bond appointed: A. Czapla.

Advocate appointed by gratuitous legal aid: V. Trocchi.

Doubt: "Does nullity of the marriage exist in this case?"

Judgment of January 12th: "Negative."

**IV. BAREN - NULLITY OF MARRIAGE - INCIDENTAL.**

Rota Panel: A. Fidecicchi, Assessor; F. Brennan; D. Staffa.

Substitute for the Defender of the Bond: A. Del Corpo.

Advocates: P. Ciprotti, for the plaintiff; F. Bersani, for the defendant.

[*Latin ed. p. 309*]

Sacred Roman Rota, Question 309: "Whether restitution in integrum should be granted in this case." Decision of January 12th: "Negative."

I. ROMA - NULLITY OF MARRIAGE based on coercion or fear.

Rota Session: A. Fidecicchi, F. Brennan, P. Mattioli, presiding.

Defender of the Bond: A. a Langasco.

Advocates: O. Da Silva, R. Szenwic.

Question: "Whether the nullity of the marriage is established in this case."

Decision of January 13th: "Negative."

II. ROMA - NULLITY OF MARRIAGE due to a condition imposed and due to lack of good faith.

Rota Session: F. Brennan, presiding, D. Staffa, I. Pasquazi.

Defender of the Bond: I. Stella.

Question: "Whether the nullity of the marriage is established in this case."



Translated by churchlatin.ai, a product of Boyne Archives

Decision of January 13th: "Negative."

III. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation *super rato*.

Rota Session: F. Brennan, presiding, D. Staffa, I. Pasquazi.

Advocate appointed for gratuitous assistance: I. Spinelli.

Questions: I. "Whether the nullity of the marriage is established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy Father regarding a dispensation *super matrimonio rato et non consummato* in this case."

Decision of January 13th: Regarding I: "Affirmative, forbidding the husband from entering into another marriage." Regarding II: "As decided in the first question."

IV. FIRMANA - NULLITY OF MARRIAGE based on coercion or fear.

Rota Session: F. Brennan, presiding, D. Staffa, I. Pasquazi.

Substitute for the Defender of the Bond: O. Bejan.

Advocate appointed for gratuitous assistance: I. Lombardi.

Question: "Whether the nullity of the marriage is established in this case."

Decision of January 13th: "Negative."

V. ROMA - NULLITY OF MARRIAGE based on coercion or fear.

Rota Session: G. Heard, A. Canestri, presiding, H. Caiazzo.

Defender of the Bond: I. Sirna.

Advocate appointed for gratuitous assistance: T. Mauro.

Question: "Whether the decision of the Rota of March 13, 1951, should be confirmed or overturned in this case."

Decision of January 14th: "To be overturned, or that the nullity of the marriage is established in this case."

VI. N. N. - NULLITY OF MARRIAGE due to impotence, of the husband, and a dispensation *super rato*.

Rota Session: I. Pasquazi, presiding, P. Felici, B. Filipiak.

Defender of the Bond: I. Sirna.

Advocate appointed for gratuitous assistance: R. Ottaviani.

Questions: I. "Whether the nullity of the marriage is established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy Father regarding a dispensation *super matrimonio rato et non consummato* in this case."

Decision of January 16th: Regarding I: "Negative." Regarding II: "Affirmative."

[*Latin ed. p. 310*]

310 Acta. Apostolicae Sedis - Commentarium Officiale XI. N. N. - NUL-



Translated by churchlatin.ai, a product of Boyne Archives

LITY OF MARRIAGE due to the exclusion of a canonical impediment, the good of the sacrament, and the good of procreation. Rotal Court: A. Jullien, Presiding; A. Wynen; I. M. Pinna. Substitute for the Defender of the Bond: O. Bejan. Advocate: F. Cartoni. Question: "Does the nullity of the marriage exist in this case?" Sentence of January 16: "Affirmative, but the woman is forbidden from entering into new marriages, unless she has promised before the Ordinary of the place, under oath, that she will not exclude the good of marriage again."

XII. N. N. - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Rotal Court: G. Heard, Presiding; A. Canestri; P. Mattioli. Defender of the Bond appointed: A. Cairoli. Advocates: C. Bernardini; H. Paleari. Question: "Does the nullity of the marriage exist in this case?" Sentence of January 16: "Negative."

XIII. ROME - NULLITY OF MARRIAGE based on coercion or fear. Rotal Court: P. Felici, Presiding; B. Filipiak; G. Doheny. Defender of the Bond appointed: I. Sirna. Advocate, by mandate of gratuitous legal aid: A. D'Alessandri. Question: "Does the nullity of the marriage exist in this case?" Sentence of January 19: "Affirmative."

XIV. SOUTHWARK. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Rotal Court: A. Canestri, Presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: O. Bejan. Advocate: R. Romano. Question: "Should the sentence of the Rotal Court of November 9, 1951, be confirmed or overturned in this case?" Sentence of January 21: "It should be overturned, or the nullity of the marriage exists in this case."

XV. MILAN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Rotal Court: A. Wynen, Presiding; G. Heard; A. Canestri. Defender of the Bond appointed: P. Capobianco. Advocate: C. Bernardini. Question: "Does the nullity of the marriage exist in this case?" Sentence of January 23: "Affirmative, but the man is forbidden from entering into new marriages, unless he has declared before the Ordinary of the place or his Delegate, under oath, that he will no longer exclude the good of procreation or any other essential good of marriage."

XVI. ROME - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Rotal Court: F. Brennan, Presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: I. Sirna. Advocate: A. Angelini Rota. Question: "Does the nullity of the marriage exist in this case?" Sentence of January 26: "Affirmative, but the woman is forbidden from entering into new marriages unless she has first, under oath, before the Ordinary of the place, promised to accept all the essential obligations of marriage."

[*Latin ed. p. 311*]

Sacra Romana Rota 311 XVII. VENETIARUM, OR GORITIEN. - NULLITY OF MARRIAGE based on coercion or fear. Turnus Rotalis:



*Translated by churchlatin.ai, a product of Boyne Archives*

A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: A. a Langasco. Advocate appointed by gratuitous patronage: A. D'Alessandri. Question: "Does the nullity of the marriage exist, in this case?" Judgment of January 20th: "Affirmative." XVIII. SANCTI GALLI - NULLITY OF MARRIAGE due to simulated consent, due to the exclusion of the good of the sacrament and the good of posterity. Turnus Rotalis: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: A. Martinengo. Advocate appointed by gratuitous patronage: B. Pellegrini. Question: "Does the nullity of the marriage exist, in this case?" Judgment of January 29th: "Affirmative, forbidding the woman from entering into another marriage, unless she has promised before the Ordinary of the place, under oath, that she will accept all conjugal obligations." XIX. CHIÇOUTIMIEN - NULLITY OF MARRIAGE based on mental incapacity. Turnus Rotalis: G. Heard, presiding; A. Canestri; B. Filipiak. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous patronage: B. Pellegrini. Question: "Does the nullity of the marriage exist, in this case?" Judgment of January 30th: "Affirmative." XX. N. N. - NULLITY OF MARRIAGE due to the man's impotence; due to a condition imposed. Turnus Rotalis: H. Câiazzo; A. Fidecicchi; I. Pasquazi, presiding. Defender of the Bond appointed: S. Canals. Advocates: I. Torre; H. Figliuoli. Question: "Does the nullity of the marriage exist, in this case?" Judgment of February 2nd: "Negative." XXI. ROMANA - NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Turnus Rotalis: B. Filipiak, presiding; G. Doheny; P. Mattioli. Advocate appointed by gratuitous patronage: G. Franco. Question: "Does the nullity of the marriage exist, in this case?" Judgment of February 5th: "Affirmative, forbidding the woman from entering into another marriage unless she seriously promises under oath that she will give her consent according to the law" (canon 108(5, C. 1. C). XXII. CLEVELANDEN - NULLITY OF MARRIAGE based on coercion or fear. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: G. Brisebois. Advocate appointed by gratuitous patronage: F. Ligi. Question: "Does the nullity of the marriage exist, in this case?" Judgment of February 5th: "Affirmative." XXIII. ROMANA - NULLITY OF MARRIAGE based on coercion or fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond: I. Stella.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Official Commentary of the Advocate appointed gratuitously for patronage: F. Ercolani. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of February 6th: "Negative." XXIV. THEATINA - NULLITY OF MARRIAGE due to a condition imposed. Rotational Panel: P. Felici, presiding; B. Filipiak; Gr. Doheny. Defender of the Bond appointed: A. De Iorio. * Advocate: M. D'Alfonso. Question: "Whether, in this case, the nullity of



Translated by churchlatin.ai, a product of Boyne Archives

the marriage can be established." Sentence of February 9th: "Affirmative." XXV. ROMA - NULLITY OF MARRIAGE based on coercion or fear. Rotational Panel: F. Brennan, presiding; D. Staffa; I. Pasquazi. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed gratuitously for patronage: F. Ligi. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of February 12th: "Affirmative." XXVI. ROMA - NULLITY OF MARRIAGE based on coercion or fear. Rotational Panel: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: A. Cairoli. Advocate appointed gratuitously for patronage: R. Costa Albesi. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of February 12th: "Affirmative." XXVII. FULDEN. - NULLITY OF MARRIAGE due to simulated consent. Rotational Panel: E. Caiazzo; A. Fidecicchi; L. M. Pinna, presiding. Defender of the Bond appointed: V. Ait. Advocate: F. Cartoni. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of February 16th: "Negative." XXVIII. CATANEN. OR PANORMITANO - NULLITY OF MARRIAGE based on coercion or fear. Rotational Panel: T. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: L. Sirna. Advocate: E. Ruffini. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of February 16th: "Affirmative." XXIX. FOGARESIEN. - ALBA IULIEN. - NULLITY OF MARRIAGE based on coercion or fear. Rotational Panel: G. Doheny, presiding; P. Mattioli; B. Bonet. Defender of the Bond appointed: A. Boccalini. Advocate: R. Romano. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of February 19th: "Negative." XXX. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation granted. Rotational Panel: I. Staffa, presiding; I. Pasquazi; P. Felici.

[*Latin ed. p. 313*]

In the Roman Rota, on the 313th day, the Defender of the Bonds, Father Magyary, was appointed. The advocate, acting under the mandate of free legal aid, was Father Valletta. The questions were: I. "Does a nullity of marriage exist in this case?" and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" The judgment, dated February 19th: Regarding I, "Negative." Regarding II, "Affirmative, but it is forbidden for the man to proceed to other marriages without the consultation of the Most Holy Roman Rota."

XXXI. LUCEN. - Nullity of marriage due to force or fear; due to the excluded good of procreation. The Rota panel: Father Filipiak, Father Mattioli, the President, Father Bonet. The Defender of the Bonds appointed: Father Andreozzi. The advocates: Father Ruffini, Father Fedele. The question: "Does a nullity of marriage exist in this case?" The judgment, dated



Translated by churchlatin.ai, a product of Boyne Archives

February 20th: "Negative."

XXXII. N. N. - Nullity of marriage due to total simulation; due to the excluded good of procreation. The Rota panel: Father Canestri, the President, Father Fidecicchi, Father Filipiak. The Defender of the Bonds appointed: Father Fournier. The advocate: Father Ciprotti. The question: "Does a nullity of marriage exist in this case?" The judgment, dated February 23rd: "Negative."

XXXIII. SOUTHWARCEN. - Nullity of marriage due to the excluded good of procreation. The Rota panel: Father Doheny, the President, Father Mattioli, Father Bonet. The Promoter of Justice: Father Pendola. The Defender of the Bonds appointed: Father Cairoli. The advocate, acting under the mandate of free legal aid: Father D'Avack. The question: "Does a nullity of marriage exist in this case?" The judgment, dated February 23rd: "Affirmative."

XXXIV. CALARITANA - Nullity of marriage under the head of force or fear. The Rota panel: Father Fidecicchi, the President, Father Brennan, Father Staffa. The Defender of the Bonds appointed: Father Boccalini. The advocates: Father Bersani, for the plaintiff; Father Corsanego, for the defendant. The question: "Does a nullity of marriage exist in this case?" The judgment, dated February 23rd: "Affirmative."

XXXV. N. N. - Nullity of marriage under the head of the woman's dementia. The Rota panel: Father Jullien, the Dean, Father Wynen, Father Heard, the President. The Defender of the Bonds appointed: Father Magyary. The advocate: Father Mantovani. The question: "Does a nullity of marriage exist in this case?" The judgment, dated February 25th: "Negative."

XXXVI. N. N. - Nullity of marriage due to the man's impotence. The Rota panel: Father Jullien, the Dean, Father Wynen, Father Heard, the President. The Defender of the Bonds appointed: Father Bartoccetti. The advocates: Father Della Rocca, Father Bersani.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary. Question: "Whether the Royal Decree of February 15, 1951, should be confirmed or rejected in this case." Decree of February 25: "It is to be confirmed, or it does not pertain to the nullity of the marriage in this case." XXXVII. N. IS. - NULLITY OF MARRIAGE due to the impotence of the man. Royal Tribunal: P. Mattioli, presiding; E. Bonet; I. M. Pinna. Defender of the Bond appointed: A. De Iorio. Advocate appointed by gratuitous patronage: H. Figliuoli. Question: "Whether the nullity of the marriage is established in this case." Decree of February 26: "Affirmatively, with the man forbidden from entering into another marriage, according to canon 1068 of the Code of Canon Law." XXXVIII. TARENTUM, or BAREN. - NULLITY OF MARRIAGE under the head of force or fear. Royal Tribunal: B. Filipiak; G. Doheny; P. Mattioli,



Translated by churchlatin.ai, a product of Boyne Archives

presiding. Substitute Defender of the Bond: O. Bejan. Advocate appointed by gratuitous patronage: H. Graziani. Questions: I. "Whether the sentence of the Tribunal of Baren, of June 21, 1949, is established;" II. "Whether the nullity of the marriage is established in this case." Decree of February 26: Regarding I, "Affirmatively." Regarding II, "Negatively." XXXIX. ANTIOCH, of the MELCHITES. - NULLITY OF MARRIAGE due to force or fear. Royal Tribunal: A. Wynen; G. Heard; presiding, A. Canestri. Defender of the Bond appointed: F. Fournier. Advocates: P. Ciprotti; C. Tricerri. Question: "Whether the Royal Decree of November 9, 1951, should be confirmed or rejected in this case." Decree of February 27: "It is to be rejected, and therefore, the nullity of the marriage is established in this case." XL. ROME. - NULLITY OF MARRIAGE under the head of force or fear. Royal Tribunal: G. Heard, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: I. Trezzi. Advocate appointed by gratuitous patronage: I. Torre. Question: "Whether the Royal Decree of May 2, 1950, should be confirmed or rejected in this case." Decree of February 27: "It is to be rejected, and therefore, the nullity of the marriage is established in this case." XLI. N. N. - NULLITY OF MARRIAGE under the head of force and fear, and of the GRANT OF A DISPENSATION regarding a ratified marriage. Royal Tribunal: A. Canestri; A. Fidecicchi; F. Brennan, presiding. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous patronage: L. Valletta. Questions: I. "Whether the Royal Decree of March 15, 1949, should be confirmed, or rejected, in this case;" and, to the extent that it is affirmative regarding the first part, negative regarding the second part: II. "Whether advice should be given to the Most Holy Father regarding a dispensation concerning a marriage that has been ratified but not consummated, in this case." Decree of February 27: Regarding I, "It is to be confirmed, or it does not pertain to the nullity of the marriage, in this case." Regarding II, "Affirmatively."

[*Latin ed. p. 315*]

Sacra Romana Rota 315 XLII. ROMA - NULLITY OF MARRIAGE based on coercion or fear. Turnus Rotalis: A. Fidecicchi, Presiding, F. Brennan, E. Bonet. Defender of the Bond: A. Boccalini. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 2nd: "Negative."

XLIII. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a DISPENSATION regarding a ratified marriage. Turnus Rotalis: I. Pasquazi, Presiding, P. Felici, B. Filipiak. Defender of the Bond: A. Czapla. Advocate by mandate of gratuitous assistance: G. Felici. Questions: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage in this case." Sentence of March 2nd: Regarding



Translated by churchlatin.ai, a product of Boyne Archives

I: "Negative." Regarding II: "Affirmative, but with the condition that the husband not proceed to another marriage without the consultation of the Sacred Roman Rota, and with the obligation for the spouses to separate according to the norms of the Sacred Canons."

XLIV. NAPLES - NULLITY OF MARRIAGE based on coercion or fear. Turnus Rotalis: P. Mattioli, Presiding, E. Bonet, I. M. Pinna. Defender of the Bond: I. Sirna. Advocate by mandate of gratuitous assistance: F. Ligi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 5th: "Affirmative."

XLV. N. N. - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of procreation. Turnus Rotalis: A. Jullien, Dean, G. Doheny, Presiding, P. Mattioli. Promoter of Justice: I. Pendola. Defender of the Bond: P. Tocanel. Advocate by mandate of gratuitous assistance: V. Trocchi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 8th: "Negative."

XLVI. PARIS - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of faith. Turnus Rotalis: A. Fidecicchi, Presiding, F. Brennan, D. Staffa. Defender of the Bond: F. Fournier. Advocates: I. B. Ferrata, H. Napoleoni. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 9th: "Negative."

XLVII. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a DISPENSATION regarding a ratified marriage. Turnus Rotalis: A. Fidecicchi, Presiding, F. Brennan, D. Staffa. Defender of the Bond: I. Sirna. Advocate by mandate of gratuitous assistance: R. Szenwic. Questions: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding the granting of a dispensation concerning a ratified and unconsummated marriage." Sentence of March 9th: Regarding I: "Negative," Regarding II: "Affirmative."

[*Latin ed. p. 316*]

Acta 316 Apostolicae Sedis - Official Commentary XLVIII. TURIN. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotalian Tribunal: A. Jullien, Dean; P. Mattioli, Assessor; E. Bonet. Defender of the Bond appointed: A. Martinengo. Advocate: I. Dante. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of March 10th: "Negative." XLIX. N. N. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotalian Tribunal: A. Jullien, Dean; A. Wynen, Assessor; E. Bonet. Defender of the Bond appointed: G. Brisebois. Advocate: I. Torre. Doubts: I. "Whether the nullity of the proceedings of the first instance can be established." II. "Whether the nullity of the sentence of March 17th-24th, 1951, can be established." III. "Whether the nullity of the marriage can be established in this case."



*Translated by churchlatin.ai, a product of Boyne Archives*

Sentence of March 10th: Regarding I: "Negative." Regarding II: "Negative." Regarding III: "Affirmative." L. ROME - NULLITY OF MARRIAGE under the head of force or coercion. Rotalian Tribunal: A. Jullien, Dean; A. Wynen; E. Bonet, Assessors. Defender of the Bond appointed: S. Canals. Advocate by mandate of gratuitous patronage: G. Felici. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of March 11th: "Negative." LI. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and a DISPENSATION REGARDING A VALID MARRIAGE. Rotalian Tribunal: G. Heard, Assessor; A. Canestri; P. Mattioli. Defender of the Bond appointed: I. Sirna. Advocate: F. Bersani. Doubts: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a valid but unconsummated marriage in this case." Sentence of March 10th: Regarding I: "Negative." Regarding II: "Affirmative, with the man forbidden from entering into other marriages without the consultation of the Most Holy [See]." LII. N. N. - NULLITY OF MARRIAGE under the head of the impotence of the woman. Rotalian Tribunal: A. Jullien, Dean; E. Bonet, Assessor; I. M. Pinna. Defender of the Bond appointed: P. Toeanel. Advocate: A. Angelini Rota. Doubt: "Whether the sentence of the Rotalian Tribunal of November 6th, 1952, should be confirmed or rejected in this case." Sentence of March 15th: "It should be confirmed, or whether the nullity of the marriage can be established in this case." LIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and a DISPENSATION REGARDING A VALID MARRIAGE. Rotalian Tribunal: P. Felici, Assessor; G. Doheny; P. Mattioli. Defender of the Bond appointed: A. Boccalini. Advocate: I. Lombardi. Doubts: I. "Whether the nullity of the marriage can be established in this case"; and,

[*Latin ed. p. 317*]

The Sacred Roman Rota, case number 317, negative: "Whether counsel should be given to the Most Holy [Father] concerning a dispensation from a marriage that is valid but not consummated, in this case." The judgment of March 16th: To I: "Affirmative, but the husband is forbidden from entering into another marriage, by canon 1068." To II: "As decided in the first [question]." LIV. N. N. – Concerning the NULLITY of a marriage due to the impotence of the woman, and a DISPENSATION concerning a marriage that is valid. The Rotal Court: A. Jullien, Dean; A. Canestri, Assessor; A. Fidecicchi. The Defender of the Bond appointed: F. Fournier. The Advocate: C. Bernardini. The Questions: I. "Does the nullity of the marriage exist in this case? And, to the extent that it is negative..." II. "Whether counsel should be given to the Most Holy [Father] concerning a dispensation from a marriage that is valid but not consummated, in this case." The judgment of March 18th: To I: "Negative." To II: "Affirmative." LV. TAURINENSI.



Translated by churchlatin.ai, a product of Boyne Archives

– Concerning the NULLITY of a marriage due to the excluded good of procreation. The Rotal Court: A. Jullien, Dean; E. Bonet, Assessor; I. M. Pinna. The Substitute for the Defender of the Bond: A. Del Corpo. The Advocate, by mandate of gratuitous assistance: V. Trocchi. The Question: "Does the nullity of the marriage exist in this case?" The judgment of March 22nd: "Affirmative, and the husband is forbidden from entering into another marriage, unless before the Ordinary of the place, he has promised under oath that he will not exclude the good of marriage." LVI. ROMANA. – Concerning the NULLITY of a marriage due to the excluded good of procreation. The Rotal Court: A. Fidecicchi, Assessor; F. Brennan; D. Staffa. The Defender of the Bond appointed: I. Sirna. The Advocate, by mandate of gratuitous assistance: A. D'Alessandri. The Question: "Does the nullity of the marriage exist in this case?" The judgment of March 23rd: "Negative." LVII. ROMANA. – Concerning the NULLITY of a marriage on the grounds of force or coercion. The Rotal Court: F. Brennan, Assessor; I. Pasquazi; E. Bonet. The Defender of the Bond appointed: I. Sirna. The Advocate: B. Pellegrini. The Question: "Whether the judgment of the Rotal Court of June 18, 1952, should be confirmed or overturned, in this case." The judgment of March 26th: "It is to be confirmed, and therefore, the nullity of the marriage exists in this case." LVIII. NICENSI. – Concerning the NULLITY of a marriage due to a condition imposed. The Rotal Court: A. Jullien, Dean; A. Wynen, Assessor; E. Bonet. The Defender of the Bond appointed: G. Brisebois. The Advocate: B. Pellegrini. The Question: "Whether the judgment of the Rotal Court of June 30, 1951, should be confirmed or overturned, in this case." The judgment of March 27th: "It is to be overturned, or, the nullity of the marriage exists in this case." LIX. HELIOPOLITANAE IN AEGYPT. – Concerning the NULLITY of a marriage on the grounds of force or coercion.

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary, Tournus: G. Heard, presiding; A. Canestri, D. Staffa. Defender of the bond appointed: E. Fiore. Advocate appointed gratuitously: T. Mauro. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 3: "Negative."

60. FLORENTINA - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Tournus: G. Doheny, presiding; P. Mattioli, E. Bonet. Defender of the bond appointed: A. Cairoli. Advocate: P. Fedele. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 5: "Affirmative, but the man is forbidden, by natural law, to enter into another marriage, unless he has first promised, before the Ordinary of the place and his delegate, under oath, that he will give his consent according to the sacred canons."

61. FLORENTINA - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and the good of the sacrament. Tournus: G. Heard,



Translated by churchlatin.ai, a product of Boyne Archives

A. Canestri, presiding; A. Fidecicchi. Substitute for the Defender of the bond: O. Bejan. Advocate appointed gratuitously: I. De Forgellinis. Question: "Is the sentence of the Tournus of July 4, 1951, to be confirmed or rejected, in this case?" Sentence of April 6: "It is to be confirmed, that is to say, that the nullity of the marriage does not exist, in this case."

62. FLORENTINA - NULLITY OF MARRIAGE due to mutual lack of consent. Tournus: A. Fidecicchi, F. Brennan, P. Felici, presiding. Defender of the bond appointed: P. Tocanel. Advocate: P. D'Avack. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 6: "Affirmative, but the man is forbidden, by natural law, to enter into another marriage."

63. BITURICEN - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Tournus: A. Jullien, Dean; P. Mattioli, presiding; E. Bonet. Defender of the bond appointed: F. Fournier. Advocate appointed gratuitously: C. Tricerri. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 7: "Affirmative, but the woman is forbidden to enter into other marriages, unless she has promised, before the Ordinary of the place and his delegate, under oath, that she will give her consent according to the law."

64. CLEVELANDEN - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Tournus: D. Staffa, presiding; I. Pasquazi, P. Felici. Defender of the bond appointed: I. Sirna. Advocate: R. Ottaviani. Question: "Is the sentence of the Tournus of July 10, 1953, to be confirmed or rejected, in this case?" Sentence of April 9: "It is to be rejected, and therefore, the nullity of the marriage does not exist, in this case."

[*Latin ed. p. 319*]

Sacra Romana Rota 319 LXV. EBROICEN. – NULLITY OF MARRIAGE due to coercion or fear; due to the exclusion of the good of the sacrament and the good of procreation. Rotal Tribunal: A. Wynen, G. Heard, Ponens, A. Canestri. Defender of the Bond: I. Stella. Advocate: I. Ferrari. Doubts: I. "Whether a new proposition regarding the cause, based on the exclusion of the good of procreation, should be admitted." And, to the extent that it is affirmative: II. "Whether the decision of the Rotal Tribunal of August 5, 1949, should be confirmed or rejected in this case." III. "Whether there exists a nullity of the marriage based on the grounds of coercion and fear, and the exclusion of the good of the sacrament." Decision of April 10: Regarding I. "Negatively." Regarding II. "As decided in the first instance." Regarding III. "Negatively." LXVI. N. N. – NULLITY OF MARRIAGE due to the impotence of the man and a dispensation – OVERTURNED. Rotal Tribunal: A. Wynen, P. Mattioli, Ponens, E. Bonet. Defender of the Bond appointed: I. Sirna. Advocates: I. Torre, H. Figliuoli. Doubts: I. "Whether the decision of the Rotal Tribunal of December 29, 1953, should be confirmed or rejected in this case." And, to the extent that it is to be rejected: II. "Whether advice should be given to the Most Holy Father regarding a dispensation concern-



*Translated by churchlatin.ai, a product of Boyne Archives*

ing a marriage that was valid but not consummated." Decision of April 10: Regarding I. "It should be confirmed, therefore, that there exists a nullity of the marriage in this case, preventing the man from entering into another marriage, according to canon 1068 of the Code of Canon Law." Regarding II. "As decided in the first instance." LXVII. TUCSONEN. – NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Rotal Tribunal: A. Fidecicchi, Ponens, F. Brennan, D. Staffa. Defender of the Bond appointed: V. Ait. Advocate: R. Ottaviani. Doubt: "Whether there exists a nullity of the marriage in this case." Decision of April 13: "Affirmatively." LXVIII. ROMANA – NULLITY OF MARRIAGE due to simulated consent. Rotal Tribunal: A. Fidecicchi, F. Brennan, I. M. Pinna, Ponens. Defender of the Bond appointed: B. Wyszynski. Advocate appointed gratuitously: F. Ligi. Doubt: "Whether there exists a nullity of the marriage in this case." Decision of April 13: "Negatively." LXIX. ROMANA – NULLITY OF MARRIAGE due to coercion and fear, and due to total simulated consent. Rotal Tribunal: F. Brennan, Ponens, D. Staffa, I. Pasquazi. Defender of the Bond appointed: I. Sirna. Advocates: C. Bernardini, V. Trocchi. Doubt: "Whether the decision of the Rotal Tribunal of October 15, 1952, should be confirmed or rejected in this case." Decision of April 13: "It should be confirmed, or it does not constitute a nullity of the marriage in this case." LXX. ROMANA – NULLITY OF MARRIAGE based on the grounds of coercion or fear. Rotal Tribunal: D. Staffa, Ponens, I. Pasquazi, P. Felici.

[*Latin ed. p. 320*]

320 Apostolic See - Official Commentary on the Defender of the Bond: A. Boccalini. Advocate appointed for gratuitous assistance: L. Vaux. Question: "Does a nullity of marriage exist in this case?" Sentence of April 13: "Affirmative."

71. ALBAN, IN AMERICA - NULLITY OF MARRIAGE based on the head of clandestine marriage. Rotational Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: I. Sirna. Advocate appointed for gratuitous assistance: I. Torre. Question: "Does a nullity of marriage exist in this case?" Sentence of April 22: "Affirmative."

72. CARTHAGE, IN COLOMBIA - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotational Tribunal: G. Heard, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: V. Bartoccetti. Advocates: F. Della Rocca; R. Szemvic. Question: "Is the sentence of the Rotational Tribunal of December 30, 1949 to be confirmed or overturned in this case?" Sentence of April 24: "To be overturned, and therefore, a nullity of marriage exists in this case."

73. ROME - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Tribunal: G. Heard, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: P. Capobianco. Advocate: I. Spinelli. Question: "Is the sentence of the Rotational Tribunal of January 15, 1951



Translated by churchlatin.ai, a product of Boyne Archives

to be confirmed or overturned in this case?" Sentence of April 24: "To be confirmed, that is, a nullity of marriage does not exist in this case."

74. ROME - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotational Tribunal: I. Pasquazi, presiding; P. Felici; I.M. Penne. Defender of the Bond appointed: A. Boccalini. Advocate: I. Spinelli. Question: "Does a nullity of marriage exist in this case?" Sentence of April 26: "Negative."

75. TURIN - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Tribunal: A. Fidecicchi; F. Brennan; P. Felici, presiding. Defender of the Bond appointed: I. Sirna. Advocate appointed for gratuitous assistance: C. Tricerri. Question: "Does a nullity of marriage exist in this case?" Sentence of April 27: "Affirmative, but the man is forbidden from entering into another marriage unless he has first, by oath before the Ordinary of the place or his delegate, promised that he will provide for the marital consent according to the canons."

76. ROME - NULLITY OF MARRIAGE based on the head of force or coercion. Rotational Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa.

[*Latin ed. p. 321*]

Sacra Romana Rota 321. Defender of the Bond appointed: A. Martinengo. Advocate: P. A. D'Avack. Question: "Does it appear that the marriage is null in this case?" Judgment of April 28th: "Affirmative." LXXII. ROMA - NULLITY OF MARRIAGE based on duress or fear, and I, regarding a dispensation concerning a ratified marriage. Rotarian Session: F. Brennan, presiding; D. Staffa; G. Doheny. Defender of the Bond appointed: I. Sirna. Advocate appointed by gratuitous legal aid: I. Spinelli. Questions: I. "Should the judgment of the Rotarian Session of June 7, 1949, be confirmed or overturned in this case?" And, to the extent that it does not appear that the marriage is null in this case: II. "Should advice be given to the Most Holy Father regarding a dispensation concerning a ratified and unconsummated marriage in this case?" Judgment of April 29th: Regarding I: "It should be confirmed, and therefore it does not appear that the marriage is null in this case." Regarding II: "Affirmative." LXXVIIL ROMA - NULLITY OF MARRIAGE due to a condition imposed. Rotarian Session: A. Jullien, Dean; A. Wynen, presiding; G. Heard. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed by gratuitous legal aid: G. Felici. Question: "Does it appear that the marriage is null in this case?" Judgment of April 29th: "Negative." LXXIX. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Rotarian Session: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: A. Boccalini. Advocate appointed by gratuitous legal aid: C. Tricerri. Question: "Does it appear that the marriage is null in this case?" Judgment of April 29th: "Affirmative, but it is forbidden to the man to enter into another marriage unless he has first sworn before the Ordinary that he will observe the pre-



Translated by churchlatin.ai, a product of Boyne Archives

cepts of the Catholic religion concerning the essential properties of marriage." LXXX. ROMA - NULLITY OF MARRIAGE due to total simulation, and also due to duress or fear, and regarding a dispensation concerning a ratified marriage. Rotarian Session: G. Doheny, presiding; P. Mattioli; E. Bonet. Promoter of Justice: I. Pendola. Defender of the Bond appointed: V. Ait. Advocates: H. Figliuoli, for the plaintiff; I. Spinelli, for the defendant. Questions: I. "Does it appear that the marriage is null in this case?" And, to the extent that it is negative: II. "Should advice be given to the Most Holy Father regarding a dispensation concerning a ratified and unconsummated marriage in this case?" Judgment of April 30th: Regarding I: "Affirmative, but it is forbidden to the man to enter into another marriage unless he has first sworn before the Ordinary or his delegate that he will consent according to the sacred canons." Regarding II: "The same as in the first." LXXXL N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and regarding a dispensation concerning a ratified marriage. Rotarian Session: I. Pasquazi, presiding; P. Felici; E. Bonet. 21 - ACTA, vol. XXII, n. 7. — 23-5-1955.

[*Latin ed. p. 322*]

Acta 322 Apostolicae Sedis - Official Commentary. Defender of the Bond appointed: E. Ulinski. Advocate: G. Franco. Doubts: I. "Does a nullity of marriage exist, in this case?"; and to the extent that the answer is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Judgment of April 30th: Regarding I. "Negative." Regarding II. "Affirmative, but it is forbidden to the man to enter into another marriage without the consultation of the Sacred Roman Rota." LXXXII. NEW-YORK. - Concerning the nullity of a marriage due to the infidelity of the woman. Rotal Panel: A. Canestri, Presiding; H. Caiazzo; G. Doheny. Defender of the Bond appointed: G. Brisebois. Advocate: R. Romano. Judgment of May 6th: "Affirmative, it is forbidden to the woman to enter into further marriages without the consultation of the Sacred Roman Rota." LXXXIII. PARIS. - Concerning the nullity of a marriage due to the excluded good of the offspring. Rotal Panel: G. Heard, Presiding; A. Canestri; I. M. Pinna. Defender of the Bond appointed: F. Fournier. Advocate by mandate of gratuitous patronage: G. Felici. Doubt: "Does a nullity of marriage exist, in this case?" Judgment of May 8th: "Negative." LXXXIV. MECHLIN. - Concerning the nullity of a marriage due to simulated consent. Rotal Panel: A. Fidecicchi; F. Brennan; E. Bonet, Presiding. Defender of the Bond appointed: G. Brisebois. Advocate: P. Ciprotti. Doubt: "Does a nullity of marriage exist, in this case?" Judgment of May 10th: "Negative." LXXXV. RHEMEN. - Concerning the nullity of a marriage due to force or fear; due to the excluded good of the sacrament. Rotal Panel: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: F. Fournier. Advocate: M. D'Alfonso. Doubt:



Translated by churchlatin.ai, a product of Boyne Archives

"Does a nullity of marriage exist, in this case?" Judgment of May 11th: "Negative." LXXXVI. ROME. - Concerning the nullity of a marriage under the head of force or fear. Rotal Panel: H. Caiazzo; I. Pasquazi, Presiding; P. Felici. Defender of the Bond appointed: A. Boccalini. Advocate by mandate of gratuitous patronage: G. Franco. Doubt: "Does a nullity of marriage exist, in this case?" Judgment of May 11th: "Affirmative." TYRNAVIEN. - Concerning the nullity of a marriage under the head of force or fear. Rotal Panel: F. Brennan, Presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: I. Magyary. Advocate by mandate of gratuitous patronage: F. Bersani. Doubt: "Does a nullity of marriage exist, in this case?" Judgment of May 11th: "Affirmative." LXXXVII.

[*Latin ed. p. 323*]

Sacra Romana Rota 323 LXXXVIII. TAURINEN. – NULLITY OF MARRIAGE due to simulated consent; due to exclusion of the good of the sacrament and the good of posterity. Turnus Rotalis: A. Fidecicchi, presiding; F. Brennan, B. Bonet. Defender of the Bonds deputed: G. Brisebois. Advocate: C. Bernardini. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of May 11: "Affirmative." LXXXIX. VIGILIEN. – NULLITY OF MARRIAGE due to simulated consent; due to coercion or fear; due to the woman's lack of understanding. Turnus Rotalis: A. Jullien, Dean; A. Wynen, B. Bonet, presiding. Advocate: I. Dante. Doubts: I. "Whether the nullity of the sentences of the first and subsequent grades is established"; and to what extent, affirmatively or negatively: II. "Whether the nullity of the marriage is established, in this case." Sentence of May 5: Regarding I, "Affirmative." Regarding II, "Deferred." XC. VIGILIEN. – NULLITY OF MARRIAGE due to simulated consent; due to coercion or fear; due to the woman's lack of understanding. Turnus Rotalis: A. Jullien, Dean; A. Wynen, E. Bonet, presiding. Defender of the Bonds deputed: S. Canals. Advocate: I. Dante. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of May 12: "Affirmative." XCI. ANGELORUM IN CALIFORNIA – NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Turnus Rotalis: G. Doheny, presiding; P. Mattioli, E. Bonet. Defender of the Bonds deputed: G. Brisebois. Advocate by mandate of gratuitous patronage: I. Lombardi. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of May 12: "Affirmative, but it is forbidden to the man to enter into another marriage, unless he has previously promised, under oath, before the Ordinary or his delegate, that he will give his matrimonial consent according to the sacred canons." XCII. TAURINEN. – NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Turnus Rotalis: A. Canestri, presiding; A. Fidecicchi, I. M. Pinna. Defender of the Bonds deputed: A. Martinengo. Advocate by mandate of gratuitous patronage: H. Figliuoli. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of May



Translated by churchlatin.ai, a product of Boyne Archives

13: "Affirmative, but it is forbidden to the party concerned to enter into further marriages without the consent of His Most Holy Eminence." XCIII. N. N. – NULLITY OF MArriage due to the man's impotence and a dispensation granted *super rato*. Turnus Rotalis: P. Mattioli, presiding; E. Bonet, I. M. Pinna. Defender of the Bonds deputed: E. TJlinski. Advocate: A. D'Alessandri. Doubts: I. "Whether the nullity of the marriage is established, in this case"; and to what extent, negatively: II. "Whether advice should be given to His Most Holy Eminence regarding a dispensation concerning a marriage that is valid but not consummated."

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary. Sentence of May 14th: Regarding I. "Negative." Regarding II. "Affirmative, but with the prohibition for the husband to enter into another marriage, without the prior consultation of this Apostolic Tribunal." XCIV. N. N. - DECLARATION OF NULLITY of the marriage due to the husband's impotence, and GRANTING of a dispensation. Rotalian Tribunal: A. Wynen, presiding; G. Heard, A. Canestri. Defender of the Bond appointed: A. a Langasco. Advocate: F. Cartoni. Doubts: I. "Does a nullity of the marriage exist in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Holy [authority] regarding a dispensation from a marriage that is valid but not consummated?" Sentence of May 15th: Regarding I. "Negative." Regarding II. "Affirmative." XCV. ROME - DECLARATION OF NULLITY of the marriage due to coercion or fear; due to the excluded good of procreation. Rotalian Tribunal: A. Jullien, Dean; A. Wynen, E. Bonet, presiding. Defender of the Bond appointed: A. Boccalini. Advocate, by mandate of gratuitous assistance: G. Felici. Doubt: "Does a nullity of the marriage exist in this case?" Sentence of May 17th: "Negative." XCVI. ROME - DECLARATION OF NULLITY of the marriage under the head of coercion or fear. Rotalian Tribunal: P. Felici, presiding; G. Doheny, P. Mattioli. Defender of the Bond appointed: M. Fabregas. Advocate: I. Dante. Doubt: "Does a nullity of the marriage exist in this case?" Sentence of May 18th: "Affirmative." XCVII. ROME - DECLARATION OF NULLITY of the marriage under the head of coercion or fear. Rotalian Tribunal: F. Brennan, I. Pasquazi, presiding; P. Felici. Defender of the Bond appointed: P. Capobianco. Advocate, by mandate of gratuitous assistance: C. Tricerri. Doubt: "Does a nullity of the marriage exist in this case?" Sentence of May 18th: "Affirmative." XCVIII. MONTREAL - DECLARATION OF NULLITY of the marriage due to the excluded good of the sacrament. Rotalian Tribunal: P. Felici, presiding; G. Doheny, E. Bonet. Defender of the Bond appointed: G. Brisebois. Advocates: P. Ciprotti, C. Tricerri. Doubt: "Does a nullity of the marriage exist in this case?" Sentence of May 18th: "Affirmative." XCIX. CUPRENO - DECREE OF SEPARATION and ALIMONY. Rotalian Tribunal: A. Fidecicchi, F. Brennan, I. M. Pinna, presiding. Promoter of Justice: I. Pendola. Advo-



Translated by churchlatin.ai, a product of Boyne Archives

cates, by mandate of gratuitous assistance: C. Bernardini for the plaintiff; P. A. D'Avack, for the defendant. Doubts: I. "Whether and in what manner, due to whose fault, and under what conditions, is there a basis for separation regarding the marital bed and cohabitation, in this case?"; II. "Whether,

[*Latin ed. p. 325*]

Sacra Romana Rota, section 325, concerning the question of whether a man is obligated to provide sustenance for his wife, in a particular case. I. "Whether a separation from bed and board can be granted due to the fault of the husband, until sufficient proof is presented to the Ordinary, demonstrating that his repentance is not doubtful or feigned, and that he has genuinely returned to the bosom of the Catholic Church." II. "Whether the husband is obligated to provide his wife with a monthly allowance, according to an amount to be determined by the judgment of the Apostolic Nuncio of the Lebanese Republic, from June 17, 1944, until the separation from bed and board ceases by virtue of the present judgment." III. "Whether the wife is entitled to possession of linens and clothing, according to the list attached to the records, and whether this should be provided immediately or upon reconciliation, but in any case, promptly by the husband, with a suitable guarantee." IV. "Whether the husband is obligated to pay the judicial expenses of past rejected petitions for the wife, and whether the wife has any right to obtain restitution of the indemnity of 200 Lebanese pounds paid, or to be compensated for the judicial expenses of the present petition, which should be settled between the parties."

C. ROMANA - NULLITY OF MARRIAGE due to the husband's lack of affection and the exclusion of the good of the offspring. Rotal Court: A. Jullien, Dean; G. Heard, Assessor; A. Canestri, Assessor. Defender of the Bond: G. Andreozzi. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of May 20: "Affirmatively, with the husband forbidden from entering into any other marriage without the consent of the Holy See."

CI. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation granted over a ratified marriage that was not consummated. Rotal Court: A. Canestri, Assessor; A. Fidecicchi, Assessor; E. Bonet, Assessor. Defender of the Bond: H. Raco. Advocate, by mandate of free legal aid: H. Figliuoli. Questions: I. "Whether the nullity of the marriage can be established, in this case"; and, if negatively: II. "Whether advice should be given to the Most Holy [See] regarding a dispensation over a marriage that was ratified but not consummated, in this case." Judgment of May 24: Regarding I. "Affirmatively." Regarding II. "Adjourned for consideration."

CIL CASALEN. SEUTAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Rotal Court: A. Jullien, Dean; A. Wynen, Assessor; I. M. Pinna, Assessor. Defender of the Bond: A. De



Translated by churchlatin.ai, a product of Boyne Archives

Iorio. Advocate, by mandate of free legal aid: F. Ligi. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of May 31: "Negatively."

CUI. IANUEN. - NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Rotal Court: A. Jullien, Dean; A. Wynen, Assessor; G. Heard, Assessor. Substitute for the Defender of the Bond: A. Del Corpo. Advocate, by mandate of free legal aid: R. Costa Albesi.

[*Latin ed. p. 326*]

Acta 326 Apostolicae Sedis - Commentarium Officiale.

Quaestio: "Utrum in casu sit declaratum matrimonium esse nullum." Sententia diei 31 Maii: "Negative." Civitas: N. N. - Matrimonium declaratum esse nullum propter impotentiam viri. Collegium: A. Fidecicchi, Praeses; F. Brennan; D. Staffa. Defensor Vinculi deputatus: I. Parisella. Advocatus ex mandato gratuiti patrocinii: H. Graziani.

Quaestio: "Utrum sententia Collegii diei 10 Novembris 1951 in casu sit confirmanda, vel infirmanda." Sententia diei 1 Iunii: "Confirmandam esse, ideoque non est declaratum matrimonium esse nullum in casu." Civitas: N. E O - EBORACEN. - Matrimonium declaratum esse nullum propter exclusum bonum prolis. Collegium: A. Canestri, Praeses; H. Caiazzo; F. Brennan. Defensor Vinculi deputatus: A. a Langasco. Advocatus: I. Pacelli.

Quaestio: "Utrum in casu sit declaratum matrimonium esse nullum." Sententia diei 3 Iunii: "Negative." Civitas: TERRACINEN. - Iurium Crediti. Collegium: G. Heard, Praeses; A. Fidecicchi; F. Brennan. Promotor Iustitiae: I. Pendola. Advocati ex mandato gratuiti patrocinii: P. Ciprotti, pro actore; H. Graziani, pro convento.

Quaestio: "Utrum sententia Collegii diei 13 Februarii 1953 in casu sit confirmanda, vel infirmanda." Sententia diei 3 Iunii: "Confirmandam esse, id est, nullam pecuniae summam nulloque titulo debere actore in casu." Civitas: SAVONEN. SEUTAURINEN. - Matrimonium declaratum esse nullum propter exclusum bonum prolis. Collegium: D. Staffa, Praeses; I. Pasquazi; P. Felici. Defensor Vinculi deputatus: A. Martinengo. Advocatus ex mandato gratuiti patrocinii: C. Tricerri.

Quaestio: "Utrum in casu sit declaratum matrimonium esse nullum." Sententia diei 4 Iunii: "Negative." Civitas: BRUKLYNIEN. - Matrimonium declaratum esse nullum propter impotentiam viri. Collegium: G. Heard, Praeses; A. Canestri; G. Doheny. Defensor Vinculi deputatus: P. Tocanel. Advocatus ex mandato gratuiti patrocinii: G. Felici.

Quaestio: "Utrum in casu sit declaratum matrimonium esse nullum." Sententia diei 5 Iunii: "Affirmativum, viro vetitum transire ad alias nuptias inconsulta Sacra Sedes." Civitas: FULDEN. - Matrimonium declaratum esse nullum propter defectum consensus. Collegium: H. Caiazzo; A. Fidecicchi; P. Felici, Praeses. Defensor Vinculi deputatus: A. a Langasco.



Translated by churchlatin.ai, a product of Boyne Archives

Advocatus ex mandato gratuiti patrocinii: I. De Forgellinis.

Quaestio: "Utrum in casu sit declaratum matrimonium esse nullum." Sententia diei 8 Iunii: "Affirmativum." Civitas: N. N. - Matrimonium declaratum esse nullum propter impotentiam viri. Collegium: I. Pasquazi, Praeses; P. Felici; E. Bonet.

[*Latin ed. p. 327*]

Sacra Romana Rota 327: A Defender of the Bond was appointed: V. Alt. An Advocate, by mandate of gratuitous patronage: I. Lombardi. The Question: "Does a marriage exist, in this case?" The Judgment of June 8th: "Negative."

OXL COLUMBEN. INCEYLON - NULLITY OF MARRIAGE, due to the exclusion of the good of the offspring.

Rota Session: G. Doheny, Presiding; P. Mattioli, E. Bonet.

A Defender of the Bond was appointed: G. Brisebois.

An Advocate: R. Romano.

The Question: "Does a marriage exist, in this case?"

The Judgment of June 11th: "Affirmative, but it is forbidden to the woman to enter into other marriages, unless she has first, before the Ordinary or his delegate, under oath, promised that she will give her matrimonial consent according to the sacred canons."

CXII. ROMANA - NULLITY OF MARRIAGE, due to the exclusion of the good of the offspring.

Rota Session: A. Wynen, Presiding; G. Heard, A. Canestri.

A Defender of the Bond was appointed: M. Camera.

An Advocate, by mandate of gratuitous patronage: I. Lombardi.

The Question: "Should the Judgment of the Rota of December 6, 1952, be confirmed, or overturned, in this case?"

The Judgment of June 11th: "It should be overturned, and therefore, a marriage does exist, in this case, but it is forbidden to the woman to enter into other marriages, unless she has promised, before the Ordinary of the place or his Delegate, under oath, that she will enter into a new marriage with a right intention, and will not exclude the good of the offspring any further."

CXIII. TURIN - NULLITY OF MARRIAGE, due to force or fear; due to total simulation, and due to the exclusion of the good of faith.

Rota Session: A. Fidecicchi, F. Brennan, I. M. Pinna, Presiding.

Substitute for the Defender of the Bond: A. Del Corpo.

An Advocate, by mandate of gratuitous patronage: I. Spinelli.

The Question: "Does a marriage exist, in this case?"

The Judgment of June 15th: "Negative."



Translated by churchlatin.ai, a product of Boyne Archives

CXIV. CAHIREN. MELCHITES - NULLITY OF MARRIAGE, under the head of force or fear.

Rota Session: A. Fidecicchi, Presiding; F. Brennan, D. Staffa.

A Defender of the Bond was appointed: F. Fournier.

An Advocate: B. Pellegrini.

The Question: "Does a marriage exist, in this case?"

The Judgment of June 15th: "Affirmative."

CXV. ROMANA - NULLITY OF MARRIAGE, due to force or fear; due to a condition imposed.

Rota Session: F. Brennan, Presiding; D. Staffa, I. Pasquazi.

A Defender of the Bond was appointed: A. Boccalini.

An Advocate, by mandate of gratuitous patronage: R. Costa Albesi.

The Question: "Does a marriage exist, in this case?"

The Judgment of May 15th: "Negative."

CXVI. NOVARA - NULLITY OF MARRIAGE, due to the exclusion of the good of the sacrament and the good of the offspring.

[*Latin ed. p. 328*]

Acts 328 of the Apostolic See - Official Commentary of the Rotal Court: F. Brennan, presiding; B. Staffa, assisting; I. Pasquazi, assisting. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: R. Ottaviani. Question: "Does a nullity of marriage exist in this case?" Sentence of June 15: "Affirmative."

CXVII. TURIN. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: A. Jullien, Dean; G. Heard, assisting; A. Canestri, assisting. Substitute for the Defender of the Bond: S. Vitale. Advocate appointed for gratuitous assistance: P. Ciprotti. Question: "Is the sentence of the Rotal Court of March 4, 1952, to be confirmed or annulled in this case?" Sentence of June 19: "It is to be annulled, that is to say, a nullity of marriage exists in this case," with the prohibition for the man to enter into another marriage unless he has sworn an oath before the Ordinary and his delegate that he has not consummated the marriage according to Christian law.

CXVIII. BASEL. - NULLITY OF MARRIAGE due to lack of consent and a dispensation concerning a ratified marriage. Rotal Court: A. Wynen, presiding; G. Heard, assisting; A. Canestri, assisting. Substitute for the Defender of the Bond: I. Sirna. Advocate: I. Torre. Questions: I. "Does a nullity of marriage exist in this case?"; and, if negatively: II. "Should advice be given to the Most Holy Father concerning a dispensation regarding a marriage that has been ratified but not consummated in this case?" Sentence of June 19: Regarding I: "Affirmative." Regarding II: "Subject to the provision in the first."

CXIX. HELIOPOLIS, EGYPT. - NULLITY OF MARRIAGE due to the



Translated by churchlatin.ai, a product of Boyne Archives

excluded good of procreation. Rotal Court: A. Fidecicchi, presiding; F. Brennan, assisting; D. Staffa, assisting. Substitute for the Defender of the Bond: I. Sirna. Advocate appointed for gratuitous assistance: C. Tricerri. Question: "Does a nullity of marriage exist in this case?" Sentence of June 22: "Negative."

CXX. TURIN. - NULLITY OF MARRIAGE due to the woman's lack of affection. Rotal Court: H. Caiazzo, presiding; A. Fidecicchi, assisting; F. Brennan, assisting. Defender of the Bond: I. Stella. Advocate appointed for gratuitous assistance: F. X. Parisi. Questions: I. "Does a nullity of marriage exist in this case?"; and, if negatively: II. "Should advice be given to the Most Holy Father concerning a dispensation regarding a marriage that has been ratified but not consummated in this case?" Sentence of June 22: Regarding I: "Affirmative, with the prohibition for the woman, at least as a precaution, to enter into another marriage without the consultation of this Holy Tribunal." Regarding II: "Subject to the provision in the first."

CXXI. VENTIMIGLIA. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: G. Doheny, presiding; P. Mattioli, assisting; E. Bonet, assisting. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: A. D'Alessandri. Sentence of June 28: "Affirmative, but with the prohibition for the woman to...

[*Latin ed. p. 329*]

The Sacred Roman Rota declares that marriages shall not be celebrated unless, previously, before the Ordinary or his delegate, the parties have promised under oath to observe the marriage consent according to the sacred canons.

XXII. NEAPOLITANA - Nullity of marriage due to force or fear.

Rota Panel: D. Staffa, I. Pasquazi, Ponens, P. Felici.

Substitute for the Defender of the Bond: O. Bejan.

Advocates: I. Torre, H. Figliuoli.

Judgment of June 25th: "Negative."

XXIII. N. N. - Nullity of marriage due to the husband's impotence, and a dispensation concerning a ratified marriage.

Rota Panel: G. Heard, Ponens, A. Fidecicchi, F. Brennan.

Delegate for the Defender of the Bond: A. Boccalini.

Advocate appointed under the mandate of free legal aid: O. Tricerri.

Doubts:

I. "Whether the judgment of the Rota of July 20, 1952, should be confirmed or rejected in this case."

II. "Whether advice should be given to the Most Holy Father concerning a dispensation regarding a ratified but unconsummated marriage in this case."



Translated by churchlatin.ai, a product of Boyne Archives

Judgment of June 26th:

Regarding I: "It is to be confirmed, that is to say, that the marriage is not declared null."

Regarding II: "Negative."

CXXIV. TAURINEN - Nullity of marriage due to force or fear.

Rota Panel: G. Heard, I. Pasquazi, Ponens, P. Felici.

Delegate for the Defender of the Bond: A. De Iorio.

Advocate appointed under the mandate of free legal aid: L. Valletta.

Doubt: "Whether the marriage is declared null in this case."

Judgment of June 28th: "Affirmative."

XXV. BASILEEN - Nullity of marriage due to a condition imposed.

Rota Panel: F. Brennan, Ponens, D. Staffa, I. Pasquazi.

Delegate for the Defender of the Bond: G. Andreozzi.

Advocate: I. Torre.

Doubt: "Whether the marriage is declared null in this case."

Judgment of June 28th: "Affirmative."

CXXVI. PARISIEN - Nullity of marriage due to the exclusion of the good of posterity, good faith, and the good of the sacrament.

Rota Panel: F. Brennan, Ponens, D. Staffa, I. Pasquazi.

Delegate for the Defender of the Bond: F. Fournier.

Advocate appointed under the mandate of free legal aid: I. Spinelli.

Doubt: "Whether the marriage is declared null in this case."

Judgment of June 28th: "Negative."

XXVII. ANDRIEN - Nullity of marriage due to force or fear, and a dispensation concerning a ratified marriage.

Rota Panel: G. Heard, P. Felici, Ponens, G. Doheny.

Delegate for the Defender of the Bond: F. Fournier.

Advocates: V. Trocchi, for the plaintiff; I. B. Nicola, R. Baccari, for the defendant.

Doubt: "Whether the judgment of the Rota of July 30, 1952, should be confirmed or rejected in this case."

Judgment of June 30th: "It is to be confirmed, and therefore, the marriage is declared null in this case."

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Official Commentary CXXVIII. TOLOUSE - NULLITY OF MARRIAGE due to an impediment to the bond. Rotal Court: B. Filipiak, G. Doheny, P. Mattioli, presiding. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: B. Romano. Question: "Whether the judgment of the Ordinary of TOLOUSE,



Translated by churchlatin.ai, a product of Boyne Archives

issued on November 10, 1952, in accordance with canon 1990 of the Code of Canon Law, should be confirmed, or whether the case should proceed through the ordinary legal process." Judgment of June 30: "It is to be confirmed, and therefore, the nullity of the marriage is established in this case." CXXIX. CATANIA - NULLITY OF MARRIAGE due to coercion or fear; due to simulated consent. Rotal Court: A. Fidecicchi, presiding, F. Brennan, D. Staffa. Defender of the Bond appointed: B. Wyszynski. Advocate appointed by gratuitous legal aid: I. Lombardi. Question: "Whether the nullity of the marriage is established in this case." Judgment of June 30: "Affirmative." CXXX. NOVARA - NULLITY OF MARRIAGE due to a condition contrary to the good of the offspring. Rotal Court: A. Jullien, Dean, P. Mattioli, presiding, E. Bonet. Defender of the Bond: I. Stella. Advocates: H. Emprin Guardini, R. Romano. Question: "Whether the nullity of the marriage is established in this case." Judgment of June 30: "Negative." CXXXI. MATRITEN - NULLITY OF MARRIAGE due to coercion or fear; due to simulated consent. Rotal Court: P. Mattioli, presiding, E. Bonet, R. Lamas. Defender of the Bond appointed: M. Fabregas. Advocate: F. Della Rocca. Question: "Whether the nullity of the marriage is established in this case." Judgment of June 30: "Negative." CXXXII. PLATIEN - NULLITY OF MARRIAGE under the head of coercion or fear. Rotal Court: A. Jullien, Dean, A. Wynen, I. M. Pinna, presiding. Defender of the Bond appointed: F. Fournier. Advocate: F. Cartoni. Questions: I. "Whether, in this case, a new presentation of the cause should be granted with regard to the fear involved"; and, to the extent that it is affirmative: II. "Whether the judgment of the Rotal Court of June 4, 1919, in this case, should be confirmed or rejected." Judgment of July 3: Regarding I: "Affirmative." Regarding II: "Negative with respect to the first part, affirmative with respect to the second, that is, the judgment of the Rotal Court of June 4, 1949, should be rejected with regard to the matter of fear, and therefore, the nullity of the marriage is established in this case." CXXXIII. ROME - NULLITY OF MARRIAGE due to coercion or fear; due to the excluded good of the offspring. Rotal Court: G. Heard, presiding, A. Canestri, R. Lamas. Defender of the Bond appointed: G. Brisebois. Advocate: F. Bersani.

[*Latin ed. p. 331*]

The Sacred Roman Rota, 331. Question: "Does a nullity of marriage exist, in this case?" Sentence of July 3rd: "Negative."

134. TURNOUS. Nullity of marriage due to the excluded good of procreation.

Rota Panel: A. Jullien, Dean; A. Wynen/E. Bonet, Assessors; Defender of the Bond: M. Fabregas. Advocate appointed by gratuitous legal aid: F. Della Rocca.

Question: "Does a nullity of marriage exist, in this case?"

Sentence of July 5th: "Negative."



Translated by churchlatin.ai, a product of Boyne Archives

135. AUSTEN, SEUTURNOUS. Nullity of marriage based on coercion or fear.

Rota Panel: A. Jullien, Dean; P. Felici, Assessor; B. Filipiak. Defender of the Bond: R. Melli. Advocate appointed by gratuitous legal aid: C. Tricerri.

Question: "Does a nullity of marriage exist, in this case?"

Sentence of July 6th: "Affirmative."

136. BOSTON. Nullity of marriage due to coercion or fear; due to the excluded good of the sacrament.

Rota Panel: G. Heard, P. Felici, Assessor; G. Doheny. Defender of the Bond: E. Ulinski. Advocate: R. Ottaviani.

Question: "Does a nullity of marriage exist, in this case?"

Sentence of July 6th: "Negative."

137. N. N. Nullity of marriage due to the husband's impotence and a dispensation granted *super rato*.

Rota Panel: I. Pasquazi, Assessor; P. Felici; B. Filipiak. Defender of the Bond: M. Fabregas. Advocate appointed by gratuitous legal aid: F. Ercolani.

Questions: I. "Does a nullity of marriage exist, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage already consummated, in this case?"

Sentence of July 6th: Regarding I: "Negative." Regarding II: "Affirmative, but the husband is forbidden from entering into another marriage without the prior consultation of this Sacred Tribunal."

138. ILCIEN. Nullity of marriage based on coercion or fear.

Rota Panel: P. Mattioli, Assessor; E. Bonet; I.M. Pinna. Defender of the Bond: G. Brisebois. Advocate: F. Cartoni.

Question: "Does a nullity of marriage exist, in this case?"

Sentence of July 7th: "Affirmative."

139. CUNEEN, SEUTURNOUS. Nullity of marriage based on coercion or fear.

Rota Panel: A. Canestri, Assessor; A. Fidecicchi; P. Mattioli. Defender of the Bond: B. Wyszynski. Advocates: F. Della Rocca; I. Olivero.

Question: "Does a nullity of marriage exist, in this case?"

Sentence of July 8th: "Affirmative."

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary CXL. N. N. - Regarding the NULLITY of MARRIAGE due to coercion or fear, and due to the impotence of the man, and concerning DISPENSATIONS granted. Turnus Rotalis: B. Filipiak, G. Doheny, P. Mattioli, presiding. Defender of the Bond appointed: F. Fournier. Advocate: P. A. D'Avack. Doubts: I. "Does the nul-



Translated by churchlatin.ai, a product of Boyne Archives

lity of the marriage exist in this case?"; and to the extent that the answer is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation from a marriage that is valid but not consummated?" Judgment, dated July 9th: Regarding I. "Negative." Regarding II. "Affirmative, but the man is forbidden from entering into another marriage without first consulting this Apostolic Tribunal." CXL. ROMA - Regarding the NULLITY of MARRIAGE based on coercion or fear; due to a condition imposed. Turnus Rotalis: B. Filipiak, presiding, G. Doheny, B. Bonet. Defender of the Bond appointed: A. Martinengo. Advocate: A. Angelini Rota. Doubt: "Does the nullity of the marriage exist in this case?" Judgment, dated July 9th: "Affirmative." CXLII. ROMA - Regarding the NULLITY of MARRIAGE based on coercion or fear. Turnus Rotalis: I. Pasquazi, presiding, P. Felici, R. Lamas. Defender of the Bond appointed: A. Boccalini. Advocate, by mandate of gratuitous legal aid: I. Torre. Doubt: "Does the nullity of the marriage exist in this case?" Judgment, dated July 9th: "Negative." CXLIII. ROMA - Regarding the NULLITY of MARRIAGE due to the exclusion of the good of procreation. Turnus Rotalis: A. Jullien, Dean, E. Bonet, presiding, I. M. Pinna. Defender of the Bond appointed: F. Fournier. Advocate: A. De Luca. Doubt: "Does the nullity of the marriage exist in this case?" Judgment, dated July 12th: "Affirmative, but the woman is forbidden from entering into another marriage unless she first swears before the Ordinary of the place that she has duly fulfilled her conjugal duties." CXLIV. ROMA - Regarding the NULLITY of MARRIAGE due to the exclusion of the good of the sacrament. Turnus Rotalis: A. Fidecicchi, presiding, F. Brennan, D. Staffa. Defender of the Bond appointed: I. Sirna. Advocate: R. Ottaviani. Doubt: "Does the nullity of the marriage exist in this case?" Judgment, dated July 13th: "Negative." CXLV. MEDIOLANUM - Regarding the granting of a NEW HEARING and the NULLITY of MARRIAGE based on coercion and fear. Turnus Rotalis: P. Felici, presiding, G. Doheny, R. Lamas. Defender of the Bond appointed: A. De Iorio. Advocate, by mandate of gratuitous legal aid: G. Franco. Doubts: I. "Should the benefit of a new hearing be granted?"; and to the extent that the answer is affirmative: II. "Does the nullity of the marriage exist in this case?" Judgment, dated July 13th: Regarding I. "Affirmative." Regarding II. "Negative." CXLVI. N. N. - Regarding the NULLITY of MARRIAGE due to the impotence of the man. Turnus Rotalis: A. Fidecicchi, presiding, F. Brennan, D. Staffa.

[*Latin ed. p. 333*]

Sacra Romana Rota 333. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed by gratuitous patronage: F. Brcolaiii. Question: "Does the nullity of the marriage exist, in this case?" Sentence of July 13: "Affirmative, with the prohibition of marriage to another, without prior consultation with the Sacred Roman Rota."

CXLVII. Naples. Nullity of marriage due to the exclusion of the good of



*Translated by churchlatin.ai, a product of Boyne Archives*

the sacrament and good faith. Rotarian Session: F. Brennan, presiding; D. Staffa; I. Pasquazi. Substitute for the Defender of the Bond: V. Ait. Advocate appointed by gratuitous patronage: R. Costa Albesi. Question: "Does the nullity of the marriage exist, in this case?" Sentence of July 13: "Negative."

CXVIII. N. N. - Nullity of marriage due to the impotence of the man and dispensation concerning a consummated marriage. Rotarian Session: F. Brennan, presiding; D. Staffa; I. Pasquazi. Substitute for the Defender of the Bond: M. Fabregas. Advocate: M. Mantovani. Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II. "Should a dispensation be granted concerning the marriage, which has been contracted but not consummated, in this case?" Sentence of July 13: Regarding I: "Affirmative, but with the prohibition for the man to enter into another marriage without the consent of His Most Holy Tribunal." Regarding II: "Deferred to the first."

CXLIX. Naples. Nullity of marriage due to the exclusion of good faith and the good of the sacrament. Rotarian Session: G. Heard; P. Felici, presiding; G. Doheny. Substitute for the Defender of the Bond: I. Sirna. Advocates: I. Torre, H. Figliuoli, for the plaintiff; I. Lenti, for the defendant. Question: "Does the nullity of the marriage exist, in this case?" Sentence of July 13: "Affirmative, but with the prohibition for both parties to enter into another marriage, unless they first promise, under oath before the Ordinary or his delegate, that they will act in accordance with the sacred canons."

CL. Turin. Nullity of marriage due to the exclusion of the good of the sacrament. Rotarian Session: G. Doheny, presiding; P. Mattioli; E. Bonet. Substitute for the Defender of the Bond: G. Andreozzi. Advocates: H. Emprin Guardini; R. Romano. Question: "Does the nullity of the marriage exist, in this case?" Sentence of July 14: "Negative."

CLI. Venice. Nullity of marriage due to the exclusion of the good of the offspring and the good of the sacrament. Rotarian Session: A. Wynen, presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: A. Boccalini. Advocates: I. Pavanini; G. Franco. Question: "Does the nullity of the marriage exist, in this case?" Sentence of July 15: "Negative."

OLII. N. N. - Nullity of marriage due to the impotence of the man. Rotarian Session: P. Felici, presiding; B. Filipiak; G. Doheny. Substitute for the Defender of the Bond: A. Del Corpo.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary of the Advocate appointed gratuitously for the cause: I. Concerning the *Forgellinis*, a Doubt: "Whether the Royal Decree of June 13, 1951, should be confirmed or rejected in this case." The Decree of July 16: "Whether the nullity of the marriage is established in this case." CLIII. PARISIAN - NULLITY OF MARRIAGE, excluding the good of the Sacrament. Royal Tribunal: A.



Translated by churchlatin.ai, a product of Boyne Archives

Fidecicchi, F. "Brennan, P. Filipiak, presiding. Appointed Defender of the Bond: F. Fournier. Advocate: F. Cartoni. > Doubt: "Whether the nullity of the marriage is established in this case." Decree of July 16: "Negatively." GLI V. LIBURNEN, or FLORENTINE - NULLITY OF MARRIAGE, based on coercion or fear. Royal Tribunal: F. Brennan, presiding, I. Pasquazi, R. Lamas. Appointed Defender of the Bond: F. Fournier. Advocate appointed gratuitously for the cause: V. Trocchi. Doubt: "Whether the nullity of the marriage is established in this case." Decree of July 16: "Negatively." CLV. PARISIAN - NULLITY OF MARRIAGE, due to simulated consent. Royal Tribunal: A. Jullien, Dean, G. Heard, presiding, A. Canestri. Defender of the Bond: I. Stella. Advocate: F. Cartoni. Doubt: "Whether the Royal Decree of December 22, 1947, should be confirmed or rejected in this case." Decree of July 17: "Whether the nullity of the marriage is established in this case." CLVI. MADRID - NULLITY OF MARRIAGE, due to a condition imposed. Royal Tribunal: A. Jullien, Dean, E. Bonet, presiding, R. Lamas. Appointed Defender of the Bond: B. Wyszynski. Advocate: R. Szenwic. Doubt: "Whether the nullity of the marriage is established in this case." Decree of July 19: "Negatively." CLVII. AMELIA - NULLITY OF MARRIAGE, based on coercion or fear. Royal Tribunal: A. Fidecicchi, F. Brennan, P. Mattioli, presiding. Appointed Defender of the Bond: A. Cairoli. Advocate appointed gratuitously for the cause: V. Trocchi. Doubt: "Whether the nullity of the marriage is established in this case." Decree of July 21: "Affirmatively." CLVIII. PARISIAN - NULLITY OF MARRIAGE, based on coercion or fear. Royal Tribunal: G. Heard, A. Canestri, presiding, A. Fidecicchi. Appointed Defender of the Bond: A. Cairoli. Advocate: F. Cartoni. Doubt: "Whether the Royal Decree of April 16, 1953, should be confirmed or rejected in this case."

[*Latin ed. p. 335*]

Sacra Romana Rota, Sentence 335, dated July 22nd: "To be confirmed, or to be declared to exist, in the case."

CLIX. ROMA - NULLITY OF MARRIAGE due to force or fear.

Rota Panel: A. Jullien, Dean; B. Filipiak, Assessor; P. Mattioli, Assessor.

Defender of the Bond: E. Fiore.

Advocate: V. Trocchi.

Question: "Does the nullity of the marriage exist in this case?"

Sentence dated July 23rd: "Affirmative."

CLX. N. N. - NULLITY OF MARRIAGE due to the husband's impotence; due to a condition imposed.

Rota Panel: A. Wynen, Assessor; G. Heard, Assessor; A. Canestri, Assessor.

Substitute Defender of the Bond: O. Bejan.

Advocates: I. Torre, H. Figliuoli.



Translated by churchlatin.ai, a product of Boyne Archives

Question: "Should the sentence of the Rota Panel of February 2nd, 1954, be confirmed, or overturned, in this case?"

Sentence dated July 21st: "To be confirmed, and therefore, the nullity of the marriage does not exist in this case."

**CLXI. VELITERNA - JURISDICTIONAL MATTER.**

Rota Panel: P. Mattioli, Assessor; E. Bonet, Assessor; I.M. Pinna, Assessor.

Promoter of Justice: I. Pendola.

Advocates appointed for gratuitous legal aid: C. Bernardini, for the plaintiff; G. Felici, for the opposing party.

Questions: I. "Should gratuitous legal aid be granted to the plaintiff?" II. "Should the plaintiff's petition be admitted?"

Sentence dated July 28th: "Negative to both."

CLXII. ANNECIEN - NULLITY OF MARRIAGE due to the exclusion of the good of procreation.

Rota Panel: A. Jullien, Dean; A. Wynen, Assessor; P. Mattioli, Assessor.

Promoter of Justice: I. Pendola.

Defender of the Bond: F. Fournier.

Advocate appointed for gratuitous legal aid: L. Valletta.

Question: "Does the nullity of the marriage exist in this case?"

Sentence dated July 28th: "Negative."

CLXIII. BASILEN - NULLITY OF MARRIAGE due to force or fear.

Rota Panel: H. Caiazzo, Assessor; A. Fidecicchi, Assessor; B. Filipiak, Assessor.

Defender of the Bond: A. Czapla.

Advocate appointed for gratuitous legal aid: G. Felici.

Question: "Does the nullity of the marriage exist in this case?"

Sentence dated July 30th: "Negative."

CLXIV. N. N. - NULLITY OF MARRIAGE due to the wife's impotence and [a] DISPENSATION REGARDING A VALID MARRIAGE.

Rota Panel: G. Heard, Assessor; A. Canestri, Assessor; R. Lamas, Assessor.

Defender of the Bond: F. Fournier.

Advocates: I. Torre, H. Figliuoli.

Questions: I. "Does the nullity of the marriage exist in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a valid but unconsummated marriage in this case?"

Sentence dated July 31st: Regarding I: "Negative." Regarding II: "Affir-



Translated by churchlatin.ai, a product of Boyne Archives

mative."

[*Latin ed. p. 336*]

Acta 336 Apostolicae Sedis - Commentarium Officiale GLXV. SOUTHWARCEN. - NULLITY OF MARRIAGE due to the impotence of the man. Royal Court: A. Jullien, Dean; A. Wynen; I. M. Pinna, presiding. Defender of the Bond appointed: E. Fiore. Advocate by mandate of gratuitous patronage: R. Romano. Doubts: I. "Does the nullity of the marriage exist, in this case?"; and to the extent that it is negative: II. "Does the sentence of the Tribunal of Westminster of March 19, 1952, in this case, establish the nullity of the marriage?" Sentence of August 4th: Regarding I. "Affirmative." Regarding II. "Provided in the response to the first." OLXVI. TAURINEN. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Royal Court: G. Heard; A. Canestri, presiding; P. Felici. Defender of the Bond: I. Stella. Advocate by mandate of gratuitous patronage: H. Napoleoni. Doubt: "Does the nullity of the marriage exist, in this case?" Sentence of August 5th: "Negative." CLXVII. ROMANA - NULLITY OF MARRIAGE due to the excluded good of the offspring. Royal Court: A. Fidecicchi; P. Mattioli, presiding; E. Bonet. Defender of the Bond appointed: P. Tocanel. Advocate by mandate of gratuitous patronage: R. Costa Albesi. Doubt: "Should the sentence of the Royal Court of June 8, 1951, be confirmed or rejected, in this case?" Sentence of August 5th: "It is to be confirmed, and therefore the nullity of the marriage does not exist, in this case." CLXVIII. VERULANAE-ROMANA - NULLITY OF MARRIAGE on the grounds of coercion or fear. Royal Court: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bond appointed: I. Sirna. Advocate by mandate of gratuitous patronage: H. Figliuoli. Doubt: "Does the nullity of the marriage exist, in this case?" Sentence of August 5th: "Affirmative." OLXIX. ALBINGANEN. - SUPPLICATION FOR A DISPENSATION. Royal Court: I. Pasquazi, presiding; P. Felici; I. M. Pinna. Defender of the Bond appointed: A. Cairoli. Advocate by mandate of gratuitous patronage: H. Napoleoni. Doubt: "Should the sentence of the Royal Court of November 16, 1945, with regard to the second doubt, or whether consultation should be sought from the Most Holy [Pope] for a dispensation concerning a marriage that is valid but not consummated, be confirmed or rejected, in this case?" Sentence of August 6th: "It is to be rejected, and therefore consultation should be sought from the Most Holy [Pope] for a dispensation concerning a marriage that is valid but not consummated, in this case, but it is forbidden to the man to enter into another marriage without prior consultation with this Holy Tribunal." CLXX. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and a SUPPLICATION FOR A DISPENSATION. Royal Court: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed:



Translated by churchlatin.ai, a product of Boyne Archives

A. a Langasco.

[*Latin ed. p. 337*]

Sacra Romana Rota 337. Advocate: I. Benedetti. Doubts: I. "Whether the nullity of a marriage can be established in this case?"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a valid but unconsummated marriage, in this case." Sentence of August 6th: Regarding I: "Negative." Regarding II: "Affirmative, but with the condition that the man is forbidden from entering into another marriage without the consent of the Most Holy [Father]."

CLXXI. FODIANASEUBENEVENTANA - NULLITY OF MARRIAGE due to simulated consent, or due to coercion or fear. Rotal Court: D. Staffa, Presiding, I. Pasquazi, P. Felici. Defender of the Bond appointed: B. Wyszynski. Advocate appointed by gratuitous legal aid: C. Tricerri. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of August 6th: "Negative."

OLXXII. TAURINEN. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: D. Staffa, Presiding, I. Pasquazi, P. Felici. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous legal aid: R. Ottaviani. Doubts: I. "Whether the nullity of the marriage can be established in this case?"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a valid but unconsummated marriage, in this case." Sentence of August 6th: "Affirmative, but with the condition that the woman is forbidden from entering into another marriage, unless she has first sworn before the Ordinary that she will fulfill her obligations in accordance with the sacred canons."

CLXXIII. BERYTEN. MELCHITAR. - SEPARATION AND ALIMONY. Rotal Court: G. Heard, A. Canestri, Presiding, E. Bonet. Promoter of Justice: I. Pendola. Advocates appointed by gratuitous legal aid: C. Bernardini, for the plaintiff; I. Spinelli, for the defendant. Doubts: I. "Whether, in this case, the husband is obligated to provide a marital home for his wife and daughter, with the wife residing entirely separately from her mother-in-law?"; and, to the extent that the answer is affirmative: II. "What rights should be recognized to the plaintiff, both with regard to the custody of the daughter, and with regard to alimony, and with regard to the dowry, and with regard to housing, if the husband refuses to fulfill his duty, as stated in the first doubt, in this case?"; and, to the extent that the answer is negative regarding the first: II. "Whether a separation should be granted to the wife, for an indefinite period, due to the husband's fault, in this case." Sentence of August 7th: Regarding I: "Negative." Regarding II: "As decided in the first [doubt]." Regarding III: "Negative, or that no separation should be granted to the wife, in this case."



Translated by churchlatin.ai, a product of Boyne Archives

CLXXIV. TAURINEN. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotal Court: G. Heard, Presiding, A. Canestri, A. Fidecicchi. Defender of the Bond appointed: A. Cairoli. Advocate: R. Ottaviani. Doubt: ”Whether the nullity of the marriage can be established in this case.” Sentence of October 9th: ”Affirmative.”

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Official Commentary OLXXV. FLORENTINA - Declaration of the Nullity of a Marriage, due to a condition imposed; due to the excluded good of the sacrament. Royal Court: A. Canestri, presiding; A. Fidecicchi; I. M. Pinna. Defender of the Bond appointed: P. Tocanel. Advocates: C. H. Emprin Guardini; R. Romano. Question: ”Whether the nullity of the marriage is established in this case.” Sentence of October 14th: ”Negative.” CLXXVI. NEAPOLITANA - Declaration of the Nullity of a Marriage, due to the excluded good of the offspring. Royal Court: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: F. Fournier. Advocate: I. De Forgellinis. Questions: I. ”Whether the nullity of the marriage is established in this case”; and, to the extent that it is negative: II. ”Whether advice should be given to the Most Holy Father regarding a dispensation concerning a marriage that is valid but not consummated, in this case.” Sentence of October 15th: ”Negative in both cases.” CLXXVII. VOLATERRANAE or FLORENTINA - Declaration of the Nullity of a Marriage, due to coercion or fear; due to the excluded good of the offspring. Royal Court: G. Heard, presiding; A. Canestri; F. Brennan. Defender of the Bond appointed: A. Boccalini. Advocate, by mandate of gratuitous legal aid: I. Marcone. Question: ”Whether the nullity of the marriage is established in this case.” Sentence of October 16th: ”Affirmative.” CLXXVIII. SALUTIARUM - Declaration of the Nullity of a Marriage, due to the excluded good of the offspring. Royal Court: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: F. Fournier. Advocate, by mandate of gratuitous legal aid: C. Tricerri. Question: ”Whether the nullity of the marriage is established in this case.” Sentence of October 19th: ”Negative.” CLXXIX. ROMANA - Declaration of the Nullity of a Marriage, due to the excluded good of the sacrament. Royal Court: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: I. Sirna. Advocate: H. Figliuoli. Question: ”Whether the sentence of the Royal Court of June 21, 1951, should be confirmed or overturned, in this case.” Sentence of October 19th: ”To be confirmed, and therefore, the nullity of the marriage is not established in this case.” CLXXX. ROMANA - Declaration of the Nullity of a Marriage, due to the exclusion of both the good of the sacrament and the good of the offspring. Royal Court: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond appointed: M. Camera. Advocate: A. D’Alessandri. Question: ”Whether the nullity of the marriage is established



Translated by churchlatin.ai, a product of Boyne Archives

in this case." Sentence of October 19th: "Negative."

[*Latin ed. p. 339*]

Sacra Romana Rota 339 OLXXXI. RHEDONEN. - Concerning the nullity of marriage, based on the incapacity of the husband. Rotal Court: i. Pasquazi, Ponens, P. Felici, B. Filipiak. Defender of the Bond: F. Fournier. Advocate: F. Cartoni. Question: "Whether the nullity of the marriage can be established in this case." Sentence of October 19: "Negative."

CLXXXII. VERSALIEN. - Concerning the nullity of marriage, due to the excluded good of the sacrament. Rotal Court: H. Caiazzo, A. Fidecicchi, P. Mattioli, Ponens. Defender of the Bond: F. Fournier. Advocates: I. Torre, H. Figliuoli. Question: "Whether the nullity of the marriage can be established in this case." Sentence of October 20: "Negative."

CLXXXIII. Vic. APOST. ABERCORNEN. - Concerning the nullity of marriage, based on coercion or fear. Rotal Court: B. Filipiak, Ponens, G. Doheny, P. Mattioli. Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous patronage: C. Bernardini. Question: "Whether the nullity of the marriage can be established in this case." Sentence of October 22: "Affirmative."

ROMANA. - Concerning the nullity of marriage, due to the excluded good of the sacrament. Rotal Court: D. Staffa, Ponens, I. Pasquazi, P. Felici. Promoter of Justice: I. Pendola. Defender of the Bond: A. De Iorio. Advocate: B. Pellegrini. Question: "Whether the sentence of the Rotal Court of October 23, 1953, should be confirmed or overturned in this case." Sentence of October 22: "To be confirmed, and therefore, the nullity of the marriage is established in this case."

FLORENTINA. - Concerning the nullity of marriage, due to the exclusion of the good of the sacrament and the good of procreation. Rotal Court: A. Jullien, Decanus, E. Bonet, I. M. Pinna, Ponens. Promoter of Justice: H. Felici. Defender of the Bond: I. Casoria. Advocate: R. Ottaviani. Questions: I. "Whether a further presentation of the cause, based on the excluded good of procreation, is admissible in this case." II. "Whether the sentence of the Rotal Court of November 29, 1951, should be confirmed or overturned in this case." Sentence of October 25: Regarding I. "Affirmative." Regarding II. "To be confirmed, and therefore, the nullity of the marriage is not established in this case."

MESSANEN. - Concerning the nullity of marriage, due to coercion or fear; due to the excluded good of procreation. Rotal Court: G. Doheny, Ponens, P. Mattioli, E. Bonet. Defender of the Bond: V. Fagiolo. Advocates: I. Torre, H. Figliuoli.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Official Commentary. Question: "Does a marriage nullity exist, in this case?" Decision of October 25th: "Negative."
187. LEODIEN. - NULLITY OF MARRIAGE due to the excluded good of



Translated by churchlatin.ai, a product of Boyne Archives

the sacrament. Roman Tribunal: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Defender of the Bond appointed: F. Fournier. Advocates under gratuitous patronage: P. Ciprotti, O. Tricerri. Questions: I. "Is the presentation of a new cause to be admitted, in this case?"; and, to the extent that it is affirmative: II. "Is the decision of the Roman Tribunal of January 29th, 1952, to be confirmed, or overturned, in this case?" Decision of October 26th: Regarding I. "Affirmative." Regarding II. "To be confirmed, and therefore, a marriage nullity does not exist, in this case." 188. NOVARCEN. - NULLITY OF MARRIAGE due to the excluded good of procreation. Roman Tribunal: P. Felici, presiding; B. Filipiak, G. Doheny. Defender of the Bond appointed: G. O'Connell. Advocate: P. Fedele. Question: "Does a marriage nullity exist, in this case?" Decision of October 26th: "Negative." 189. LYCTEN, or SEBAREN. - NULLITY OF MARRIAGE based on the grounds of force or coercion. Roman Tribunal: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond appointed: G. Andreozzi. Advocate under gratuitous patronage: F. Cartoni. Question: "Does a marriage nullity exist, in this case?" Decision of October 26th: "Negative." 190. BASILEEN. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Roman Tribunal: B. Filipiak, G. Doheny, P. Mattioli, presiding. Defender of the Bond appointed: G. Brisebois. Advocates: I. Torre, H. Figliuoli. Question: "Is the decision of the Roman Tribunal of March 10th, 1954, to be confirmed, or overturned, in this case?" Decision of October 27th: "To be overturned, and therefore, a marriage nullity does not exist, in this case." 191. IANUEN. - NULLITY OF MARRIAGE due to a condition imposed. Roman Tribunal: A. Canestri, A. Fidecicchi, presiding; F. Brennan. Defender of the Bond: O. Bejan. Advocate under gratuitous patronage: G. Franco. Question: "Is the decision of the Roman Tribunal of May 22nd, 1953, to be confirmed, or overturned, in this case?" Decision of October 28th: "To be confirmed, and therefore, a marriage nullity exists, in this case." 192. NOTTINGHAM. - NULLITY OF MARRIAGE due to the excluded good of procreation. Roman Tribunal: A. Canestri, presiding; A. Fidecicchi, F. Brennan.

[*Latin ed. p. 341*]

Sacra Romana Rota 341. Defender of the Bonds: I. Sirna. Advocate: R. Romano. Question: "Does it appear that the marriage is null in this case?" Sentence of October 28th: "Affirmative."

CXIII. CHICAGIEN. Nullity of marriage due to the exclusion of the good of the sacrament, good faith, and good issue. Rotal Court: A. Fidecicchi, F. Brennan, P. Mattioli, presiding. Defender of the Bonds: S. Vitale. Advocate by mandate of free patronage: F. X. Parisi. Question: "Does it appear that the marriage is null in this case?" Sentence of October 28th: "Negative."

CXIV. TAURINEN. Nullity of marriage due to the exclusion of good faith and good issue. Rotal Court: G. Heard, presiding, A. Canestri, I. M. Pinna. Advocate by mandate of free patronage: F. Ligi. Question: "Should the



Translated by churchlatin.ai, a product of Boyne Archives

sentence of the Rotal Court of February 1st, 1952, be confirmed or annulled in this case?" Sentence of October 28th: "It should be annulled, that is to say, it appears that the marriage is null in this case, but it is forbidden for either party to enter into another marriage unless, having given signs of sincere repentance, they confirm before the Ordinary or his delegate, under oath, that they intend to enter into marriage according to the law of Christ and of nature."

CXV. PARISIEN. Nullity of marriage due to the exclusion of the good of the sacrament and good issue. Rotal Court: D. Staffa, presiding, I. Pasquazi, P. Felici. Defender of the Bonds: F. Fournier. Advocate by mandate of free patronage: F. Cartoni. Question: "Does it appear that the marriage is null in this case?" Sentence of October 29th: "Negative."

CXVI. TOLOSANA. Nullity of marriage due to the exclusion of good issue and the good of the sacrament. Rotal Court: H. Caiazzo, A. Fidecicchi, B. Filipiak, presiding. Defender of the Bonds: B. Wyszynski. Advocate by mandate of free patronage: F. Cartoni. Question: "Does it appear that the marriage is null in this case?" Sentence of October 29th: "Affirmative, but it is forbidden for either party to enter into another marriage unless, before the Ordinary of the place, they promise under oath to give their matrimonial consent according to the norm of the law (canon 1081, § 2 of the Code of Canon Law)."

CXVII. PUTEOLANA. Nullity of marriage based on coercion or fear. Rotal Court: A. Jullien, Dean, D. Staffa, presiding, I. Pasquazi. Defender of the Bonds: I. Magyary. Advocate by mandate of free patronage: R. Costa Albesi. Question: "Does it appear that the marriage is null in this case?" Sentence of October 29th: "Affirmative."

CXVIII. MARIANOPOLITANA. Nullity of marriage due to coercion or fear; due to the simulation of consent.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Official Commentary: Tournus. Presiding: F. Brennan; Assistants: D. Staffa, I. Pasquazi. Defender of the Bond: M. Strojny. Advocate appointed by the office of gratuitous assistance: C. Bernardini. Question: "Does the nullity of the marriage exist in this case?" Sentence of October 30th: "Negative."

CXCIX. BAKEN. - Nullity of marriage due to simulated consent. Presiding: P. Mattioli; Assistants: E. Bonet, I. M. Pinna. Promoter of Justice: I. Pendola. Defender of the Bond: A. a Langasco. Advocate: B. Romano. Question: "Does the nullity of the marriage exist in this case?" Sentence of November 3rd: "Negative."

CC. NICEN. - Nullity of marriage due to a condition imposed. Presiding: P. Mattioli; Assistants: I. M. Pinna, R. Lamas. Defender of the Bond: G. Brisebois. Advocate: B. Pellegrini. Question: "Is the sentence of the Rotal



Translated by churchlatin.ai, a product of Boyne Archives

Court of March 27, 1954, to be confirmed or overturned in this case?" Sentence of November 3rd: "It is to be confirmed, therefore, the nullity of the marriage exists in this case."

CCI. ASSISIEN, SEUPERUSINA. - Nullity of marriage due to the exclusion of the good of the sacrament. Presiding: A. Jullien, Dean; Assistant: E. Bonet; Assistant: I. M. Pinna. Defender of the Bond: I. Sirna. Advocate: R. Ottaviani. Question: "Does the nullity of the marriage exist in this case?" Sentence of November 4th: "Negative."

CCII. MELBURNEN. - Nullity of marriage due to the exclusion of good faith and the good of the sacrament; due to a condition imposed. Presiding: G. Heard; Assistants: A. Canestri, A. Fidecicchi. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed by the office of gratuitous assistance: R. Romano. Question: "Does the nullity of the marriage exist in this case?" Sentence of November 6th: "Negative."

CCIII. EBROICEN. - Nullity of marriage due to the exclusion of the good of the offspring and the good of the sacrament. Presiding: A. Fidecicchi; Assistant: F. Brennan; Assistant: D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed by the office of gratuitous assistance: B. Pellegrini. Question: "Does the nullity of the marriage exist in this case?" Sentence of November 9th: "Negative."

CCIV. ROMA. - Nullity of marriage due to force or fear; due to simulated consent. Presiding: P. Felici; Assistants: B. Filipiak, G. Doheny. Defender of the Bond: E. Ulinski. Advocate appointed by the office of gratuitous assistance: I. Spinelli. Question: "Does the nullity of the marriage exist in this case?" Sentence of November 9th: "Affirmative."

[*Latin ed. p. 343*]

Sacra Romana Rota 343 OOV. ROMA — NULLITY OF MARRIAGE due to the excluded good of posterity. Turnus Rotalis: F. Mattioli, presiding; E. Bonet; I. M. Pinna. Defender of the Bond appointed: A. Cairoli. Advocate: A. De Luca. Question: "Whether the nullity of the marriage can be established in this case." Sentence of November 10th: "Affirmatively, forbidding the woman from entering into other marriages, unless she has sworn before the Ordinary or his Delegate to observe the marital consent according to the law." COVI. N. N. - NULLITY OF MARRIAGE due to the wife's impotence; due to ignorance of the nature of marriage, and a SUPERSEDING DISPENSATION. Turnus Rotalis: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: B. Wyszynski. Advocate: C. Bernardini. Questions: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation over the ratified and unconsummated marriage in this case." Sentence of November 12th: "Negatively in both cases." COVII. JANUA - NULLITY OF MARRIAGE under the head of force or fear. Turnus Rotalis: B. Filipiak,



Translated by churchlatin.ai, a product of Boyne Archives

presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: H. Raco. Advocate: F. Bersani. Question: "Whether the nullity of the marriage can be established in this case." Sentence of November 12th: "Negatively." CCVIII. BRUKLYN - NULLITY OF MARRIAGE due to the excluded good of posterity. Turnus Rotalis: A. Jullien, Dean; E. Bonet, presiding; I. M. Pinna. Defender of the Bond appointed: G. Brisebois. Advocate, by mandate of gratuitous patronage: P. Ciprotti. Question: "Whether the nullity of the marriage can be established in this case." Sentence of November 15th: "Affirmatively." CCIX. TURIN - NULLITY OF MARRIAGE under the head of force or fear. Turnus Rotalis: A. Fidecicchi; F. Brennan; I. Pasquazi, presiding. Defender of the Bond appointed: A. Boccalini. Advocate: H. Graziani. Question: "Whether the nullity of the marriage can be established in this case." Sentence of November 16th: "Negatively." CCX. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of posterity. Turnus Rotalis: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: I. Casoria. Advocates: R. Romano; H. Figliuoli. Question: "Whether the nullity of the marriage can be established in this case." Sentence of November 16th: "Affirmatively, but forbidding the woman from entering into other marriages, unless she has sworn before the local Ordinary or his Delegate, under oath, that she will observe the consent according to the law." CCXI. SPEDIEN. SEUIANUEN. - NULLITY OF MARRIAGE under the head of force or fear. Turnus Rotalis: G. Doheny, presiding; P. Mattioli; E. Bonet.

[*Latin ed. p. 344*]

Acts 344 of the Apostolic See – Official Commentary by the Defender of the Bond, A. Martinengo. Advocate appointed for gratuitous assistance: C. Tricerri. Question: "Does a nullity of marriage exist in this case?" Decision of November 17th: "Negative."

COXII. N. N. – NULLITY OF MARRIAGE due to the husband's impotence and the granting of a dispensation. Rotarian Tribunal: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond: S. M. Vitali. Advocate appointed for gratuitous assistance: A. D'Alessandri. Questions: I. "Does a nullity of marriage exist in this case?" and, to the extent that it is negative: II. "Should advice be given to the Most Holy Father regarding a dispensation from a consummated marriage?" Decision of November 19th: Regarding I: "Affirmative, the husband being prohibited from entering into another marriage, according to canon 1068 of the Code of Canon Law." Regarding II: "As decided in the first question."

CCXIII. LISBON. – NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Rotarian Tribunal: A. Jullien, Dean; G. Heard, presiding; R. Lamas. Defender of the Bond: A. Cairoli. Advocates: I. B. Ferrata; H. Napoleoni. Question: "Should the decision of the Rotarian Tribunal of May 3rd, 1952, be confirmed or overturned in this case?" Decision of November



Translated by churchlatin.ai, a product of Boyne Archives

19th: "It should be overturned, that is to say, a nullity of marriage exists in this case; however, the woman is prohibited from entering into another marriage unless she confirms, before the Ordinary or his delegate, under oath, that she intends to use the marriage according to the laws of God and the Church."

CCXIV. MUTINA. – NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Rotarian Tribunal: B. Filipiak, presiding; G. Doheny; P. Mattioli. Promoter of Justice: H. Felice. Defender of the Bond: H. Raco. Advocate: C. Bernardini. Question: "Does a nullity of marriage exist in this case?" Decision of November 19th: "Affirmative."

CCXV. N. N. – NULLITY OF MARRIAGE due to the husband's impotence. Rotarian Tribunal: P. Felici, presiding; G. Doheny; E. Bonet. Defender of the Bond: F. Romita. Advocates: C. Bernardini; R. Costa Albesi. Question: "Does a nullity of marriage exist in this case?" Decision of November 23rd: "Affirmative, however, the husband is prohibited, by natural law, from entering into another marriage."

CCXVI. FLORENTINA – NULLITY OF MARRIAGE due to the exclusion of the good of the offspring; due to simulated consent. Rotarian Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond: A. Boccalini. Advocate: I. Ojetti. Questions: I. "Does a nullity of marriage exist in this case?" and, to the extent that it is negative: II. "Should advice be given to the Most Holy Lord regarding the granting of a dispensation from a consummated marriage in this case?" Decision of November 23rd: Regarding I: "Negative." Regarding II: "Affirmative."

[*Latin ed. p. 345*]

Sacra Romana Rota 345 OCXVII. N. Regarding the NULLITY of marriage due to the impotence of the man. Turnus Rotalis: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond appointed: H. Evers. Advocates: I. Torre, H. Figliuoli. Question: "Whether the nullity of the marriage can be established in this case." Judgment of November 23rd: "Negative."

CCXVIII. Vic. A P. DERABAT - Regarding the NULLITY of marriage based on coercion or fear. Turnus Rotalis: P. Mattioli, presiding; E. Bonet, I. M. Pinna. Defender of the Bond appointed: F. Fournier. Advocate appointed through gratuitous legal aid: B. Pellegrini. Question: "Whether the nullity of the marriage can be established in this case." Judgment of November 24th: "Negative."

OCXIX. ROMANA - Regarding the NULLITY of marriage based on coercion or fear. Turnus Rotalis: A. Jullien, Dean; E. Bonet, I. M. Pinna, presiding. Defender of the Bond appointed: A. Boccalini. Advocate: A. De Luca. Question: "Whether the nullity of the marriage can be established in this case." Judgment of November 25th: "Affirmative."

CCXX. ROMANA - Regarding the NULLITY of marriage due to coer-



Translated by churchlatin.ai, a product of Boyne Archives

cion or fear; due to a defect in form. Turnus Rotalis: D. Staffa, presiding; T. Pasquazi, P. Felici. Defender of the Bond: I. Stella. Advocate appointed through gratuitous legal aid: M. Mantovani. Question: "Whether the nullity of the marriage can be established in this case." Judgment of November 26th: "Negative."

CCXXI. N. N. - Regarding the NULLITY of marriage due to the impotence of the woman, and a petition for a dispensation concerning a ratified marriage. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi, P. Felici. Defender of the Bond appointed: P. Toeanel. Advocate: A. D'Alessandri. Questions: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy Father concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Judgment of November 26th: "Negative in both cases."

CCXXII. TAURINEN. - Regarding the NULLITY of marriage due to the excluded benefit of procreation. Turnus Rotalis: B. Filipiak, presiding; G. Doheny, P. Mattioli. Promoter of Justice: H. Felice. Defender of the Bond: I. Stella. Advocate: G. Da Silva. Question: "Whether the judgment of the Turnus Rotalis of May 28, 1953, should be confirmed or overturned in this case." Judgment of November 26th: "To be overturned, therefore, it does not establish the nullity of the marriage in this case."

CCXXIII. N. N. - Regarding the NULLITY of marriage due to the impotence of the man, and a petition for a dispensation concerning a ratified marriage. Turnus Rotalis: G. Heard, presiding; E. Bonet, R. Lamas. Defender of the Bond appointed: F. Fournier.

[*Latin ed. p. 346*]

Acts 346 of the Apostolic See – Official Commentary by the Advocates: F. Liuzzi, O. Bernardini. Doubts: I. "Whether the Royal Decree of March 8, 1952, should be confirmed or rejected in this case"; and to the extent that it is affirmative regarding the first part: II. "Whether counsel should be given to the Most Holy [Father] regarding a dispensation from a marriage that is valid but not consummated in this case." Judgment of November 27: Regarding I. "Affirmative regarding the first part, that is to say, that there is no proof of the nullity of the marriage in this case." Regarding II. "Affirmative."

CCXXIV. N. N. – NULLITY OF MARRIAGE due to the impotence of the man, and a DISPENSATION regarding a marriage that is valid. Royal Tribunal: A. Jullien, Dean; E. Bonet; I. M. Pinna, presiding. Defender of the Bond appointed: V. Ait. Advocate acting under the mandate of gratuitous patronage: F. X. Parisi. Doubts: I. "Whether there is proof of the nullity of the marriage in this case"; and to the extent that it is negative: II. "Whether counsel should be given to the Most Holy [Father] regarding a dispensation from a marriage that is valid but not consummated in this



Translated by churchlatin.ai, a product of Boyne Archives

case." Judgment of November 29: Regarding I. "Negative." Regarding II. "Affirmative."

CCXXV. PARISIAN – NULLITY OF MARRIAGE based on coercion or fear. Royal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond appointed: F. Fournier. Advocate: F. Cartoni. Doubt: "Whether there is proof of the nullity of the marriage in this case." Judgment of November 30: "Affirmative."

CCXXVI. TURIN – NULLITY OF MARRIAGE based on coercion or fear. Royal Tribunal: A. Fidecicchi; F. Brennan, presiding; I. Pasquazi. Defender of the Bond appointed: A. Czapla. Advocate: C. Bernardini. Doubt: "Whether there is proof of the nullity of the marriage in this case." Judgment of November 30: "Negative."

CCXXVII. IACEN. SEUPANORMITANA – NULLITY OF MARRIAGE based on coercion or fear. Royal Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Defender of the Bond appointed: A. Martinengo. Advocate acting under the mandate of gratuitous patronage: I. Torre. Doubt: "Whether there is proof of the nullity of the marriage in this case." Judgment of December 1: "Affirmative."

CCXXVIII. NAPLES – NULLITY OF MARRIAGE based on coercion or fear. Royal Tribunal: A. Jullien, Dean; P. Mattioli, presiding; E. Bonet. Defender of the Bond appointed: A. Cairoli. Advocate: F. Bersani. Doubt: "Whether the Royal Decree of May 26, 1951, should be confirmed or rejected in this case." Judgment of December 1: "It should be rejected, therefore there is no proof of the nullity of the marriage in this case."

CCXXIX. ROME – NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and good faith.

[*Latin ed. p. 347*]

Sacra Romana Rota 347, Turnus Botalis: B. Filipiak, presiding; G. Doheny, E. Bonet. Defender of the Bond appointed: I. Sirna. Advocates: I. Spinelli, P. Guidi. Doubts: I. "Whether a new presentation of the cause should be granted"; and, to the extent that it is affirmative: II. "Whether the Rotal sentence of January 12, 1952, should be confirmed or annulled, in this case"; III. "Whether there exists a nullity of the marriage by reason of the exclusion of marriage itself, contracted by a woman." Sentences of December 3: Regarding I. "Affirmative." Regarding II. "It is to be declared invalid, and therefore there exists a nullity of the marriage, in this case, but it is forbidden to the woman to enter into new marriages, unless she promises before the Ordinary of the place, under oath, that she will consent to the marriage in accordance with the law (canon 1081, § 2 of the O.I.C.)." Regarding III. "As decided in the second [point]."

OCXXX. ROMA - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotal Turn: A. Jullien, presiding; E. Bonet, B. Filipiak; I.



Translated by churchlatin.ai, a product of Boyne Archives

M. Pinna. Defender of the Bond appointed: E. TJlinski. Advocate: B. Pellegrini. Doubt: "Whether there exists a nullity of the marriage, in this case." Sentence of December 6: "Affirmative, it is forbidden to the woman to enter into other marriages unless she first promises, under oath, before the Ordinary of the place, that she will enter into marriage according to divine and ecclesiastical laws."

OCXXXI. MEDIOLANUM - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotal Turn: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Defender of the Bond appointed: A. Cairoli. Advocate: C. Bernardini. Doubt: "Whether there exists a nullity of the marriage, in this case." Sentence of December 7: "Negative."

CCXXXII. MELITEN - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of offspring. Rotal Turn: G. Heard, presiding; A. Canestri, A. Fidecicchi. Defender of the Bond appointed: A. Cavaliere. Advocate: E. Ruffini. Doubt: "Whether there exists a nullity of the marriage, in this case." Sentence of December 9: "Negative."

CCXXXIII. N. N. - NULLITY OF MARRIAGE due to the woman's impotence and a dispensation concerning a ratified marriage. Rotal Turn: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond appointed: P. Toeanel. Advocate, by mandate of gratuitous patronage: I. Lombardi. Doubts: I. "Whether there exists a nullity of the marriage, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [authority] concerning a dispensation regarding a ratified and unconsummated marriage, in this case." Sentence of December 14: Regarding I. "Negative." Regarding II. "Affirmative, but it is forbidden to the woman to enter into other marriages without the consultation of this Sacred Tribunal."

OCXXXV. ROMA - NULLITY OF MARRIAGE due to the simulation of consent; due to the excluded indissolubility. Rotal Turn: F. Brennan, presiding; D. Staffa, I. Pasquazi.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary. Defender of the Bond appointed: G. Andreozzi. Advocate: A. D'Alessandri. Question: "Whether the Royal Decree of October 1, 1950, should be confirmed or rejected in this case." Sentence of December 14: "It is to be confirmed, and therefore, there is no declaration of nullity of the marriage in this case."

CCXXXV. ROMA - Declaration of Nullity of Marriage, based on the grounds of force or fear. Royal Tribunal: A. Jullien, Dean; R. Felici, Assessor; E. Bonet. Defender of the Bond appointed: A. Martinengo. Advocate, by mandate of free legal aid: T. Lenti. Question: "Whether there is a declaration of nullity of the marriage in this case." Sentence of December 14: "Affirmative."



*Translated by churchlatin.ai, a product of Boyne Archives*

CCXXXVI. MILAN - Declaration of Nullity of Marriage, based on the grounds of force or fear. Royal Tribunal: G. Doheny, Assessor; P. Mattioli; E. Bonet. Defender of the Bond appointed: A. Boccalini. Advocate, by mandate of free legal aid: I. Spinelli. Question: "Whether there is a declaration of nullity of the marriage in this case." Sentence of December 15: "Negative."

CCXXXVII. PARIS - Declaration of Nullity of Marriage, due to the excluded good of posterity. Royal Tribunal: A. Canestri, Assessor; A. Fidecicchi; G. Doheny. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: F. Cartoni. Question: "Whether there is a declaration of nullity of the marriage in this case." Sentence of December 16: "Affirmative."

CCXXXVIII. FLORENCE - Declaration of Nullity of Marriage, based on the grounds of force or fear. Royal Tribunal: A. Canestri, Assessor; A. Fidelicchi; E. Bonet. Defender of the Bond appointed: I. Sirna. Advocate, by mandate of free legal aid: C. Bernardini. Question: "Whether there is a declaration of nullity of the marriage in this case." Sentence of December 16: "Negative."

CCXXXIX. LAUSANNE, GENEVA, and FRIBOURG - Declaration of Nullity of Marriage, due to the excluded good of posterity. Royal Tribunal: B. Filipiak, Assessor; G. Doheny; P. Mattioli. Defender of the Bond appointed: F. Fournier. Advocate: H. Figliuoli. Question: "Whether there is a declaration of nullity of the marriage in this case." Sentence of December 17: "Affirmative, forbidding the man from entering into another marriage, unless he promises under oath before the Ordinary that he will consent according to the law."

CCXL. N. N. - Declaration of Nullity of Marriage, based on the grounds of force and fear, and of a dispensation granted. Royal Tribunal: B. Filipiak, Assessor; G. Doheny; P. Mattioli. Substitute for the Defender of the Bond: A. Del Corpo. Advocate, by mandate of free legal aid: C. Bernardini.

[*Latin ed. p. 349*]

The Sacred Roman Rota, 34th Session: I. "Does it appear that the marriage is null, in this case?"; and, to the extent that the answer is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a valid but unconsummated marriage, in this case?" The judgment of December 17th: "Negative to both." OOXLI. N. N. - Concerning the NULLITY of the marriage due to the impotence of the man, and a DISPENSATION concerning a valid marriage. Rotal Session: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: M. Camera. Advocates: D. A. Foligno, for the plaintiff; R. Szenwic, for the defendant. Questions: I. "Does it appear that the marriage is null, in this case?"; and, to the extent that the answer is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a valid but unconsummated marriage, in this case?" The judgment of December 17th: "Negative to both." CCXLII. PALERMO - Concerning the NULLITY



Translated by churchlatin.ai, a product of Boyne Archives

of the marriage due to coercion or fear; due to simulated consent. Rotal Session: A. Jullien, Dean; G. Heard, presiding; R. Lamas. Defender of the Bond appointed: G. Brisebois. Advocate: C. Bernardini. Question: "Does it appear that the marriage is null, in this case?" The judgment of December 18th: "Affirmative." CCXLIII. N. N. - Concerning the NULLITY of the marriage due to the impotence of the man. Rotal Session: A. Jullien, Dean; E. Bonet, presiding; R. Lamas. Defender of the Bond appointed: I. Sirna. Advocate: I. Torre. Question: "Should the judgment of the Rotal Session of August 4, 1951, be confirmed, or overturned, in this case?" The judgment of December 20th: "It should be confirmed, and therefore it does not appear that the marriage is null, in this case." CCXLIV. N. N. - Concerning the NULLITY of the marriage due to an impediment of order; due to a condition imposed. Rotal Session: A. Fidecicchi; F. Brennan; B. Filipiak, presiding. Defender of the Bond appointed: E. Fiore. Advocate, by mandate of gratuitous assistance: B. Pellegrini. Question: "Does it appear that the marriage is null, in this case?" The judgment of December 21st: "Negative." CCXLV. VERSALIEN - Concerning the NULLITY of the marriage due to an excluded good of posterity. Rotal Session: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocate, by mandate of gratuitous assistance: R. Costa Albesi. Question: "Does it appear that the marriage is null, in this case?" The judgment of December 21st: "Negative." CCXLVI. N. N. - Concerning the NULLITY of the marriage due to the impotence of the man, and a DISPENSATION concerning a valid marriage. Rotal Session: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: P. Toeanel.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary of the Advocate appointed gratuitously for the cause: G. Felici. Doubts: I. "Whether the nullity of the marriage can be established, in this case?"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation from a marriage that is valid but not consummated, in this case." The judgment of December 21st: "Negatively, in both cases."

COXLVII. ROMA - NULLITY OF MARRIAGE due to simulated consent. Rotal Court: A. Jullien, Dean; P. Mattioli, Assessor; All. Bonet. Defender of the Bond appointed: M. Fabregas. Advocate appointed gratuitously for the cause: A. Angelini. Doubt: "Whether the nullity of the marriage can be established, in this case." The judgment of December 22nd: "Negatively."

CCXLVIII. ROMA - NULLITY OF MARRIAGE due to a condition imposed; due to an impediment of disparity of cult. Rotal Court: D. Staffa, Assessor; I. Pasquazi; P. Felici. Defender of the Bond appointed: G. O'Connell. Advocate appointed gratuitously for the cause: H. Figliuoli. Doubt: "Whether the nullity of the marriage can be established, in this



Translated by churchlatin.ai, a product of Boyne Archives

case." The judgment of December 22nd: "Affirmatively."

CCXLIX. NOVARIEN - NULLITY OF MARRIAGE due to lack of consent; due to an impediment excluding the good of the offspring. Rotal Court: A. Jullien, Dean; P. Mattioli; I.M. Pinna, Assessor. Defender of the Bond appointed: I. Sirna. Advocate appointed gratuitously for the cause: I. Lombardi. Doubt: "Whether the nullity of the marriage can be established, in this case." The judgment of December 22nd: "Negatively."

COL. PERUSINA - NULLITY OF MARRIAGE due to simulated consent; due to force or fear. Rotal Court: G. Heard, Assessor; A. Canestri; I. Pasquazi. Defender of the Bond appointed: H. Evers. Advocate: A. Valenti. Doubt: "Whether the nullity of the marriage can be established, in this case." The judgment of December 30th: "Affirmatively."

COLI. WIGORNIEN - NULLITY OF MARRIAGE due to lack of form. Rotal Court: G. Heard; A. Fidecicchi; F. Brennan, Assessors. Defender of the Bond appointed: A. a Langasco. Advocate appointed gratuitously for the cause: R. Ottaviani. Doubt: "Whether the nullity of the marriage can be established, in this case." The judgment of December 30th: "Negatively."

[*Latin ed. p. 351*]

The Sacred Roman Rota, 351 II, Cases which were concluded in the same year, 1954, or which, due to particular circumstances, came to an end without a final judgment; to which are added decrees concerning appeals against the rejection of petitions.

I. AGENNEN. – Nullity of Matrimony, due to the excluded good of posterity, before the Reverend Father William Heard. Since the Defender of the Bond has renounced the appeal, the Reverend Father Ponens, by decree of January 4th, admits the renunciation and orders the records to be placed in the archive.

II. PICTAVIEN. – Nullity of Matrimony, due to the excluded good of faith, due to a condition imposed contrary to the essence of marriage, before the Reverend Father William Heard. Since the Defender of the Bond has renounced the appeal, the Reverend Father Ponens, by decree of January 4th, admits the renunciation and orders the records to be placed in the archive.

III. BERYTEN (of the Maronite Rite). – Rights, before the Reverend Father Pericle Felici. Since the parties in the case have reached an agreement, the Reverend Father Ponens, by decree of January 7th, declares the case concluded and orders the records to be placed in the archive.

IV. SCHIAMCHIAMEN. – Nullity of Matrimony, due to the excluded good of the sacrament, before the Reverend Father Pericle Felici. Since the appellant has withdrawn the appeal and the opposing party is in contempt, the Reverend Father Ponens, by decree of January 12th, declares the case concluded and orders the records to be placed in the archive.



Translated by churchlatin.ai, a product of Boyne Archives

V. CLAVAREN. – Nullity of Matrimony, due to force or fear, before the Reverend Father Albert Canestri. Since the plaintiff has renounced the appeal, the Reverend Father Ponens, by decree of January 12th, declares the case abandoned and orders the records to be placed in the archive.

VI. Vicariate Apostolic of DEBANGUELO. – Nullity of Matrimony, due to force or fear, before the Reverend Father Francis Brennan. Since the case, due to a matter of jurisdiction, has been transferred to the Supreme Sacred Congregation of the Holy Office, the Reverend Father Ponens, by decree of January 13th, orders the records to be placed in the archive.

VII. VERSALIEN. – Nullity of Matrimony, due to the excluded good of posterity, before the Reverend Father Peter Mattioli. Since no procedural act has been taken for a year or more, the Reverend Father Ponens, by decree of January 13th, declares the case perempted and orders the records to be placed in the archive.

VIII. ROMANA. – Nullity of Matrimony, due to a condition imposed, before the Reverend Father Augusto Fidecicchi. Since the plaintiff has passed away, the Reverend Father Ponens, by decree of January 13th, orders the records to be placed in the archive.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary I X. NEAPOLITANA - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father Peter Mattioli. Since no procedural act has been filed for a year or more, the Reverend Prelate, by decree of January 13th, declares the appeal abandoned and orders the records to be placed in the archive. X. FANEN. - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father Peter Mattioli. Since no procedural act has been filed for a year or more, the Reverend Prelate, by decree of January 13th, declares the appeal abandoned and orders the records to be placed in the archive. XI. MEDIOLANEN. - Regarding the Nullity of Marriage, due to the exclusion of the good of posterity, good faith, and the good of the sacrament, before the Reverend Father Peter Mattioli. Since no procedural act has been filed for a year or more, the Reverend Prelate, by decree of January 13th, declares the appeal abandoned and orders the records to be placed in the archive. XII. N. N. - Regarding the Nullity of Marriage, due to the impotence of the man, before the Reverend Father Henry Caiazzo. Since no procedural act has been filed for a year, the Reverend Prelate, by decree of January 15th, declares the appeal abandoned and orders the records to be placed in the archive. XIII. CAROPOLITANA - Regarding the Nullity of Marriage, due to lack of consent, before the Reverend Father William Heard. Since no procedural act has been filed for a year, the Reverend Prelate, by decree of January 18th, declares the appeal abandoned and orders the records to be placed in the archive. XIV. VIC. APOST. Aegypti - Regarding the Nullity of Marriage, due to simulated consent, before the Reverend Father William



Translated by churchlatin.ai, a product of Boyne Archives

Heard. Since no procedural act has been filed for a year, the Reverend Prelate, by decree of January 18th, declares the appeal abandoned and orders the records to be placed in the archive. XV. BONONIEN. - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father William Heard. Since no procedural act has been filed for a year, the Reverend Prelate, by decree of January 18th, declares the appeal abandoned and orders the records to be placed in the archive. XVI. NATCHETEN. - Regarding the Nullity of Marriage, due to lack of knowledge, due to force or fear, before the Reverend Father Boleslao Filipiak. Since the plaintiff has renounced the cause and the other party has accepted, the Reverend Prelate, by decree of January 19th, admits the renunciation and orders the records to be placed in the archive. XVII: IANUEN. - Regarding the Nullity of Marriage, due to the exclusion of the good of posterity, concerning the proposal of a new cause, before the Reverend Father Peter Mattioli. Since, from the declaration of the advocate, it is evident that new arguments are not...

[*Latin ed. p. 353*]

The Sacred Roman Rota, number 353, Most Reverend and Reverend Fathers, by decree of January 27th, declares the case abandoned and orders the records to be placed in the archive.

XVIII. Bambergen. – Regarding the Nullity of Marriage, due to the exclusion of the good of the offspring, concerning the proposal of a new cause, before Most Reverend and Reverend Father Bolesław Filipiak. Since it is established that there is a lack of new arguments, Most Reverend and Reverend Father Ponens, by decree of January 29th, decides that the benefit of a new hearing cannot be granted and orders the records to be placed in the archive.

XIX. Romana. – Regarding a matter concerning the revocation of gratuitous legal assistance, before Most Reverend and Reverend Father Dino Staffa. Having considered the decree of the Tribunal of the Vicariate of Rome, Most Reverend and Reverend Father Ponens, under the date of February 5th, decreed that the appeal against the same should be rejected and orders the records to be placed in the archive.

XX. Romana. – Regarding the Nullity of Marriage, concerning the rejection of the petition, before Most Reverend and Reverend Father Arcturus Wynen. Most Reverend and Reverend Father Ponens, by decree of February 6th, declares that the petition is to be admitted and therefore the cause is to be initiated, and orders the records to be placed in the archive.

XXI. Ooncordien, or Venice. – Regarding the Nullity of Marriage, due to the exclusion of the good of the offspring, before Most Reverend and Reverend Father William Doheny. Since it is certain that the agreed-upon deadline in the case has passed, Most Reverend and Reverend Father Ponens, by decree of February 8th, declares the case concluded and orders



Translated by churchlatin.ai, a product of Boyne Archives

the records to be placed in the archive.

XXII. Amalphitan, or Salerno. – Regarding the Nullity of Marriage, due to coercion or fear, before Most Reverend and Reverend Father Arcturus Wynen. Having considered the appeal of the plaintiff, Most Reverend and Reverend Father Ponens, by decree of February 22nd, orders the records to be returned to the Regional Tribunal of Salerno.

XXIII. N. N. – Regarding the Nullity of Marriage, due to the impotence of the man, before Most Reverend and Reverend Father Peter Mattioli. Since no procedural act has been filed for a year or more, Most Reverend and Reverend Father Ponens, by decree of February 23rd, declares the appeal time-barred and orders the records to be placed in the archive.

XXIV. Comen, or Milan. – Regarding the Nullity of Marriage, due to a condition imposed contrary to the good of the offspring, faith, and the sacrament, before Most Reverend and Reverend Father Joseph Pasquazi. Since no procedural act has been filed for a year or more, Most Reverend and Reverend Father Ponens, by decree of February 23rd, declares the cause abandoned and orders the records to be placed in the archive.

XXV. Romana. – Regarding the Nullity of Marriage, due to coercion or fear, before Most Reverend and Reverend Father Joseph Pasquazi. Since no procedural act has been filed for a year or more, Most Reverend and Reverend Father Ponens, by decree of February 25th, declares the cause abandoned and orders the records to be placed in the archive.

XXVI. Romana. – Regarding the Nullity of Marriage, due to coercion or fear, before Most Reverend and Reverend Father John Teodori.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary. Whereas, for a year and more, no procedural act has been presented, the Reverend Father D. H. Caiazzo, Auditor at Tournon, by decree of March 11th, declares the case closed and orders the records to be placed in the archive.

XXVII. Rome - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father D. Ioanne Maria Pinna. Due to the death of the petitioner, the Reverend Father Ponens, by decree of March 22nd, orders the records to be sent to the archive.

XXVIII. Basel - Regarding the Nullity of Marriage, due to the exclusion of the good of the offspring, before the Reverend Father Guillelmo Heard. Having examined the letters from the Most Holy Congregation of the Holy Office, the Reverend Father Ponens, by decree of March 2nd, orders the records to be placed in the archive.

XXIX. Paris - Regarding the Nullity of Marriage, concerning an incident, before the Reverend Father Arctum Wynen. Since the plaintiff has not presented any procedural act for two years, the Reverend Father Ponens, by decree of April 3rd, declares the appeal abandoned and orders the records



Translated by churchlatin.ai, a product of Boyne Archives

to be placed in the archive.

XXX. Tarin - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father Arcturo Wynen. Since one party has not presented any procedural act for several years, the Reverend Father Ponens, by decree of April 3rd, declares the appeal abandoned and orders the records to be placed in the archive.

XXXI. Rheims - Regarding the Nullity of Marriage, due to a condition imposed, before the Reverend Father Arcturo Wynen. Since the plaintiff has not presented any procedural act for a year, the Reverend Father Ponens, by decree of April 3rd, declares the appeal abandoned and orders the records to be placed in the archive.

XXXII. Rome - Regarding the Nullity of Marriage, concerning an incident regarding the presentation of a new cause, before the Reverend Father Emmanuele Bonet. By decree of April 7th, the Reverend Father Ponens declares that there are neither new nor serious arguments to admit the presentation of a new cause, and therefore orders the records to be placed in the archive.

XXXIII. Paris - Regarding the Nullity of Marriage, due to the exclusion of the good of faith, before the Reverend Father Guillelmo Heard. Since no procedural act has been presented for a year and more, the Reverend Father Ponens, by decree of April 12th, declares the appeal abandoned and orders the records to be placed in the archive.

XXXIV. Milan - Regarding the Nullity of Marriage, concerning an incident regarding the rejection of a petition, before the Reverend Father Petro Mattioli. The Reverend Father Ponens, by decree of May 14th, declares that the appeal of the plaintiff against the decree of the Tribunal of Lombardy is to be rejected, and orders the records to be placed in the archive.

XXXV. Ascoli - Regarding the Nullity of Marriage, due to the simulation of consent, before the Reverend Father Guillelmo Heard.

[*Latin ed. p. 355*]

Sacra Romana Rota, 35th. When, for a year or more, no procedural act has been taken, the Reverend Prelate, by decree of May 15th, declares the appeal abandoned and orders the records to be placed in the archive.

36th. Rheginen. – Nullity of Marriage, due to a condition imposed contrary to the good of the sacrament and the good of the offspring, before the Reverend Prelate William Heard. Since no procedural act has been taken for a year or more, the Reverend Prelate, by decree of May 17th, declares the appeal abandoned and orders the records to be placed in the archive.

37th. Gandaven. – Nullity of Marriage, due to the exclusion of the good of the sacrament, before the Reverend Prelate Pericle Felici. Since the cause has been recalled by the Sacred Congregation of the Holy Office, the Reverend Prelate, by decree of May 18th, orders the records to be placed in the



Translated by churchlatin.ai, a product of Boyne Archives

archive.

38th. Cypren. – Right of patronage, before the Reverend Prelate Joseph Pasquazi. Since no procedural act has been taken for a year and more from the day the plaintiff filed the appeal, the Reverend Prelate, by decree of May 24th, declares the appeal itself abandoned and orders the records to be placed in the archive.

39th. N. N. – Nullity of Marriage, due to the wife's impotence, due to the husband's relative impotence, before the Reverend Prelate Emmanuel Bonët. Since no procedural act has been taken for more than a year, the Reverend Prelate, by decree of May 25th, declares the cause abandoned and orders the records to be placed in the archive.

40th. Bellovacen. – Rights, before the Reverend Prelate William Heard. Since no procedural act has been performed for a year, the Reverend Prelate, by decree of June 26th, declares the appeal abandoned and orders the records to be placed in the archive.

41st. Hierosolymitana – Separation and Alimony, before the Reverend Prelate Dino Staffa. Since, against the judgment by which it was determined that the cause no longer remained pending, no act and no objection has been interposed, the Reverend Prelate, by decree of June 30th, orders the records to be placed in the archive.

42nd. Latjsanen. – Geneven and Friburgen. – Nullity of Marriage, Complaint of nullity of the sentence, before the Reverend Prelate John Maria Pinna. By decree of July 3rd, the Reverend Prelates of Tournon respond negatively to both points and order the records to be placed in the archive.

43rd. N. N. – Nullity of Marriage, due to the wife's impotence, before the Reverend Prelate Henry Caiazzo. Since no procedural act has been taken for a year, the Reverend Prelate, by decree of July 8th, declares the cause closed and orders the records to be placed in the archive.

44th. Mediolanen. – Nullity of Marriage, due to force or fear, Proposal of new causes, before the Reverend Prelate Joseph Pasquazi. By decree of July 8th, the Reverend Prelates of Tournon respond that the benefit of a new hearing cannot be granted and order the records to be placed in the archive.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary XLV. Novara, or Turin. - Regarding the rejection of a petition, before the Reverend Father Dino Staffa. By decree of July 9th, the Reverend Fathers and Doctors of the turn declare the petition to be admissible and order that the proceedings be placed in the archive.

XLVI. Milan. - Concerning the nullity of a marriage, due to coercion or fear, or due to the exclusion of the good of the offspring, before the Reverend Father Emmanuele Bonet. Since no procedural act has been filed



Translated by churchlatin.ai, a product of Boyne Archives

for a year or more, the presiding Reverend Father, by decree of July 20th, declares the appeal abandoned and orders that the proceedings be placed in the archive.

XLVII. Treviso. - Concerning the nullity of a marriage, due to coercion or fear, before the Reverend Father Peter Mattioli. Since the parties have agreed to the denial of free legal assistance for the further prosecution of the case, the presiding Reverend Father, by decree of July 22nd, declares the case concluded and orders that the proceedings be placed in the archive.

XLVIII. Camarina. - Concerning a settlement, before the Reverend Father Dino Staffa. Since no procedural act has been filed for a year from the date on which the appeal reached the Sacred Roman Rota, and no impediment has arisen, the presiding Reverend Father, by decree of July 22nd, declares the appeal abandoned and orders that the proceedings be placed in the archive.

XLIX. Rome. - Concerning the nullity of a marriage, regarding the rejection of a petition, before the Reverend Father John Mary Pinna. By decree of August 4th, the Reverend Fathers and Doctors of the turn declare that the petition is not to be admitted and order that the proceedings be placed in the archive.

L. Bayonne. - Concerning the nullity of a marriage, regarding the rejection of a petition, and concerning jurisdiction, before the Reverend Father William Heard. By decree of August 7th, the Reverend Fathers and Doctors of the turn declare that the appeal is to be admitted and order that it be sent to the Court of Bayonne, so that it may determine whether it is competent in the matter, and therefore order that the proceedings be placed in the archive.

LI. Augusta, or Turin. - Concerning the nullity of a marriage, due to coercion or fear, before the Reverend Father Joseph Pasquazi. Since no procedural act has been filed for a year or more, the presiding Reverend Father, by decree of September 24th, declares the case abandoned and orders that the proceedings be placed in the archive.

LII. Turin. - Concerning the nullity of a marriage, due to coercion and fear, due to simulated consent, and due to the exclusion of the good of the offspring, before the Reverend Father William Heard. Since no procedural act has been filed for a year, the presiding Reverend Father, by decree of October 2nd, declares the case abandoned and orders that the proceedings be placed in the archive.

LIII. Mexico. - Concerning the nullity of a marriage, due to an impediment to the bond, before the Reverend Father Emmanuele Bonet. The Reverend Fathers and Doctors of the turn, by decree of October 11th, declare that a new presentation of the case is not to be admitted and order that the proceedings be placed in the archive.

LIV. Turin. - Concerning the nullity of a marriage, due to the exclusion



Translated by churchlatin.ai, a product of Boyne Archives

of the good of the offspring, before the Reverend Father William Heard.

[*Latin ed. p. 357*]

Sacra Romana Rota 357. Whereas no procedural act has been performed for a year, the Reverend Doctor presiding, by decree of October 14th, declares the case abandoned and orders the records to be placed in the archive.

LV. Vienna. Concerning the Nullity of Marriage, due to the excluded good of offspring, before the Reverend Doctor William Heard. Whereas no procedural act has been performed for a year, the Reverend Doctor presiding, by decree of October 14th, declares the case abandoned and orders the records to be placed in the archive.

LVI. N. N. Concerning the Nullity of Marriage, due to coercion or fear, due to an impediment to public decency, before the Reverend Doctor William Heard. Whereas no procedural act has been performed for a year, the Reverend Doctor presiding, by decree of October 14th, declares the case abandoned and orders the records to be placed in the archive.

LVII. Rome. Concerning the Nullity of Marriage. Regarding the rejection of the petition and the granting of gratuitous legal assistance, before the Reverend Doctor Pericle Felici. The Reverend Fathers, by decree of October 19th, declare that the appeal is to be rejected and order the records to be placed in the archive.

LVIII. Rome. Concerning the Nullity of Marriage, regarding the revocation of the allowance for living expenses, before the Reverend Doctor Pericle Felici. By decree of October 21st, the Reverend Doctor presiding orders that the plaintiff pursue his action before the Tribunal of the first grade and therefore orders the records to be placed in the archive.

LIX. Rome. Concerning Rights, before the Reverend Doctor Augusto Fidecicchi. Considering the composition initiated between the parties, the Reverend Doctor presiding, by decree of October 22nd, declares the dispute concluded and orders the records to be placed in the archive.

LX. Savonlinna and Naula. Concerning the Nullity of Marriage, due to coercion or fear, before the Reverend Doctor Pericle Felici. Whereas no procedural act has been performed for more than a year, the Reverend Doctor presiding, by decree of October 28th, declares the case abandoned and orders the records to be placed in the archive.

LXI. N. N. Concerning the Nullity of Marriage, due to the impotence of the husband, before the Reverend Doctor Pericle Felici. Whereas no procedural act has been performed for more than a year, the Reverend Doctor presiding, by decree of October 28th, declares the case closed and orders the records to be placed in the archive.

LXII. N. N. Concerning the Nullity of Marriage, due to the impotence of the husband, before the Reverend Doctor Raymundo Lamas. Having



Translated by churchlatin.ai, a product of Boyne Archives

considered the Motu Proprio by Apostolic Letters, the Reverend Dean, by decree of November 3rd, orders the records to be sent to the Tribunal of the Vicariate of Rome.

LXIII. Portland, in Oregon. Concerning the Nullity of Marriage, due to conditions imposed, due to the exclusion of the good of offspring and the good of the sacrament, before the Reverend Doctor Peter Mattioli. Whereas no procedural act has been performed for a year and more, the Reverend Doctor,

[*Latin ed. p. 358*]

358. Acta Apostolicae Sedis - Official Commentary. On November 5th, the Reverend Prelate declares the cause concluded and orders the records to be placed in the archive.

64. PARIS. - Regarding the Nullity of Marriage, due to the excluded benefit of the sacrament, before the Reverend Prelate, Father Peter Mattioli. Since no procedural act has been filed for a year or more, and the plaintiff has not even notified her actual residence, the Reverend Prelate, on November 5th, declares the cause abandoned and orders the records to be placed in the archive.

65. SOUTHWARK. - Regarding the Rejection of a Petition, before the Reverend Prelate, Father Emmanuel Bonet. The Reverend Prelates of Tournon, on November 10th, declare the petition to be admissible and order the records to be placed in the archive.

66. JANEW. - Regarding the Nullity of Marriage, and the Rejection of a Petition, before the Reverend Prelate, Father Peter Mattioli. The Reverend Prelates of Tournon, on November 10th, declare that the rejection given by the court of first instance is to be confirmed, and order the records to be placed in the archive.

67. ROME. - Regarding the Nullity of Marriage, due to the woman's lack of affection, and the excluded benefit of procreation, before the Reverend Prelate, Father Peter Mattioli. On November 11th, the Most Reverend Dean mandates that the records be sent to the Tribunal of the Vicariate of the City.

68. TURIN. - Regarding the Nullity of Marriage, due to the excluded benefit of procreation, before the Reverend Prelate, Father William Heard. Since no procedural act has been filed for a year, the Reverend Prelate, on November 26th, declares the appeal abandoned and orders the records to be placed in the archive.

69. ROME. - Regarding the Nullity of Marriage, due to the simulation of marriage by both parties, before the Reverend Prelate, Father Dino Staffa. Having considered the Motu Proprio issued by Apostolic Letters, the Reverend Prelate, on November 29th, orders the records to be sent to the Tribunal of Appeals of the Vicariate of the City.

70. PADUA. - Regarding the Nullity of Marriage, before the Reverend



Translated by churchlatin.ai, a product of Boyne Archives

Prelate, Father Peter Mattioli. Since the Supreme Pontiff has retained the power not to grant the "opening of the cause," the Reverend Prelate, on December 9th, declares the matter concluded and orders the records to be placed in the archive.

71. ROME. - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Prelate, Father Emmanuel Bonet. On December 11th, the Reverend Prelate, having considered the Pontifical Rescript issued by Apostolic Letters, orders the records to be sent to the Tribunal of the Vicariate of the City.

72. N.N. - Regarding the Nullity of Marriage, due to the man's impotence, before the Reverend Prelate, Father Dino Staffa. Having considered the Pontifical Rescript issued by Apostolic Letters, the Reverend Prelate, on December 12th, orders the records to be sent to the Tribunal of Appeals of the Vicariate of the City.

[*Latin ed. p. 359*]

Sacra Romana Rota 359 LXXIII. VENETIARUM - Concerning the Nullity of Marriage, Rejection of Petition, before the Reverend Father Doctor Peter Mattioli. The Reverend Fathers, by decree of December 15th, declare the petition to be rejected. LXXIV. VENETIARUM - Concerning the Nullity of Marriage, due to force or fear, before the Reverend Father Doctor John Mary Pinna. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of December 20th, declares the cause closed and orders the records to be placed in the archive. LXXV. ARGENTINEM - Concerning the Nullity of Marriage, due to the exclusion of a sacramental good, before the Reverend Father Doctor John Mary Pinna. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of December 22nd, declares the cause closed and orders the records to be placed in the archive. LXXVI. BRUKLINIEN - Concerning the Nullity of Marriage, due to the exclusion of the good of procreation, before the Reverend Father Doctor John Mary Pinna. Considering the renunciation made by the plaintiff, the presiding Reverend Father, by decree of December 22nd, admits the renunciation itself and orders the records to be placed in the archive. LXXVII. ROMANA - Concerning the Nullity of Marriage, with the plaintiff appealing regarding the lack of consummation, before the Reverend Father Doctor John Mary Pinna. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of December 22nd, declares the cause closed and orders the records to be placed in the archive. LXXVIII. ROMANA - Concerning the Nullity of Marriage, due to the exclusion of the good of procreation, before the Reverend Father Doctor John Mary Pinna. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of December 22nd, declares the cause closed and orders the records to be placed in the archive. LXXIX. OSTUNEN - Concerning the



Translated by churchlatin.ai, a product of Boyne Archives

Nullity of Marriage, regarding the admission of further evidence, before the Reverend Father Doctor Peter Mattioli. By decree of December 29th, the presiding Reverend Father orders the records to be placed in the archive. LXXX. AESINA - Concerning Rights, before the Reverend Father Pericle Felici. Since no procedural act has been taken for two years, the presiding Reverend Father, by decree of December 30th, declares the cause closed and orders the records to be placed in the archive. LXXXI. TOLOSANA - Concerning the Nullity of Marriage, due to error concerning the person, before the Reverend Father Pericle Felici. Since no procedural act has been taken by the plaintiff for more than a year, the presiding Reverend Father, by decree of December 30th, declares the cause abandoned and orders the records to be placed in the archive.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary III. A Formal Citation from MONTISVIDEI Regarding the Nullity of a Marriage (SORALUCE-URIA). Since the current place of residence of the Lady Esther Mariae Uria, in this cause, is unknown, we summon her to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on July 12, 1955, at 11 o'clock, to discuss the doubt in question, or to subscribe to the following, and to set a date for the hearing of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Esther Mariae Uria, must, insofar as possible, ensure that she is informed of this formal citation.

* Joseph Pasquazi, From the Chancery of the Tribunal of the Sacred Roman Rota, April 18, 1955. E. Fiore, Notary.

*It is unknown the current place of residence of Mrs. Esther Marie Uria, defendant in this cause; therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on July 12, 1955, at 11 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Esther Marie Uria must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 361*]

Diarium Romanae Curiae 361 DIARIUM ROMANAE CURIAE Friday, March 25, 1955, the Holy Father received, in a solemn Audience, the President of the Republic of Lebanon, His Excellency, Dr. Camillo Chamoun,



Translated by churchlatin.ai, a product of Boyne Archives

with his Most Excellent Consort.

## SECRETARY OF STATE

BY PAPAL BULLS OF THE SECRETARY OF STATE, the Most Holy Pope Pius XII, reigning happily, deigned to appoint:

March 22, 1955

March 28, 1955

April 1, 1955

April 19, 1955

The Reverend Fathers Rutten Peter, of the Order of the Cross, Gomez Stephen, and Berutti Christopher, of the Order of the Friars Preachers, and Agatangelo of Langasco, of the Order of the Capuchin Friars Minor, as Consultors to the Holy Congregation for the Discipline of the Sacraments.

The Reverend Father Damboriena Prudentius, of the Society of Jesus, as a Consultor to the Holy Congregation of the Council.

His Excellency, Reverend Monsignor Di Jorio Albert, as Delegate for the Special Administration of the Holy See.

His Eminence, Reverend Cardinal Aloisi Masella Benedict, as a Member of the Supreme Tribunal of the Apostolic Signature.

The Most Reverend Lords Cardinals Aloisi Masella Benedict, Cicognani Gaetano, Valeri Valerio, and Ottaviani Alfred, as Members of the Holy Ceremonial Congregation.

Likewise, by Papal Bulls of the Secretary of State, the Most Holy Pope Pius XII, reigning happily, deigned to appoint:

Assistants to the Papal Throne:

November 11, 1953

His Excellency, Reverend Monsignor Ortiz Arrieta Octavius, Bishop of Chachapoyas.

May 14, 1954

His Excellency, Reverend Monsignor de Miranda Vilas Boas Mario, Archbishop of Belém do Para.

His Excellency, Reverend Monsignor Gomes Oliveira Emanuel, Archbishop of Goiás.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary, November 13, 1954. His Excellency, Reverend Monsignor Luigi Giuseppe Willinger, Bishop of Monterey-Fresno. March 6, 1955. His Excellency, Reverend Monsignor Ermanno Giuseppe Meysing, Titular Archbishop of Derco. Apostolic Protonotaries ad instar participantium: January 28, 1954. Monsignor Bernardo Geyer, of the Archdiocese of Colonia. Monsignor Alfredo



Translated by churchlatin.ai, a product of Boyne Archives

de Arruda Cámara, of the Archdiocese of Olinda and Recife. May 18, Monsignor Luigi Gonzaga Moura, of the Diocese of Campinas. June 14, Monsignor Luciano Savard, of the Diocese of Amos. August 7, Monsignor Giorgio Dumenil, of the Diocese of Autun. August 18, Monsignor Gabriele E. G. Van den Gheyn, of the Diocese of Gand. September 13, Monsignor Carlo Cianci, of the Diocese of Paterson. Monsignor Guglielmo Louis, of the same diocese. Monsignor Edoardo McDonald, of the same diocese. Monsignor Giovanni Sheerin, of the same diocese. Monsignor Giacomo Wrzeciono, of the same diocese. October 13, Monsignor Tommaso Eaton, of the Diocese of Lancaster. February 26, 1955. Monsignor Giovanni Battista Cafferata, of the Diocese of La Spezia. March 17, Monsignor Giuseppe Orazio Boeri, of the Diocese of Albenga. March 29, Monsignor Mario Più, of the Archdiocese of Cagliari. Domestic Prelates of His Holiness: December 26, 1949. Monsignor Raffaele Scauda, of the Archdiocese of Napoli. March 17, 1950. Monsignor Bertoldo Merkel, of the Diocese of Limburgo. Monsignor Guglielmo Pappert, of the same diocese. April 29, 1951. Monsignor Carlo Feekes, of the Archdiocese of Colonia. May 26, 1952. Monsignor Francesco Hengsbach, of the Archdiocese of Paderborn. August 1, Monsignor Federico Schneider, of the Diocese of Hildesheim. December 15, 1953. Monsignor Francesco Becker, of the Archdiocese of Colonia. March 18, 1954. Monsignor Giovanni Chazelles, of the Diocese of Costantina. Monsignor Giovanni Araujo Pires, of the Diocese of Pesqueira. Monsignor Urbano Carvalho, of the same diocese. April 23, Monsignor Pietro Carrier, of the Diocese of Tournai. Monsignor Luciano Cerfaux, of the same diocese. Monsignor Giuseppe Thomas, of the same diocese. May 10, Monsignor Lourdes Costa, of the Diocese of El Paso. Monsignor Lorenzo Gaynor, of the same diocese. Monsignor Eugenio Geary, of the same diocese. Monsignor Ugo Quinn, of the same diocese. May 15, Monsignor Francesco Méjecaze, of the Archdiocese of Parigi. May 18, Monsignor Giovanni A. Loschi, of the Diocese of Campinas. Monsignor Emilio Giuseppe Salim, of the same diocese. May 24, Monsignor Giuseppe A. Brunelle, of the Diocese of Alexandria (Canada).

[*Latin ed. p. 363*]

Diarium Romanae Curiae 363, 1954.

Most Reverend Joseph A. Goulet, of the same diocese.

Most Reverend Joseph MacDonald, of the same diocese.

Most Reverend Adrian Cadotte, of the diocese of Mont-Laurier.

Most Reverend Joseph Latour, of the same diocese.

Most Reverend Rudolph Mercure, of the same diocese.

Most Reverend Arturo Mondou, of the same diocese.

Most Reverend Solomon Noiseux, of the same diocese.

Most Reverend Omer Villeneuve, of the same diocese.



*Translated by churchlatin.ai, a product of Boyne Archives*

Most Reverend Joseph N. Gelineau, of the Archdiocese of Ottawa.

Most Reverend John Pavesio, of the Archdiocese of St. Paul, Brazil.

Most Reverend Victor Cormier, of the diocese of Amos.

Most Reverend Gaspare Forest, of the same diocese.

Most Reverend Alphonse Lafrenière, of the same diocese.

Most Reverend Andrew Balestrazzi, of the Archdiocese of Bologna.

Most Reverend Mario Bartoli, of the same archdiocese.

Most Reverend Filippo De Maria, of the same archdiocese.

Most Reverend Giacomo Musolesi, of the same archdiocese.

Most Reverend Mario Serrazanetti, of the same archdiocese.

Most Reverend Mederico Bouchard, of the diocese of Golfo St. Lorenzo.

Most Reverend Edilberto Lévesque, of the same diocese.

July 3rd: Most Reverend Pasquale Cassese, of the diocese of Santos.

July 6th: Most Reverend James Fröhner, of the diocese of Treves.

Most Reverend Hubert Junker, of the same diocese.

Most Reverend Peter Weins, of the same diocese.

Most Reverend Joseph Raphael Fiol Castillo, of the diocese of Coro.

Most Reverend Figueroa Ortega, of the Archdiocese of Puebla de Zaragoza.

July 10th: Most Reverend Ludwig Woitalla, of the diocese of Viedma.

July 16th: Most Reverend Anthony Correa, of the Archdiocese of Guadalajara.

July 26th: Most Reverend Benjamin Ruelas Sánchez, of the same archdiocese.

Most Reverend Francis Xavier Barrette, of the Archdiocese of Ottawa.

Most Reverend Albert E. Armstrong, of the same archdiocese.

Most Reverend Gustavo Desrosiers, of the same archdiocese.

Most Reverend Adrian Falardeau, of the Archdiocese of Québec.

Most Reverend Charles Badiola, of the diocese of Legaspi.

August 24th: Most Reverend Massimo Escandor, of the same diocese.

Most Reverend Vidal Rempis, of the same diocese.

Most Reverend Mariano Surtida, of the same diocese.

Most Reverend Olivio Teixeira, of the diocese of Aracaju.

August 27th: Most Reverend John Percevaux, of the Archdiocese of Chambéry.

Most Reverend Filippo Coyne, of the diocese of Paterson.

September 13th: Most Reverend Francis Kowalczyk, of the same diocese.

Most Reverend Edwin Lange, of the same diocese.

Most Reverend Andreas Stefan, of the same diocese.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend John Tracy, of the same diocese.

May 24th.

June 1st.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Commentarium Officiale, September 13, 1954. Monsignor Zolzer Enrico, of the same diocese.

18. Monsignor Paiva Giovanni de Matha, of the Archdiocese of Natal.

24. Monsignor Toranzos Pia Carlo, of the Diocese of Catamarca.

29. Monsignor Burns Bernard, of the Archiepiscopal See of Santa Fé (St. U.).

Monsignor Lommé Uberto Cristiano, of the same Archdiocese.

Monsignor Reinberg Francesco, of the same Archdiocese.

Monsignor Smith Glynn, P. A., of the same Archdiocese.

October 13. Monsignor Brimley Riccardo Osvaldo, of the Diocese of Lancaster.

17. Monsignor Hoffmann Tebaldo, of the Diocese of Troyes.

30. Monsignor Aubertin Alberto, of the Diocese of Springfield, Massachusetts.

Monsignor Desautels Silvio, of the same diocese.

Monsignor Donahue Giorgio, of the same diocese.

Monsignor Donahue Giovanni, of the same diocese.

Monsignor Fenton Giuseppe, of the same diocese.

Monsignor Fitz Gibbon Giacomo, of the same diocese.

Monsignor Fortin Carlo, of the same diocese.

Monsignor Johnson Giuseppe, of the same diocese.

Monsignor Smith Giuseppe, of the same diocese.

Monsignor Wieloch Giovanni, of the same diocese.

November 4. Monsignor Steininger Giuseppe, of the Archdiocese of Munich and Freising.

Monsignor Brown Giacomo, of the Archdiocese of San Francisco.

Monsignor Byrne Tommaso, of the same Archdiocese.

Monsignor Connolly Nicola, of the same Archdiocese.

Monsignor Maher Leo, of the same Archdiocese.

Monsignor McCarthy Vincenzo, of the same Archdiocese.

Monsignor McKenna Clemente, of the same Archdiocese.

Monsignor O'Connor Guglielmo, of the same Archdiocese.

Monsignor Powleson Leo, of the same Archdiocese.

Monsignor Reilly Guglielmo, of the same Archdiocese.

Monsignor Scahill Tommaso, of the same Archdiocese.



Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Tappe Walter, of the same Archdiocese.

Monsignor Boyd Carlo Tommaso, of the Diocese of St. John, in Canada.

Monsignor O'Brien Michele, of the same diocese.

13. Monsignor Blaufuss Antonio, of the Archdiocese of Kansas City in Kansas.

Monsignor Christ Giorgio A., of the same Archdiocese.

Monsignor Hauber Luigi, of the same Archdiocese.

Monsignor Koch Ermanno, of the same Archdiocese.

Monsignor O'Connor Tommaso, of the same Archdiocese.

Monsignor Selting Giuseppe F., of the same Archdiocese.

Monsignor Stimac Carlo, of the same Archdiocese.

Monsignor Towle Giorgio, of the same Archdiocese.

[*Latin ed. p. 365*]

Diarium Romanae Curiae 365, November 22, 1954. Monsignor Domenico Roa, of the diocese of Saint Christopher of Venezuela.

November 23. Monsignor Bernard O'Flynn, of the Archdiocese of Saint Louis.

November 27. Monsignor Leo Block, of the diocese of Superior.

Monsignor Ladislaus Kalandyk, of the same diocese.

December 9. Monsignor Diego Conti, of the diocese of Lützen.

Monsignor Godfrey Pedernal, of the same diocese.

Monsignor Giovanni Rapiñan, of the same diocese.

December 17. Monsignor Alessandro Cantono, of the diocese of Biel.

Monsignor Dino Carisi, of the diocese of Fidenza.

January 15, 1955. Monsignor Rodolfo Bandas, of the Archdiocese of Saint Paul of Minnesota.

January 24. Monsignor Lodovico Maldonado, of the Archdiocese of Puebla de Zaragoza.

January 25. Monsignor Germinio Abbaile, of the diocese of Civita Castellana.

February 5. Monsignor Luigi Solari, of the diocese of Chiavari.

Monsignor Achille Glorieux, of the diocese of Lille.

February 16. Monsignor Marcello Rosina, of the diocese of Atri.

February 21. Monsignor Felice Gaffuri, of the diocese of Como.

Monsignor Raffaele Vacca, of the diocese of Bitonto.

February 26. Monsignor Agostino Mansión, of the diocese of Gaud.

Monsignor Ernesto Noceti, of the diocese of Sarzana.

March 8. Monsignor Dositeo Fernandez, of the Archdiocese of Mexico.

March 11. Monsignor Giuseppe D'Ambrosio, of the diocese of Nola.



Translated by churchlatin.ai, a product of Boyne Archives

March 23. Monsignor Giovanni Milani, of the Archdiocese of Milan.

Monsignor Giovanni Bortolotti, of the Archdiocese of Trento.

March 29. Monsignor Giuseppe Lai Pedroni, of the Archdiocese of Cagliari.

Monsignor Elvio Sitzia, of the same archdiocese.

March 30. Monsignor Carlo Livraghi, of the diocese of Lodi.

Monsignor Domenico Saletta, of the same diocese.

March 31. Monsignor Giovanni Felici, of the diocese of Segni.

April 4. Monsignor Leone Rabee, of the Archdiocese of Paris.

Secret chamberlains extraordinary to His Holiness:

1952. Monsignor Nicola Zimmer, of the diocese of Treves.

1953. Monsignor Ippolito Silva Labbé, of the Archdiocese of Santiago del Chile.

August 2. Monsignor Giuseppe San Martin Juaristi, of the diocese of San Sebastian.

August 28. Monsignor Giuseppe Krautscbeidt, of the Archdiocese of Koln.

September 18. Monsignor Ottavio Barbosa Aguiar, of the diocese of Nazaré.

Monsignor Gentile Diniz Barreto, of the same diocese.

Monsignor Luigi Ferreira Lima, of the same diocese.

November 4. Monsignor Ermanno Giuseppe Fassbender, of the Archdiocese of Koln.

November 11. Monsignor Alfonso Grüneis, of the diocese of Passau.

Monsignor Alfonso Härtel, of the diocese of Rottemburgo.

July 21.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary, November 11, 1953. Monsignor Carlo Anker, of the same diocese.

Monsignor Alfonso Sauter, of the same diocese.

17. Monsignor Ermanno Giuseppe Broscb, of the diocese of Aquileia.

Monsignor Giuseppe Broscb, of the same diocese.

Monsignor Giuseppe Hünermann, of the same diocese.

1. Monsignor Giuseppe Pereira Diniz, of the archdiocese of Paraiba. January 16, 1954.

Monsignor Tommaso Kiega Lugo, of the diocese of Coro.

Monsignor Francesco Rivero Reyes, of the same diocese.

20. Monsignor Giovanni Ohernhumer, of the diocese of Linz.

Monsignor Francesco Vieboeck, of the same diocese.



Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Giacomo Bisson, of the diocese of Spires.

21. Monsignor Guglielmo Bussmann, of the archdiocese of Cologne.

Monsignor Guglielmo Kleff, of the same archdiocese.

Monsignor Guglielmo Kremers, of the same archdiocese.

Monsignor Enrico Rodolfo Nuesselein, of the same archdiocese.

29. Monsignor Gustavo Ferreira de Souza, of the diocese of Montesclaros.

Monsignor Giovanni Florisual Mont'Alvào, of the same diocese.

Monsignor Giovanni Goems Bueno, of the same diocese.

February 1. Monsignor Antonio Teufel, of the diocese of St. Hippolytus.

18. Monsignor Goffredo Giuseppe Tegel, of the diocese of Segovia.

20. Monsignor Giuseppe Saier, of the archdiocese of Freiburg im Breisgau.

Monsignor Alberto Steblin, of the same archdiocese.

Monsignor Guglielmo Gillmann, of the diocese of Muenster.

27. Monsignor Gesù Maria Estrada, of the diocese of Pereira.

Monsignor Guglielmo Vosspohl, of the archdiocese of Cologne.

March 3.

30. Monsignor Federico Van der Grinten, of the same archdiocese.

Monsignor Augusto Carvalho, of the diocese of Pesqueira.

April 11. Monsignor Salomone Di Pelino (Rome).

May 5. Monsignor Lodovico Voelkl, of the diocese of Passau.

10. Monsignor Guglielmo Schlüter, of the diocese of Muenster.

Monsignor Alessandro Maesterrena Etulain, of the diocese of Pamplona.

21. Monsignor Antonio Teodoro Van Teeffelen, of the diocese of 's-Hertogenbosch.

July 6. Monsignor Michele Held, of the diocese of Treves.

Monsignor Giovanni Thees, of the same diocese.

Monsignor Emilio Cesare Pacheco, of the diocese of Barquisimeto.

Monsignor Adalberto Almeida, of the diocese of Chihuahua.

10. Monsignor Francesco Delgado, of the same diocese.

16. Monsignor Giuseppe Betancourt, of the diocese of Tamaulipas.

Monsignor Davide Garcia Rivera, of the same diocese.

[*Latin ed. p. 367*]

Diary, July 16, Roman Curia, 367, 1954.

Most Reverend Monsignor Gonzalez de Lara Pasquale, of the same diocese.

Most Reverend Monsignor Martínez Giacomo, of the same diocese.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Monsignor Prem Michele, of the diocese of Ratisbon.

Most Reverend Monsignor Thaller Michele, of the same diocese.

September 13.

Most Reverend Monsignor Hayes Dionigi, of the diocese of Paterson.

Most Reverend Monsignor Looney William, of the same diocese.

Most Reverend Monsignor Scully Edward, of the same diocese.

September 23.

Most Reverend Monsignor Bellera Vittorio Giulio, of the diocese of Valencia in Venezuela.

Most Reverend Monsignor Rotondaro Luigi, of the same diocese.

September 24.

Most Reverend Monsignor Bepre Rinaldo, of the diocese of Catamarca.

Most Reverend Monsignor Herrera Agostino, of the same diocese.

Most Reverend Monsignor Valera Mose, of the same diocese.

September 24.

Most Reverend Monsignor Messing Frederick, of the diocese of Treves.

October 14.

Most Reverend Monsignor Feltmann Anthony, of the diocese of Osnabrück.

Most Reverend Monsignor Helming Theodore, of the same diocese.

November 3.

Most Reverend Monsignor Zama Anthony, of the Archdiocese of Naples.

November 4.

Most Reverend Monsignor Mair John, of the Archdiocese of Munich and Freising.

November 18.

Most Reverend Monsignor Harvey Alexander, of the Archdiocese of Kansas City in Kansas.

Most Reverend Monsignor Horvat John, of the same archdiocese.

November 22.

Most Reverend Monsignor Sandovai Joseph Theodosius, of the diocese of Saint Christopher of Venezuela.

November 23.

Most Reverend Monsignor Flavin Cornelius, of the Archdiocese of Saint Louis.

Most Reverend Monsignor Flood John, of the same archdiocese.

Most Reverend Monsignor Forst Marion, of the same archdiocese.

January 25, 1955.

Most Reverend Monsignor Fanti George, of the diocese of Orte.



Translated by churchlatin.ai, a product of Boyne Archives

February 5.

Most Reverend Monsignor Jurilli Michele, of the Archdiocese of Bari.

Most Reverend Monsignor Dejardin Emilio, of the diocese of Liege.

February 16.

Most Reverend Monsignor Bessone Mario, of the diocese of Cuneo.

Most Reverend Monsignor Potentini Raniero, of the Archdiocese of Fermo.

Most Reverend Monsignor Iovane Andrea, of the Archdiocese of Amalfi.

February 26.

March 4.

Most Reverend Monsignor Kilpatrick Samuel, of the Archdiocese of Glasgow.

March 8.

Most Reverend Monsignor Raimondi Peter, of the Archdiocese of Bologna.

Most Reverend Monsignor Taffetani Giulio, of the diocese of Macerata.

March 23.

Most Reverend Monsignor Tufarelli Quintino, of the Archdiocese of Naples.

Most Reverend Monsignor Bearzotti Anthony, of the Archdiocese of Udine.

Most Reverend Monsignor Facci John Baptist, of the same archdiocese.

Most Reverend Monsignor Vicario Luigi, of the same archdiocese.

Most Reverend Monsignor Uhaö Joseph, of the diocese of Fiume.

March 25.

Most Reverend Monsignor Magnoni Anthony, of the Archdiocese of Modena.

Most Reverend Monsignor Frazzano Vincenzo (Rome).

March 28.

March 30.

Most Reverend Monsignor Siboni Domenico, of the diocese of Lodi.

Most Reverend Monsignor Commissari Joseph, of the same diocese.

Most Reverend Monsignor Brambilla Aniceto, of the same diocese.

March 31.

Most Reverend Monsignor Boccardelli Vincenzo, of the diocese of Segni.

Most Reverend Monsignor Coluzzi William, of the same diocese.

[*Latin ed. p. 368*]

Acts 368, March 31st » » Official Commentary of the Apostolic See, 1955.

Most Reverend (Monsignor) Giovanni Battista, of the diocese of Tortona.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend (Monsignor) Giuseppe Ferreri, of the same diocese.

Extraordinary Secret Chamberlains of His Holiness: May 21, 1950.

The Count Eugenio de Hoensbroeck Kellenberg, of the archdiocese of KolÃn.

March 4, 1955.

The Baron Agostino Pennisi di Fioristella, of the diocese of Acireale.

Honorary Chamberlains in attendance before His Holiness: August 3, 1953.

Most Reverend (Monsignor) Giuseppe Gaspers, of the diocese of Aquisgrana.

October 25th.

Most Reverend (Monsignor) Egidio Fog, of the same diocese.

November 17th.

Most Reverend (Monsignor) Francesco Harnacke, of the same diocese.

Most Reverend (Monsignor) Enrico Hostenkamp, of the same diocese.

Most Reverend (Monsignor) Enrico Selhorst, of the same diocese.

Most Reverend (Monsignor) Enrico Stephany, of the same diocese.

Most Reverend (Monsignor) Enrico Selhorst, of the same diocese.

Most Reverend (Monsignor) Enrico Stephany, of the same diocese.

Most Reverend (Monsignor) Guglielmo Thelen, of the same diocese.

Most Reverend (Monsignor) Antonio Wäckers, of the same diocese.

January 20, 1954.

Most Reverend (Monsignor) Ferdinando Klostermann, of the diocese of Linz.

Most Reverend (Monsignor) Ermanno Pleiffer, of the same diocese.

Most Reverend (Monsignor) Giovanni Reitshamer, of the same diocese.

Most Reverend (Monsignor) Eugeberto Schwarzbauer, of the same diocese.

Most Reverend (Monsignor) Ambrogio Glück, of the archdiocese of Vienne.

Most Reverend (Monsignor) Francesco Kosch, of the same archdiocese.

Most Reverend (Monsignor) Giovanni Kostka, of the same archdiocese.

March 23rd.

Most Reverend (Monsignor) Federico Schuckert, of the same archdiocese.

May 10th.

Most Reverend (Monsignor) Giuseppe Liener, of the same archdiocese.

January 28, 1955.

Most Reverend (Monsignor) Felice Dattero, of the diocese of Muro Lu-



Translated by churchlatin.ai, a product of Boyne Archives

cano.

Most Reverend (Monsignor) Luigi Gallucci, of the same diocese.

Most Reverend (Monsignor) Vito Luongo, of the same diocese.

February 26th.

Most Reverend (Monsignor) Manlio Botto, of the diocese of La Spezia.

Secret Honorary Chaplains of His Holiness: January 28, 1953.

Most Reverend (Monsignor) Francesco Fuchs, of the archdiocese of Salisburgo.

May 5, 1955.

Most Reverend (Monsignor) Desiderio Barbato, of the Patriarchate of Venezia.

[*Latin ed. p. 369*]

Year and Volume XXXVII, 25th of June, 1955 (Series II, Volume XXII) - No. 8. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF THE SUPREME PONTIFFS. XII. APOSTOLIC CONSTITUTIONS. I. CONCERNING SOUTHERN RHODESIA. AN ORDER OF DIOCESES AND BISHOPS IS ESTABLISHED IN THE REGION OF SOUTHERN RHODESIA. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. As Christ foretold, that the Kingdom of Heaven, which is the Church, would extend its boundaries so that all peoples might be embraced by its truth and nurtured with maternal love; and as we have observed that, almost everywhere among the nations, this has happened with such blessed success, so too among the peoples of Southern Rhodesia; therefore, in order to provide for the needs of those peoples, it seems fitting to establish a new order of ecclesiastical affairs there. Concerning which matter, the Most Reverend Brother Celestine Joseph Damiano, Archbishop with the title of Metropolitan in Epirus, and Apostolic Delegate in Mahdia, requested that an order of Churches and Bishops, that is, the sacred Hierarchy, be established in the region of Southern Rhodesia; for it is there that the Christian faith can greatly increase; and since the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have approved of this plan and opinion; We, confirming what they have decided, after having heard those who are concerned with this matter, and having considered it with great deliberation.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Official Commentary, having considered the matter, and supplementing the opinions of those who believe they have some right in this matter, whether they do or do not; by Our apostolic authority, We establish and decree the following. That region known as Southern Rhodesia, We establish within it an Ecclesiastical Province to be



Translated by churchlatin.ai, a product of Boyne Archives

called the Province of Southern Rhodesia, which shall consist of the following territories: the Church of Salisbury, which We elevate by these Letters from the grade of Apostolic Vicariate, formerly called the Apostolic Vicariate of Salisbury, to the dignity of a Metropolitan See; and the dioceses of Bulawayo and Gwelo, which until now have been Apostolic Vicariates, the former being called the Apostolic Vicariate of Bulawayo, and the latter the Apostolic Vicariate of Victoria Falls. The bishops of these churches shall reside in the cities from which they take their names; and they shall place their cathedrals in that temple which has hitherto been the customary place of worship in each Apostolic Vicariate. Furthermore, We deem it fitting that the Apostolic Prefectures, whose names are in the vernacular languages Xhosa and Wankie, although not yet raised to the grade of dioceses, but merely aggregated to the new Metropolitan See of Salisbury, should attend the meetings of bishops. It is also Our will that all the churches We have mentioned should continue to be subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith, as they have been until now; and that their ordinaries should be transferred from their respective titular sees to the cathedral churches now established, namely: that the Reverend Father Aston Chichester, S.J., from the titular church of Ubaza, to the archiepiscopal See of Salisbury; that the Reverend Father Adolfus Gregorius Schmitt, C.M.M., from the titular church of Nasai, to the episcopal See of Bulawayo; and finally, that the Reverend Father Aloisius Haene, S.M.B., from his titular church of Nepte, to the episcopal church of Gwelo. As is fitting, whether it be the metropolitan archdiocese of Salisbury, raised to such dignity and honor, or the Sees of Bulawayo and Gwelo, which We have adorned with the honor of dioceses by these Letters, We grant to them all the rights and privileges that are proper to each, according to the prescriptions of Canon Law. And their prelates shall enjoy all these rights and privileges, and shall be subject to all the obligations that are customarily granted and imposed upon other sacred ministers, whether metropolitans or bishops. As for the Archbishop of Salisbury, We grant him the faculty, as We grant to other prelates of the same dignity, within the boundaries of his jurisdiction, to carry the cross before him while performing sacred rites, or to use the pallium in celebrating ceremonies, after he has requested and obtained it in a public Consistory.

[*Latin ed. p. 371*]

Acta Pii PP. XII 371 The venerable Fathers, to whom the governance of the newly established Churches has been entrusted, will take care to ensure that each of these Churches has at least an elementary seminary, in accordance with the norms of Canon Law and the regulations issued by the Most Holy Congregation for the Propagation of the Faith, so that the boys of Buena Esperanza, who have been graciously called by God to the priestly ministry, may be properly educated. Therefore, since there is no



Translated by churchlatin.ai, a product of Boyne Archives

such seminary in the Bulawayo diocese, we desire that one be established there as soon as possible; that the one already existing in the Guelph diocese be restored and, if necessary, expanded; and that the Bishops of the entire Southern Rhodesia Province make use of the seminary in the Salisbury archdiocese to receive boys of a more advanced age from their own dioceses, and to provide them with a solid grounding in philosophy and theology. The episcopal funds consist of those assets which were formerly held by the Apostolic Vicariates from which these new dioceses originate; or the funds which the Most Holy Congregation for the Propagation of the Faith regularly sends; or the contributions offered by Christian faithful; or the revenues of the Curia. Furthermore, in the Salisbury archdiocese, a Chapter of Canons will be established to promote the worship of God and to assist the Ordinary in his more important duties in the two new dioceses; and if this cannot be done immediately, we grant that, in its place, diocesan Consultors be appointed, who will cease from their current duties as soon as they are appointed as Canons. We wish that all the norms and regulations contained in the Code of Canon Law regarding the election of a Capitular Vicar when a See is vacant, or regarding the rights and obligations of the clergy and the laity, or finally, regarding the governance and administration of any Church throughout the world, be observed in these new Churches as well. The execution of the prescriptions and decrees contained in these documents will be overseen by the venerable Father Caelestius Joseph Damiano, whom we have mentioned, or by whoever, at the time when the matter is to be carried out, presides over the same Delegation in Southern Africa. To whomever it may fall to complete this task, we grant all the powers that are necessary to accomplish it, powers which he may also delegate to any other person who is duly constituted in ecclesiastical dignity. The same venerable Father will take care to draw up the necessary documents and to send true copies of them to the Most Holy Congregation for the Propagation of the Faith as soon as possible. We wish these documents to be effective now and in the future, so that those to whom they pertain will observe them religiously, and thus they will have full force. Nothing, of any kind, can be contrary to the effectiveness of these documents, since by these documents we derogate from all things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts in opposition to this,

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary. We decree that this [document] is entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given



Translated by churchlatin.ai, a product of Boyne Archives

to these very documents, if it were shown. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the first day of the month of January, in the year of Our Lord nineteen hundred and fifty-five, in the sixteenth year of Our pontificate. CELSUS. CONSTANTINI PETRUS. FUMASONI BIONDI, Secretary of the Sacred Congregation for the Propagation of the Faith. Prefect. Hamletus Tondini, Regent of the Apostolic Chancery. Bernardus De Felicis, Apostolic Protonotary. Albertus Serafini, Apostolic Protonotary. *In Cane. Ap. tao., vol. LXXXIX, n. 92.* II DE OGOJA. (OGOGIAENSIS) The Apostolic Prefecture of Ogoja, in Nigeria, is raised to the rank of a diocese, with the same boundaries, and shall henceforth be called (OGOGIAENSIS). PIUS, Servant of the Servants of God, for the perpetual memory of the event. Our apostolic office, which We exercise by divine right, compels Us first of all to consider the best possible means for the governance and administration of the Catholic Church throughout the world. Therefore, We deem it fitting to raise the Apostolic Prefecture of Ogoja, in Nigeria, to the rank of a diocese, with piety and diligence, by the members of the Society of St. Patrick for Missions, who...

[*Latin ed. p. 373*]

The Acts of Pope Pius XII, number 373, having been presented, have received such daily increases that it almost seems to demand a decision. Concerning this matter, after having heard the opinion of the Most Reverend Brother James Robert Knox, Archbishop with the title of Melitene, and Apostolic Delegate in British East and West Africa; and after having likewise considered and approved what Our Most Reverend Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, deemed it necessary to do; having carefully considered the matter and supplementing the opinions of those who believe they have some right in this matter, with certain knowledge of what we are about to decree, we, by Our supreme and apostolic authority, pronounce and establish the following. We elevate the Apostolic Prefecture of Ogoja, with the same boundaries, to the dignity of a diocese, to be henceforth called Ogogiaensis, which we entrust to the care of the members of the same Society of St. Patrick for Missions, under Our guidance and that of the Apostolic See. Furthermore, the Church of Ogogiaensis will be a suffragan of the Metropolitan See of Onitsha, and the Metropolitan will, for the time being, have jurisdiction over the Bishop of Ogogiaensis. Those who hold the office of sacred ministers will have their seat and dwelling in the principal city of Ogoja, from which the new diocese derives its name, and they will place the episcopal cathedra in the temple of that same city, as they deem most fitting. We grant to this Church and its Pastor all those rights and privileges with which other episcopal sees and other prelates of the same rank throughout the



Translated by churchlatin.ai, a product of Boyne Archives

world are customarily adorned; and they will be subject to the same obligations. As for the Chapter of Canons, the Bishop of Ogogiaensis will have the responsibility of establishing such a body; but, until local circumstances or difficulties prevent it, we grant that, in its place, diocesan Consultors be chosen, who will faithfully assist the Bishop with prudent counsel and zealous work. We also decree that a school, at least of the elementary level, be established in that See, to receive and educate boys whom God may call to the priesthood. The episcopal fund, which is called the "mensa," will be constituted with any goods that belonged to the Apostolic Prefecture of Ogoja; or with revenues that come to the episcopal curia; or finally, with money offered by the Sacred Congregation for the Propagation of the Faith and by the Christian faithful. As for the governance and administration of this new diocese, or for the election of a Capitular Vicar in the event of a vacancy, or for the rights and obligations of the clergy and the people, those things shall be observed which the Code of Canon Law prescribes. In order that those things which we have commanded in these letters may be carried out, we choose the Most Reverend Brother James Robert Knox, whom we mentioned above, or whoever at the time these decrees are presented, presides over the Apostolic Delegation in British East and West Africa; to whom we grant full power.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - The Official Commentary: It has happened that this business must be carried out, and We grant to those to whom it pertains the necessary powers for this purpose, delegating them, if necessary, to a man who excels in ecclesiastical dignity. We also command that the aforementioned venerable Brother report this completed business in the records, and that faithful copies thereof be transmitted to the Holy Congregation for the Propagation of the Faith as soon as possible. We will and desire that these Letters be effective now and in the future; in such a way that those for whose benefit they are issued will religiously observe what has been decreed therein, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if the original were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the first day of the month of January, in



Translated by churchlatin.ai, a product of Boyne Archives

the year of Our Lord one thousand nine hundred and seventy-five, in the sixteenth year of Our Pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.
FUMASONI
BIONDI
S. R. E.
Cancellarius
S. Congr. de Propaganda Fide
Praefectus
Hamletus
Tondini
Apostolicam
Cancellariam
Regens
Alfonsus
Carinci,
Archiep. tit. Seleuc,
Decanus
Prot. Apost.
Franciscanus
Hannibal
Ferretti,
Proton. Apost.
Loco ffi
Plumbi
In Cane.
Ap. tab., vol. LXXXIX, n. 98.

[*Latin ed. p. 375*]

Acta, Pontificium Secretum, p. 375, XII, III. APOSTOLIC PREFECTURE OF NORTHERN NORWAY. NORWAY, RAISED TO THE RANK OF APOSTOLIC VICARIATE, WITH THE SAME LIMITS AND NAME. THE BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT.

Because, by the secret will of God, we govern the entire family of Christians with sacred authority and foster it with paternal care, we desire noth-



Translated by churchlatin.ai, a product of Boyne Archives

ing more than that "the Church of the living God, the pillar and ground of the truth" (1 Timothy 3:15) may flourish vividly and fruitfully among all the peoples of the world, and may grow securely in its fullness; for it alone, in this miserable time and inclination of morals, can illuminate men with the splendor of heavenly truth and provide for their salvation.

Therefore, since the Catholic name has progressed with such joyful promise in Northern Norway, we believe it is entirely fitting to establish there a more suitable administration for the Church, and for this reason, we decide to raise the Apostolic Prefecture existing there to the rank of Apostolic Vicariate. Furthermore, outstanding examples of virtue and prudence, given by priests and faithful of the same Prefecture, seem to suggest this, and are certainly worthy of a testimony of merit.

After hearing the opinion of the Sacred Congregation for the Propagation of the Faith, having carefully considered the matter, and with the agreement of those who in some way are involved in this matter, by the fullness of our power, as far as we can in the entire Church, we decree and establish the following.

We raise the Apostolic Prefecture of Northern Norway to the rank and dignity of an Apostolic Vicariate, with the same limits and name. Therefore, we grant to it and to its current Prefect all the rights and honors with which other Vicariates and their sacred prelates are customarily honored throughout the world; and we impose upon the same Prefect the duties and obligations with which other Apostolic Vicars are bound.

In this way, we entrust the Apostolic Vicariate of Northern Norway to the care of the members of the Congregation of Missionaries of the Holy Family, under our guidance and that of the Apostolic See; indeed, we have good hope that they will, as they have done so far, diligently seek out the needs of souls.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - They diligently labored to preserve the official records and, in order that their studies and endeavors may continue to promote the progress of the Catholic religion, they shall henceforth dedicate themselves to this task above all else. Finally, We desire that those who have undertaken to carry out these Our commands shall prepare the documents of the work accomplished and shall send, as soon as possible, worthy examples of their fidelity to the Sacred Congregation for the Propagation of the Faith. We wish these Letters to be effective now and in the future; indeed, so that those to whom they pertain may religiously observe what has been decreed through them, and thus may they obtain their full force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command



Translated by churchlatin.ai, a product of Boyne Archives

that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were the original documents. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of February, in the year of Our Lord nineteen hundred and fifty-five, in the sixteenth year of Our Pontificate.

PETRUS
Card. FUMASONI BIONDI
CELSUS
Card. COSTANTINI
Ä. R. E.
Cancellarius S. Congr. de Propaganda Fide
Praefectus
Hamletus Tondini
Apostolicam Cancellariam Regens
Bernardus De Felicis,
Proton. Apost.
Caesar Federici,
Proton. Apost.
Loco & Plumbi
In Ap. Cane, tab., vol. LXXXX, n. 28.

[*Latin ed. p. 377*]

Acts of Pope Pius XII, 377, IV, concerning Benin City, Kaduna, and the Apostolic Prefecture of Oturkpo (of Kabba), and concerning the Dioceses of Benin City and Kaduna, and from the Apostolic Prefecture of Oturkpo, certain territories are separated, which are newly arranged into the Apostolic Prefecture, to be named (of) Kabba.

The Bishop, Servant of the Servants of God, for the perpetual memory of this, those most sweet words, with which Christ foretold that many would come from the east and west, and would sit down with Abraham and Isaac and Jacob in the kingdom of heaven (cf. Matthew 8:11), while they fill Us with joy, observing the flourishing and complete progress of the Christian cause, they likewise move Us with a secret impulse, so that with sleepless labor and solicitude, We may open the way day by day for all the nations of the earth to approach the holy Church, the image and foretaste of that heavenly kingdom.



Translated by churchlatin.ai, a product of Boyne Archives

Guided by this counsel, We gladly approve the petition of the venerable Brother James Robert Knox, holding the title of Archbishop of Melitene, and Apostolic Delegate in British East and West Africa, whom We ourselves requested from the Roman See to erect another Apostolic Prefecture in Nigeria, in that region which is already distinguished by its virtues and works; for We have learned that where more priests are available and sacred undertakings are multiplied, the Catholic religion will flourish abundantly, and souls will be more easily led to Christ.

Therefore, having considered what Our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have judged to be fitting to do in this matter; after this,

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - The Official Commentary, with the utmost care, takes into consideration and supplements the opinions of those who have some right in the matter; concerning Our supreme power, We decree and order the following. From the dioceses of Benin City and Kaduna, and from the Apostolic Prefecture of Oturkpo, in Nigeria, We separate those parts which constitute the civil Province of Kabba; and from these, thus united, We establish an Apostolic Prefecture, to be named after the city of Kabba, within that province. We entrust this Prefecture to Our most beloved members of the Congregation of the Holy Spirit, to care for and administer it, under Our guidance and that of the Roman See; We have good hope that they will labor most diligently in this endeavor, so that they may strengthen the faithful in the faith and bring freedom to those who are still wretchedly held in the darkness of superstition, through the grace of heaven. Therefore, We adorn the new Prefecture of Kabba, and its Ordinary for the time being, with all the honors and rights enjoyed by other Prefectures and their superiors throughout the world; yet We also impose upon them the obligations which Canon Law prescribes for Apostolic Prefects. Finally, We wish that the venerable Brother James Robert Knox, whom We mentioned above, or whoever, at the time when these Our instructions are put into effect, presides over the Apostolic Delegation in British East and West Africa, shall take care to see that these Our decrees are carried out; and to whomever the task falls, We grant the necessary powers to accomplish it, and the authority to delegate to any man, if necessary, who is distinguished by ecclesiastical dignity. Whoever undertakes this task shall write out a document of the work accomplished and shall send faithful copies thereof to the Congregation for the Propagation of the Faith as soon as possible. We will and desire that these documents be effective now and in the future; so that those whose concerns are involved shall religiously observe what has been decreed herein, and thus give effect to it. No prescriptions of any kind shall be able to contradict the effectiveness of these documents, since through these documents We abolish all others. Therefore, if anyone, with



Translated by churchlatin.ai, a product of Boyne Archives

any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, which bear the seal of a man of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if the original documents were presented. Let anyone who in any way disregards or frustrates these Our decrees know that he will...

[*Latin ed. p. 379*]

The Acts of Pope Pius XII, page 379, state that penalties are to be imposed upon those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, near St. Peter's, on the twenty-first day of the month of February, in the year of Our Lord nineteen hundred and fifty-fifth, in the sixteenth year of Our Pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.
FUMASONI
BIONDI
8. R. E.
Cancellarius
S. Congr. de Propaganda Fide
Praefectus
Hamletus
Tondini
Apostolicam
Cancellariam
Regens
Alfonsus
Carinci,
Archiep.,
tit. Seleuc,
Decanus
Proton. Apost.
Albertus
Serafini,
Proton. Apost.



Translated by churchlatin.ai, a product of Boyne Archives

Loco In ©
Plumbi
Cane.
Ap. tab. vol. LXXXX, n. 28.

**APOSTOLIC LETTERS**

**TO THE MOST BLESSED MARY,**

**OUR LADY,**

**GRACE OF GOD IN BULGARIA,**

**CHOSEN PATRONESS**

**OF THOSE WHO,**

**FROM ITALY,**

**ARE CALLED**

"SKIERS."

**PIUS PP. XII**

For the perpetual memory of this event.

— And Mary rising up in those days, went into the hill country with haste into a city of Juda (Cf. Luke 1:39), carrying the Divine Redeemer in their chaste womb, are rightly honored by the religious dwellings established in the perpetual fields or alpine regions, from which also great benefits often accrue to those who, in these

times, ascend the mountains for pleasure and, in order to exercise their bodies, descend through the snow. It is indeed brought about that, while they are engaged in this game or such a competition striving for victory, they are also drawn to divine matters, and, under the protection of the Blessed Virgin, they are encouraged to strive for excellence in the struggle of Christian life. Therefore, Augusta (the Virgin) presides over those who



Translated by churchlatin.ai, a product of Boyne Archives

enjoy this recreational exercise; she, who is "the white..."

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary. They propose to themselves to imitate [the saints], so that they may always pursue integrity of morals; guided by this, they strive for the highest degree of Christian virtues. In those places where games are commonly held on long, snow-covered slopes, there is a beautiful region, located on the mountainside, within the boundaries of the archdiocese of Trent, which is commonly called "Folgaria." There, the people, especially the mountain people, are accustomed to celebrate the feast of the Blessed Virgin Mary, a powerful intercessor, and to offer due honors and humble prayers to the Queen of Heaven. The fervor of these people has been greatly increased by the recent Marian celebrations of the year; during which the image of the Mother of God, venerated in that temple, was adorned with a golden diadem, by the authority of the Petrine Canon Regulars, through Our beloved son, Angelo Giuseppe Roncalli, Cardinal Priest of the Holy Roman Church, Patriarch of Venice. Therefore, moved by the devotion of those among whom this distinguished shrine is so revered, Our beloved son, the Minister General of the Order of Friars Minor Capuchin, to whom this mountain temple is entrusted, earnestly requested us to declare the Blessed Virgin Mary, invoked under the title of "Our Lady of Grace in Folgaria," the celestial patroness of all those in Italy who engage in games on long, snow-covered slopes, commonly called "skiers." We, desiring that the lives of all the faithful, and also their activities, be conformed to the principles of religion and piety, and that, in these times of great change, they be more encouraged in the devotion to the Mother of God, have gladly accepted the prayers of the Most Reverend Charles De Ferrari, Archbishop of Trent, and, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby establish and declare that the Blessed Virgin Mary, under the title of "Our Lady of Grace in Folgaria," is the principal patroness of all those in Italy who engage in games on long, snow-covered slopes, commonly called "skiers," with all the honors and liturgical privileges that properly belong to the principal patrons of important groups or orders. Notwithstanding anything to the contrary. These things we decree, establish, and ordain; these present letters shall remain forever valid and effective; they shall have and obtain their full and complete effect; and those to whom they pertain, now and in the future, shall fully observe them; and it shall be rightly judged and determined that they be observed; and anything to the contrary shall be null and void



Translated by churchlatin.ai, a product of Boyne Archives

from now on.

[*Latin ed. p. 381*]

Decrees of Pope Pius XII, 381, concerning those who, by any authority whatsoever, knowingly or unknowingly, have been subjected to persecution. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the seventh day of the month of January, in the year 1855, in the sixteenth year of Our Pontificate.

**PIUS PP. XII**

TO THE VENERABLE SERVANTS OF GOD, IGNATIUS MANGINET AND PAULUS DENN, PRIESTS OF THE SOCIETY OF JESUS; PETER STCHOU, A LAYMAN; ANNA WANG, A VIRGIN WOMAN OF THE WORLD, AND THEIR COMPANIONS, PRIESTS AND CHRISTIAN FAITHFUL, MARTYRS, BLESSED.

**PIUS PP. XII**

**FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER.**

The Church, born of the Heart of Jesus (cf. the Hymn for the Vespers of the Feast of the Most Sacred Heart of Jesus), is accustomed to renew, through the passing of time, the torments and sufferings of the Divine Redeemer, so that the enemies of the Christian name may often inflict every kind of tribulation. Indeed, a most grievous storm arose at the beginning of this century, when the entire human race, through Pope Leo XIII, of blessed memory, Our Predecessor, was devoted to that Most Sacred Heart, and this Bride of the Savior was stirred up among the Chinese. But, as in former hostile attacks, so too in this kind of tumult, the words of Saint Augustine, the renowned Doctor, are fitting: "For what did the sea do by raging, except the day which we celebrate today? It killed martyrs, it scattered seeds of blood, and the harvest of the Church has sprung forth" (Enarr. in ps. LXXVIII; PL, XXXVII, 1126).

Therefore, it pleases Us, at this august time and with these sacred joys, when the memory of Christ's triumph over death and the underworld is renewed, to enroll among the shining ranks of those men and women who, for the sake of religion, have been slain in China, those who, crowned with the most severe torments, entered as victors into the court of that same eternal King; namely, to adorn with great honor four priests of the Society of Jesus, heralds of the Gospel among that people, and fifty-two faithful laypersons, of whom those priests were leaders toward outstanding virtue. Through these sheep, who testified to Christ with their blood, the Catholic people of China have brought great praise to themselves; through these



Translated by churchlatin.ai, a product of Boyne Archives

pastors, who confirmed the message of truth with their death, the Jesuit Family is illuminated, which from its very beginning has striven...

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Commentarium Officiale, so that these parts of the Orient might be added to the Kingdom of Jesus Christ. Indeed, the illustrious propagator of the Faith, Saint Francis Xavier, equal to the Legislator, having spread the divine word among many nations of Asia, set sail from Japan, intending to call at the shores of Sinarum. However, this tireless soldier of Christ, already worthy to present trophies to the Lord, was cut off by death on the island of Sanciano, almost within sight of the region. But what this inflamed man had desired, his eager companions later accomplished. They penetrated into the vast expanse of that empire from the city of Macao, and reaped a considerable harvest from their labors. However, by the injustice of the times, the crops, "Do not you say, are not they white already for the harvest" (John 4:35), were being reaped, and the apostolic workers were forced to depart. After the year one thousand eight hundred and forty-second, they returned to this theater of their pious industry, intending to establish a principal seat in that province, formerly called Ce-li, but now Hopeh. There, in the Vicariate Apostolic of Ge-li in the south-eastern part, which had been destroyed, they diligently worked to restore what had languished, to revive it, so that, in the year one thousand nine hundred, there were counted almost fifty thousand Christians, whereas, when they arrived in that region, they had found scarcely nine thousand. But in that same year, the calamitous event we mentioned occurred. A sudden storm arose, and the nefarious machinations of those whom the Chinese called "those who fight for concord and justice," but the English called "Boxers," became evident. For, imbued with ancient superstition, and secretly allied with factions, and inflamed with insane hatred for European foreigners, they fiercely attacked the Christian religion, which they sought to overthrow and completely destroy, and this was the sum of their plans. Furthermore, Tse-Esi, the Empress of Sinarum, a woman of great intelligence and resourcefulness, added to their conspiracy, and on the first day of July, in the year one thousand nine hundred, she issued an edict ordering the expulsion of Europeans and the abolition of the Catholic name. Amidst this turmoil, men, women, boys, and girls, often of different languages and customs, but united by one love, gave their lives for Christ, and adorned His Bride with a purple of inestimable value. Thus, while the unbridled fury of the cross-worshippers raged, almost one hundred thousand Christians perished. Among these, as mentioned above, were four sacred ministers and fifty-two Chinese faithful, who, chosen from the vast multitude, are being considered for the honors of the blessed, namely: 1. Leo Ignatius Mangin, uncle of the prefect of the French army, who died on the thirtieth day of July, in the year one thousand eight hundred and



Translated by churchlatin.ai, a product of Boyne Archives

fifty-five.

[*Latin ed. p. 383*]

Acta, PP. XII, 38, seventh: Born in Verny, within the territory of the Diocese of Metz, he did not follow the example of his people, but embraced the sacred military order of Ignatius. He preserved the sacrament in his heart, with a steadfast spirit, when the battle approached. As the hordes of enemies pressed upon the village, called Tchou-Jcia-ho, where many faithful had sought refuge as if in a sanctuary of salvation, the fearless priest defended that place, which had previously been granted to him by the authorities of the public affairs, for several days against the assaults of the enemy. However, it was necessary to yield to the excessive multitude that was battering the camp with the torments of war. As many as had not fled gathered in the temple; there, the Servant of God offered prayers, raised the spirits of those present, and atoned for the sins of those admitted, while a bloodthirsty throng burst in. Pierced with lead bullets and stained with his own purple blood before the sacrificial altar, Leo Ignatius Mangin, on the twentieth day of July, in that same year, proved to be an invincible and pleasing victim to God, a witness to the Faith.

2. Paul Denn, a priest of the Society of Ignatius, was born on the first day of April, in the year one thousand eight hundred and forty-seven, in Isola. Having joined Leo Ignatius Mangin in a pious service at the altar before a multitude of the faithful, he became a glorious companion in the same struggle and a victor.

3. Remigius Isoré, a member of the Order of Loyola, was born in the town of Bambecque, within the territory of the Diocese of Isola, on the twenty-second day of January, in the year one thousand eight hundred and fifty-two. Seemingly guided by some higher purpose, he went to the village called Ou-7; there, on the nineteenth day of June, while kneeling in the sacred temple, praying to God, he was killed by a throng of attacking soldiers, and the pious priest attained the palm of martyrdom, which he had long sought.

4. Modestus Andlauer, who had entered the light of life on the twenty-second day of May, in the year one thousand eight hundred and forty-seven, in the town of Rosheim in Alsace, destined to live for God rather than for the world, was struck down with iron, together with Remigius Isoré, his brother in the sodality of religion and triumph, and attained blessed immortality.

5. Maria Tchou-O-Cheu, a truly courageous woman, when the faithful in the village of Tchou-kia-foo were being slaughtered, rushed forward to cover Leo Ignatius Mangin, the minister of the sacred rites, with her own body, before the enemies; and she did not move until she was struck down with mortal wounds. The temple, indeed, after the most terrible massacre, was consumed by fire.



Translated by churchlatin.ai, a product of Boyne Archives

6. Petrus Tchou-Jeu-Sinn, an inhabitant of the same place, a disciple of Leo Ignatius, equal in beauty, spirit, and strength, when the prefect tried to persuade him to abandon the Christian religion, he refused to deny God, the Creator of the world; for this reason, his head was cut off.

7. Ioannes Baptista Tchou-O-Joei.

[*Latin ed. p. 384*]

Acta 384 Apostolicae Sedis - Commentarium Officiale. The young man, Leo Ignatius Mangin, a student of discipline, residing in the village of Tchou-Ma-ho, openly professed his faith as a Christian. He was flayed, and struck with a saber, and passed away victorious in life.

8. Mary Fou, distinguished by her gentle manners and the integrity of her life, who served as a teacher in Catholic schools, lived with a family of pagans not far from the village of Ou-Y. However, she was betrayed by deceit, and taken to be executed.

9. Barbara Ts'oei-Lien-Cheu, mother of children killed by persecutors of Christians, was a woman of singular example. While seeking safety with others during the night, she fell into the hands of the enemy; she was cruelly torn apart by them, and attained eternal salvation.

10. Joseph Ma Tien-Chounn, although all the rest of his family had abandoned the Faith, he nevertheless preferred to testify to Christ with the blood of his own kin.

11. Lucy Wang-Tcheng, Mary Fan-Kounn, Mary Ts'i-U, Mary, young girls who were being educated in Christian principles at the orphanage in the locality of Wang-La-Kia, were rejoicing and holding hands as if they were going to a wedding, when they were seized and their bodies pierced with iron.

12. Tcheng-Su, mother of a priest from the Society of Jesus, returned from hiding, and unwilling to betray the faith in Christ, submitted her neck to the sword with a firm spirit.

13. Magdalena Tou-Fong-Kiu, Mary Tou-T'ien-Cheu, this mother, that daughter, who had hidden themselves in a bamboo grove, were dragged out amidst the discharge of flaming projectiles in the village of Tou-Kia-T'ounn, and were killed for the sake of religion. Magdalena was still breathing when she was thrown into the tomb.

14. Paul Ou-Kiu-Nan, John the Baptist Ou-Man-Tang, his son, Paul Ou-Wan-Chou, his grandson, were slaughtered on the same day in the village of Biao-Lui-i, because they confessed that they were Christians, and shared in the same glory.

15. Raymond and Peter Li-Tsuan, brothers, gave a splendid testimony to their King Christ through their wounds and their death; the former was taken to the pagan temple, so that he might worship the false gods; but since he strenuously refused to do so, he died, his body horribly mutilated.



Translated by churchlatin.ai, a product of Boyne Archives

The other was killed with similar cruelty.

16. Peter and John the Baptist Chao-Ming, brothers, who, forgetting their own safety, were protecting women and children, were captured and killed.

17. Theresia Tch'enn-Kinn-Tsie and Rosa Tch'enn-Kai-Tsie, sisters, bravely endured all kinds of corruption and barbaric cruelty in order to preserve the honor of virginity and the Faith; pierced by lances, they deserved a double crown.

18. Peter Wang-Tsouo-Loung, a devoted follower of the Christian religion, was taken to an idol, so that he might swear an oath. Wishing to admit this wickedness in no way, he was suspended by a pole, so that his feet were separated from his head, and his body was weighed down.

19. Mary Tou-Tchao-Cheu,

[*Latin ed. p. 385*]

Acta Pii PP. XII 385: Terrae tremit; et, quamquam moriens, ille strenuus athleta Christi numquam cessavit se ei devoturum profiteri.

28. Maria, quasi mater Machabaeorum, cum novem de suis necessariis ad locum supplicii ducta, animi constantiam confirmavit. Rogavit, ut alii prius caederentur; denique, eos quos ad caelum praeiverat, illa summa femina secuta est.

29. Ioannes, magister catechesis christianae in pago Tong-Keou, cum recusavit ad ethnicos deficere, capitis damnatus est.

30. Tchang-Hoai-Lou, catechumenus, cum alii conarentur eum servare, dicens quod non esset Christianus, palam pronuntiavit: "Christianus sum," et statim ferro percussus, sanguinis sui lavacro coetui Ecclesiae adiunctus est.

31. Marcus, de loco Ye-tchoang-tfeou, triginta annos ab Eucharistico convivio prohibitus erat, quod opii noxi usum recusavit. Tamen, statas Deo preces et pietatis vitae exitum implorare numquam desivit. In iudicium vocatus, animo fidei constanti haesit, et, martyrio purgatus, ad regias Agni dapes vocatus est.

32. Anna, Maria, Anna, Maria, quae et Ling-Hoa, quattuor ex eodem genere feminae, incolae pagi Tchai-iieow-seu, cum nulli modo potuissent fieri transfugae ad impietatem, cruenta morte prostratae sunt. Ex quibus Maria, virgo, annos nata viginti quinque, praecipuo religionis studio commendabatur.

33. Paulus, Liou-Tsinn-Tei, vir provecta aetate, quamquam ceteri pagi Lang-Tze-kiao civium catholici fugissent, ipse solus manens, animum ad martyrium paravit. Igitur, novam vestem indutus, Mariam coronam et librum precationum manu tenens, insectatoribus obviam prodiit, eosque christiano more salutavit. Ab his statim interfectus, ad supernum convivium, nuptiali veste decorus, introivit.

34. Iosephus, Wang-K'oei-Tsu, et Ioannes, Wang-K'oei-Sinn, coni-



Translated by churchlatin.ai, a product of Boyne Archives

uncti necessitate, facultatem oblatam ad vitam conservandam per leve mendacium aspernaverunt, et huic gloriosam mortem pro Christo praeposerunt.

35. Theresia, Tchang-Heue-Cheu, ad aedem deorum ethnicorum raptam, eis reverentiam praestare recusavit; propterea, una cum duobus filiis, hastae cuspide transfixa est.

36. Lang-Yang-Cheu, eiusque filius Paulus, Lang-Eull, animo magno spiritum Deo impenderunt; mater enim, catechumena, Christianam se impavide professa, post multa accepta flagella, in ignem domus suae, a percussoribus excitatum, quasi in robur una cum parvulo injecta est.

37. Elisabetha et Simon, eius filius, de vico Pei-lao, exemplo non minorem virtutem, hostium crudelitatem insatiabilem vicerunt, et, quos vita coniunxerat, neque pia mors separavit.

38. Petrus, Liou-Tzeu-U, 25 - ACTA, vol. XXII, n. 8. — 25-6-1955.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis — A commentary, officially recognized for its religious significance, recounts how, despite the efforts of friends, it remained steadfast in its faith. After being struck down by the sword as a martyr, it was received by God due to its reputation for holiness. 4 5 . 4 6 . 4 7 . 4 8 . Anna Wang, Joseph Wang-Jou-Mei, Lucy Wang-Wang-Oheu, Andrew Wang-Tien-K'ing, and Lucy's nine-year-old son, from the village of Ma-Ma-tcJioang, were all killed together. Among these, Anna Wang is particularly celebrated, and she is not improperly called the Agnes of China. This most virtuous girl, fourteen years of age, to whom "an angel served" (Off. S. Agnet.), fled the marriage that her parents had arranged for her, and hastened to the heavenly nuptials, redeemed by the diadem of virginity and martyrdom. The wicked woman, who had abandoned the true religion, could not dissuade her, but the young woman proceeded with a willing heart to the execution. As the executioner approached, Anna, "like a matron of Christ" (Pass. SS. Perpetua et Felicita c. 18), ordered the executioners to hold back their hands for a moment, so that she might offer prayers with her fellow sufferers. Finally, the bride, having completed her vows, was received into the embrace of the Divine Bridegroom. 4 9 . Mary Wang-Li-Cheu, from the county of Tchoung-ying, openly declared that she was a servant of Jesus, and was immediately killed, after some of her fellow citizens, moved by mercy, had tried to convince her that she was not a Christian in order to save her life. 50 K'i-Tchou-Tzeu, a catechumen, secretly practiced the Catholic religion because of his family, who were ignorant of the true doctrine. When a riot broke out, and he declared himself to be a follower of Christ, he was cut with many wounds and, thus, shedding his blood, he was brought to the ranks of the blessed children of the Church. 5 1 . 5 2 . 5 3 . Mary Chao-Kuo-Cheu and her daughters, Rose and Mary, when an armed assault occurred on the place where they



Translated by churchlatin.ai, a product of Boyne Archives

lived, Y ou-Famg-tcTvaoMa, they threw themselves into a well, so that they would not suffer violence from the lecherous mob. They were later taken out and completed their final day with the utmost piety. 5 4 . Joseph Yuang-Keng-Yinn, a teacher, having distinguished himself by the integrity of his life, gained even greater renown through his martyrdom, and acquired heavenly treasures. 5 5 . Paul Keue-T'ing-Tchou, the leader of the faithful in the county of Si-Siao-t'ounn, was individually executed, and thus, by his example, encouraged others to persevere. 5 6 . Rose Wang-Hoel, having lived a life according to every law of virtue, received the reward of her good deeds and labors, which is ineffable, after being wounded and, still alive, thrown into a river. In order that these most illustrious witnesses of Christ might receive the honors of the Blessed in Heaven, the Society of Jesus, after the ordinary prelates, having properly completed the proceedings, presented to the Congregation of Sacred Rites a request concerning their martyrdom and the cause of their martyrdom. The Commission for the introduction of the Cause was established on the thirty-first day of the month of May, in the year nineteen hundred and twenty-five.

[*Latin ed. p. 387*]

We have diligently examined the matter. After all things that were to be investigated and considered according to the statutes of the aforementioned Congregation had been completed, and after the assemblies, according to custom, had been held, with the General Congregation having been celebrated before Us on the twenty-second day of the month of February of this year, We, by a decree issued on the same day, declared that the martyrdom of these Venerable Servants of God, and the cause of their martyrdom, were so manifestly established, that, with the granting of indulgences through signs or miracles, and all other suitable dispensations, the process could proceed to its conclusion. Only one thing remained to be discussed: whether, with the approval of the martyrdom and the cause of the martyrdom, and with the granting of indulgences through signs or miracles, it was safe to proceed to the solemn Beatification of these fifty-six Venerable Servants of God, whom We have mentioned. And this was clearly the case. All the Purple Fathers entrusted with the observance of the sacred rites, the Official Prelates, and the Consultor Fathers affirmed with unanimous agreement that this could be done. With the exception of certain dissenting votes, We decreed on the tenth day of the month of April of this year that it was safe to proceed to the solemn Beatification of the fifty-six Venerable Servants of God, whom We have mentioned. Therefore, heeding the prayers of the Society of Jesus, of the clergy, and of the Catholic people of China, We, by Our Apostolic authority, grant, through these letters, and in perpetuity, the faculty that the Venerable Servants of God, Leo Ignatius Mangin, and his fifty-five companions, whom We have mentioned, be henceforth called Martyrs, and that their relics, if they exist,



Translated by churchlatin.ai, a product of Boyne Archives

be presented for public veneration by the Christian faithful, not however in solemn supplications; and that the images of these Servants of God be adorned with rays. Furthermore, by the same Our authority, We grant that the Office of the Common of Most Martyrs, with proper readings approved by Us, be recited annually concerning them, and that the Mass of the same Common, with proper prayers approved by Us, be celebrated, according to the rubrics of the Roman Missal and Breviary. We grant, however, that the recitation of this Office and the celebration of this Mass may be performed only in the dioceses where each of these Servants of God was born and from which they departed this life through martyrdom; and also in all churches and chapels, wherever they may be located throughout the world, which are used by the Society of Jesus, by all the faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, both from the secular and religious clergy, in the churches or chapels in which the feast of these Blesseds is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of these Servants of God be celebrated, with due observance, in the dioceses that We have mentioned, and in the churches and chapels that We have also mentioned, on a day to be designated by the Ordinaries to whom they pertain, within one year after the same solemnities have been duly celebrated in the Holy Patriarchal Basilica of the Vatican.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Official Commentary completed. Notwithstanding the Apostolic Constitutions and Ordinances, and the Decrees concerning non-cult, and all other contrary things. We wish that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites and bear the seal of that same Congregation, be given the same full credence in all discussions, even judicial ones, as would be given to these Letters which express Our will. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of April, on the Sunday after Easter, in the year one thousand eight hundred and fifty-five, in the seventeenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Prugnola, Prefect for Public Affairs of the Church, these Apostolic Letters are addressed: TO THE MOST REVEREND CARDINAL DELA TORRE, ARCHBISHOP OF QUITENSEM, TO WHOM WE SEND GREETINGS AND CHARGE HIM TO CONVENE A NATIONAL EUCHARISTIC CONGRESS IN THE CITY OF COSTARICA.

**PIUS PP. XII**

Beloved Son, greetings and Apostolic Benediction.

It has recently been brought to Our knowledge, and with no small joy



Translated by churchlatin.ai, a product of Boyne Archives

to Our paternal heart, that a Eucharistic Congress is being prepared from the entire nation of Costarica. This gathering, adorned with the splendor of sacred rites, and with the great expectation of a large attendance of the people, promises to be so magnificent and fruitful that it will deserve to be recorded in the annals of that nation's Church with lasting memory. We, for whom nothing could be more pleasing than to foster with ever greater zeal that most important religious observance which is due to that Sacrament, as it is the supreme monument of the charity of Our Savior God and the eternal pledge of happiness, rejoice in this plan and earnestly desire that from it may...

[*Latin ed. p. 389*]

The Acts of Pope Pius XII, page 389, state that many fruits of virtue may abound. Furthermore, granting the wishes of the Archbishop of San José in Costa Rica, so that a wreath of joy may be presented to the holy city of Leticia by some Cardinal Father who represents Our person in these solemn celebrations, We, Our beloved Son, choose and appoint you as Our Legate through these letters, that you may preside over those religious ceremonies with Our authority, and, as Our voice, you may address those gathered, who will be present in body, if We ourselves could not be present in spirit and in body, to that most pious multitude of sons united in one. May they, with diligence and care, cultivate the mystery of the heavenly Bread and the precious Blood, and, nourished by the food of life, may they, indeed, strive to imitate Christ, who is present under the Eucharistic veils, and may they, becoming "such as He is, heavenly," reflect the image of the Son of God in their actions, from whom they have been redeemed and from whom they have received honor above all others. Moreover, may they, deriving from the abundant grace of heaven, constantly contemplate the sublime form of Christian virtue, and may they conduct themselves in such a way that, with all desires, truth may always be the queen in all their dealings and relationships, and that the law of He who is "such as is the earthly, such also are the earthly," may prevail. Therefore, We hope that all may be wonderfully affected by a burning desire and a singular devotion to the Sacrament of the New Law, frequently repeating the exhortation of Saint Augustine, as if addressed to them: "O sacrament of piety, O sign of unity, O bond of charity: he who wishes to live, has where to live, has from where to live... cling to the body, live to God from God: now labor on earth, that you may reign in heaven afterward." These things, sincerely desired, so that the solemnities may bring forth a greater abundance of holy fruits, We earnestly desire that you, Our Legate, may fulfill the task entrusted to you with all honor and with accumulated merits and consolations, and We freely grant you the faculty to, after the sacred pontifical rite has been performed, in Our name and with Our authority, bless the faithful present, fully granting them the indulgence, obtainable according to the conditions



Translated by churchlatin.ai, a product of Boyne Archives

of the Church. In the meantime, We invoke the blessings of the Most High upon you, Our beloved Son, and upon the most prudent Prelate of the city where the Eucharistic celebration will take place, as well as upon the magistrates, adorned with pontifical or sacerdotal honors.

[*Latin ed. p. 390*]

Acts 390 of the Apostolic See – An official commentary, which we impart to the faithful multitude gathered at this meeting, always in the Lord. . . • Given in Rome, near Saint Peter, on the twenty-sixth day of the month of December, in the sixteenth year of Our Pontificate. PIUS PP. XII. To the Reverend Doctor Joseph Schmitt and to the distinguished Herr Jockeln, Delegates of the National Associations of the ((Federation of Christian Workers)), regarding the International Convention of the same Federation to be held in the city of Düsseldorf. It has particularly attracted Our attention to learn, from your letter of April 30th of this year, that the "International Federation of Christian Workers' Movements" intends to hold an International Congress in Düsseldorf, the first since the Second World War. Just as Our predecessor, the venerable memory of Pius XI, welcomed the activity of national associations of Catholic workers on an international level; We can only hope that the meeting in Düsseldorf may make the necessity and usefulness of this collaboration even more vivid and widespread. The international association in the most diverse fields is constantly increasing, partly through the initiative of governments, and partly through private initiative. Even those who, not without reason, believe they can perceive the danger of an overgrowth of the organizational aspect in this field, must always be mindful that the influence of Christian thought and action may be as strong as possible. Here lies a task that must be addressed, for the good of the Church and of the Christian people, directly or indirectly, within the official and non-official bodies of international associations. It is through the international cooperation of Catholic workers' associations that it is possible to obtain a reliable picture of the situation and the needs of the Christian, or Catholic, who is engaged in dependent work. For there is no doubt,

[*Latin ed. p. 391*]

Acta Pii PP. XII 391 indicates that this picture – when compared to the times of the Encyclical *Rerum Novarum* – has become much more varied and diverse. The reason for this, as you know, lies primarily in the difference in the economic development of individual countries, especially in the industrial sector, but also in the agricultural sector. Your "International Association" may therefore contribute to clarifying this picture through the exchange of information, and then through its own studies, and thus also serve the Church, whose social teaching not only constantly guides practice, but is also guided by practice. For contemporary pastoral care, it



Translated by churchlatin.ai, a product of Boyne Archives

is no different. The necessity, of which you yourself speak in your letter, to consider the working people in the so-called underdeveloped countries, undoubtedly exists now and for the near future. Your international work will enable you to effectively help ensure that the cause of the Catholic working class is not neglected there, or even becomes prey to un-Christian endeavors. We are not only thinking of material assistance, but also of providing capable leaders, advising bishops, and promoting suitable priests and laypeople in those countries. We wish that the Divine Providence may favorably guide precisely these efforts of yours, so that your work may be facilitated with all those involved and lead to a good outcome. But even where there is not a pressing necessity for your international association, it will always be at least of great benefit. The image of a Catholic working class united on an international level may especially attract and inspire your youth. From many countries come complaints that the young person, especially when his closest personal, mostly material interests are reasonably secure, is little open to the questions and needs of the community. He keeps his distance from them. However, it cannot be that he is not approachable. He must not fail, especially now, when many long-cherished aspirations of the working class are becoming a reality in social life. Your international association may spur the enthusiasm of the young worker for the Catholic cause and its influence on his entire life; it may find ways and means to broaden his intellectual horizons. We see in your international association the guarantee that, in wide circles of the working Catholic population, there will be a unity.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Commentarium Officiale. The line of action we are outlining becomes effective in shaping the state and society. Justice and love in the personal relationships of people suffer almost everywhere, because, and this is precisely in the name of justice and love, too much has been organized, or organized in the wrong place. This does not correspond to the social teaching of the Church. One must not eliminate conscience and personal responsibility through organization; one must preserve or revive smaller circles of life; one must, from the bottom up, rebuild the sense of responsibility of people for their common goals. Then the state will also be able to count on citizens who know how to make good use of their right to vote, and on representatives of the people who are not like reeds in the wind, swayed by random and unsavory interests. If you, with your international association, advance uniformly in this direction, then the Church, and with it human society, will have gained much. You will then be working according to a practical program that is oriented towards God's order and does not lie on the path of a worldly humanism or socialism, no matter how they may call themselves or disguise themselves. We invoke God's grace and mercy upon your meeting, upon its deliberations



Translated by churchlatin.ai, a product of Boyne Archives

and decisions, and as a pledge of this, we impart to you all the requested Apostolic Blessing from the fullness of our heart. From the Vatican, May 8, 1955.

**PIUS PP. XII**

To the Most Reverend Elisabeth Mleinek, President of the Association of Catholic Teachers of Germany, on the occasion of the meeting of the same association, founded seventy years ago, in the city of Paderborn.

The vow of unbroken loyalty, which you expressed to Us in the name of the "nearly 12,000 teaching women of all school types" encompassed by the Association of Catholic German Teachers, We have received with satisfaction and joy. We respond to it with heartfelt paternal wishes for your anniversary meeting in Paderborn, which also serves as a celebration of the 70th anniversary of your association. You can only look back on these 70 years with deep gratitude to God. With gratitude for the vitality that your association has demonstrated.

[*Latin ed. p. 393*]

Acts of Pope Pius XII, 393, even through severe storms. With thanks to God, and next to God, to the present honorary chairperson of your association, Maria Schmitz, for always upholding and honoring its Catholic banner. With thanks for its fruitful activity, visibly guided by Divine Providence: its activity for the economic and social benefit of its own members; for their professional, spiritual, and religious advancement. It must be your guiding principle: we, Catholic teachers, must not be surpassed by any stratum of the teaching profession in terms of cultural excellence. With thanks to God for the activity of the association concerning the youth, especially the female youth, and thus concerning the woman, the mother, and the family. We hold a high opinion of the educational and formative work through which the Catholic teacher and the Catholic teacher significantly – today, as you all know, often more than the parental home – participate in shaping the child, throughout the years of development, into a mature, vigorous person, firmly established in their religious conviction and moral will. But you must always keep in mind that the invigorating atmosphere of this formative work is the personal example of the truly and deeply devout teacher, dedicated to her profession and to the children. Your association adheres to the principles proclaimed by our venerable predecessor, Pope Pius XII, in his encyclical on education, "Divini Illius Magistri." Remain faithful to your ideal, all the more so as it is increasingly contested. The Catholic Church will certainly never voluntarily renounce the school of its own confession and the training of its teachers, clearly in the spirit of the Catholic faith and worldview. We invoke the gracious love of Jesus Christ and the powerful protection of the Virgin Mary, the Mother of God,



Translated by churchlatin.ai, a product of Boyne Archives

upon your Paderborn conference, and upon your entire association, and we bestow upon you all, especially upon your deserving and highly esteemed senior member, Albertine Badenberg, in paternal benevolence, the requested Apostolic Blessing. From the Vatican, May 13, 1955.

**PIUS PP. XII**

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Commentarium Officiale

ALLOCUTIONES

I. Ad Socios Pontificiae Academiae Scientiarum, cum Reverendissimis Dominiis Cardinalibus et Reverendissimis Viris Legatis aliarum Nationum praesentibus.

*Cum vobis in hac domo gratiam accipiamus, cuius fores semper apertae sunt illis qui artes et scientias colunt, vobis omnibus, Excellentissimi Domini, sodales Nostrae Academiae, Nos nostram vivem satisfactionem exprimere volumus. Vita vestra, dedicata studio phaenomenorum naturalium, vobis facultatem praebet quotidie arctius observandi et interpretandi ea miracula, quae Altissimus in rerum natura inscripsit. Verum est, quod mundus creatus est manifestatio sapientiae et bonitatis Dei, quia omnia ab Eo existentiam accepere et magnitudinem Suam reflectunt. Singula eorum quasi verba sunt, et signum gerunt illius quod nos vocare possumus alphabetum fondamentale, leges naturales et universales, quae ex legibus et harmoniis adhuc sublimioribus derivantur, quarum studio mentis conatur amplitudinem et characterem absolutum detegere. Creaturae sunt verba veritatis, quae in se, in esse suo, nec contradictionem nec confusionem continent, semper inter se congruentes, saepe difficile comprehendendae propter profunditatem, sed semper, cum clare cognitae sunt, conformes superioribus rationis exigentiis. Natura vobis aperitur quasi liber mysteriosus, sed stupendus, qui a pagina ad paginam percurrere et ordine legi debet, ut semper progredi possitis; ita omnis progressus praecedentia sequitur, emendat, et in perpetuum ascendit ad lucem profundioris intellectus. Missio quae vobis commissa est, ergo, inter nobiles numeratur, quia vos, quodammodo, fautores intentionum Dei esse debetis. Vobis incumbit librum naturae interpretari, eius contentum explicare, et ex eo conclusiones pro bono communi deducere. Primum, vos estis interpretes libri naturae.

*Datus die 24 Aprilis mensis anno a. 1955.

[*Latin ed. p. 395*]

It is therefore necessary that you fix your gaze upon each of its lines and remain attentive to not omitting any detail. Set aside all personal prejudice and submit with docility to all the indications of truth that become appar-



Translated by churchlatin.ai, a product of Boyne Archives

ent therein. We know the exceptional importance of the era that science is currently traversing, an importance that not all are able to comprehend. Indeed, when confronted with scientific problems, one finds three different attitudes. Some, and these are the majority, are content to admire the extraordinary results obtained in the technical field and seem to believe that these results constitute the exclusive, or at least the principal, goal pursued by science. Others, more cultured, are capable of appreciating the method and the effort that scientific research demands. They can thus follow and understand the ingenious progress, the anxieties and the joys, the successes and the setbacks; they observe with interest the incessant perfection of mathematical instruments and apparatus; they witness with passion the elaboration of hypotheses, the establishment of conclusions, the labor of the intellect to harmonize data according to certain schemes, to modify previous considerations, and to formulate new theories that will be diligently tested. These multiple aspects are well understood by all those who, for various reasons, are interested in the work of scholars. As for the most essential problems of scientific knowledge, or those whose scope interests the entire field, the number of minds that perceive them, it seems to Us, is relatively small, and We rejoice in the thought that you are among them. Has not science arrived at the point of demanding that the gaze readily penetrate the deepest realities and rise to a complete and harmonious view of the whole?

1. A little more than a century and a half ago, starting from rational bases, the first hypotheses were formulated regarding the discontinuous structure of matter and the existence of the smallest particles, considered as the ultimate constituents of bodies. And from that time until the present day, molecules have been counted, weighed, and analyzed; then the atom, which was initially considered indivisible, was divided into its elements, examined, and attacked in its deepest structures; the elementary electric charge, the mass of the proton, the neutron, the mesons, the positron, and many other elementary particles were identified, and their characteristics were specified. Methods have been found to guide these particles, to accelerate them, and to launch them as needed against nuclei.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Commentarium Officiale. Atomica, sed praesertim per usum neutronum, artificiosam radioactivitatem, fissionem nucleorum, transformationem unius elementi in alia, et productionem ingentium quantitatum energiae, adhibita sunt. Theoriae et ingeniae mirae de mundo orta sunt; instrumenta mathematica et geometriae novae, ingeniosaeque creatae sunt. Non possumus quin mentionem faciamus relativitatis restrictae et generalis, quantorum, mechanicae undarum, mechanicae quanticae, recentium sententiarum de natura virium nuclearum, theoriam de originibus radiorum cosmicorum, et



Translated by churchlatin.ai, a product of Boyne Archives

hypothesibus de fonte energia stellarum. Haec omnia permittunt nobis perspiciendum ad quam profundiorem scientiam progredimur, et facile coniectari possumus quaestiones intellectuales quae oriantur. Satis sit consideratum quod, si audax militia conquerentium semper novas vias in citadella naturae aperit, reliquum militiae se dispergit in innumerabiles alias regiones scientiae: et haec est perspectiva extensionis, quae adhibetur ad profundiorem. Sicut audax alpinista ad summum montis perveniens, desideraret omnem amplitudinem panoramatis unius aspectu comprehendere. Si nobis fieri posset, vos videremus ad partes progressissimas diversarum regionum scientiae, ut vobis appareat totum statum praesentis. Videte astronomiam, quae, instrumentis recentibus, mysteria nova in caelo revelat, et, auxilio scientiarum physicarum, viam ingreditur quae fortasse originem energia stellarum explicare poterit. Hic est geologia, quae aetatem absolutam lapidum per methodos radioactivitatis et rationum isotopicarum determinat: ipsa aetas terrae incipit determinari. In mineralogia, structurae crystallinae secreta sua analysibus potentibus revelant, quae per radiationes brevissimas adhibentur. Chemia inorganica et organica problemata complexa structurae macromolecularum solvunt; ea resilit ad construendas catenas moleculares magnas, et, per applicationes quae ex hoc derivantur, sectores integros industriae transformat. Radiotechnica adhibita est ad producendas undas electromagneticas, quae ad limitum radiationum luminis longissimarum undarum pervenunt. Terra exploratur ut thesauri absconditi inveniantur, et strata superiora atmosphaerae investigantur; genetica,

[*Latin ed. p. 397*]

Acta Pii PP. XII 397: In quibusdam particularibus complexibus cellularibus, aspectus novi potentiae vitae apparent; physilogia et biologia, ex positionibus quae chemia, physicochimia et physica obtinuerunt, quotidie inveniunt miracula inopinata, et quotidie interpretantur, explicantur, praediciuntur et efficiuntur res novae; mundus virorum cedit impetu microscopii electronici et technicae diffractionis electronicae, spectrographi massae, comptorum Geiger, isotoporum radioactive, omnia haec instrumenta progressum scientiarum facilitant quae adhibentur ad maiorem omnium aenigmatum creationis sensibilis: problemam vitae. In hac syntezi omnis scientiae, philosophia accurat, cum amplitudine conceptionum suarum, notiones distinctivas rerum vitalium, necessitatem principii substantialis unificationis, fontem internum agendi, crescendi, multiplicationis, unitatem veram entis vivendi. Ostendit etiam quid materia esse debeat, in quibusdam aspectibus fundamentalibus suis, ut possint deinde in ente vivente realia "proprietates characteristicae quae ipsum constituunt." Hae, sine dubio, sunt regiones quae magis laborem scientiae crastinae dabunt.

2. – Sed sensus euphorie qui animum capiunt ante talia resultata,



Translated by churchlatin.ai, a product of Boyne Archives

contrariatur impressione perturbationis et angustiae in illis qui, ut responsales, cursum rerum sequuntur. Angustia et perturbatio ad intelligendum in sensu altissimo, ut signum aspirationis ad organizationem semper perfectiorem mentis, ad claritatem semper magnam in prospectibus. Nam victoriae scientiae ipsae sunt initium duarum exigendarum, ad quae supra allusimus.

a) Primum omnino, agendum est ad penetrandum structuram intimam rerum materialium, et ad considerandas quaestiones quae tangunt fundamenta substantialia ipsorum et actionis eorum. Tunc surgit quaestio: "An scientia experimentalis ipsa haec problemata solvere potest? Num ea sunt in eius ambitu, et num cadunt in campum applicationis methodorum investigationis eius?" Respondiendum est quod non. Scientia procedit ex sensationibus, quae naturae externae sunt, et, per eas, per processum intellectus, semper profundius descendit in recessus occultos rerum; sed ad certum punctum debeat cessare, cum emergunt quaestiones quae impossibile est discernere per viam observationis sensibilis. Cum scopus est interpretandi data experimentalia et adhibendi se ad...

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Commentarium Officiale, in explaining phenomena that have their seat in material nature as such, requires a light that proceeds in the inverse manner, from the absolute to the relative, from the necessary to the contingent, and which is capable of revealing to it this truth that science is not able to attain through its own methods, because it is entirely beyond the grasp of the senses: this light is philosophy, that is, the science of general laws, which are valid for every being, and therefore also for the realm of the natural sciences, beyond the empirically known laws.

o) The second requirement arises from the very nature of the human mind, which desires a coherent and unified view of truth. If one is content to juxtapose the various disciplines and their ramifications like a kind of mosaic, one obtains an anatomical composition of knowledge, from which life seems to have fled. Man demands that a breath of living unity animate his knowledge: in this way, science becomes fruitful, and culture engenders an organic doctrine. From this arises a second question: "Can science, with the means that are characteristic of it alone, accomplish this universal synthesis of thought? And in any case, given that knowledge is fragmented into countless sectors, which of so many sciences could achieve it?" We believe, once again, that the nature of science does not allow it to carry out such a universal synthesis. This synthesis requires a solid and very profound foundation, from which it draws its unity and which serves as the basis for the most general truths. The various parts of the edifice thus unified must find in this foundation the elements that constitute them in their essence. A superior force is required here: unifying by its universality,



Translated by churchlatin.ai, a product of Boyne Archives

clear in its depth, solid by its absoluteness, effective by its necessity. Once again, this force is philosophy.

3. Alas! For some time now, science and philosophy have become separated. It would be difficult to establish the causes and responsibilities of such a damaging event. It is certain that the cause of this divorce is not to be found in the very nature of the two paths that lead to truth, but in historical contingencies and in individuals who did not always possess the good will and competence that would have been necessary. Men of science, at one point, believed that natural philosophy was an unnecessary burden and refused to be guided by it. On the other hand, philosophers no longer followed the progress of science, and lingered on formal positions that they could have...

[*Latin ed. p. 399*]

Acta Pii PP. XII 39: et abandonner. Sed ad horam in quam, ut Nos ostendimus, necessitas ineluctabilis laboris serii interpretationis, sicut etiam elaborationis synopseos unificantis, imposita est, eruditi philosophiis influunt quas circumstantiae temporis ipsi praebuerunt. Multi eorum, fortasse, nemini perspicue consci sunt investigationes ipsorum scientificae tendentibus philosophicis particularibus. Sic, exempli gratia, cogitatio mechanistica diu interpretationem scientificam phenomenonum observatorum duxit. Tenentes huius positionis characteris philosophici credebant omnem phenomenonum naturale ad seriem virium physicorum, chimicorum et mechanicorum redigi, in qua mutatio et actio solum ex dispositione diversa particularum in spatio et ex viribus vel motibus, quibus singulae illae obediunt, resultabant. Sequitur, theore, quod, si omnia data geometrica et mechanica ex principio cognoscerentur, effectum futurum quemlibet cum certitudine praesagire possetur. Secundum hanc doctrinam, mundus nihil aliud esset quam machina immensa, ex innumerabili serie aliarum machinarum inter se coniunctarum constituta. Sed progressus posteriores investigationis experimentalis ostenderunt haec hypothesia esse inexacta. Mechanica deducta ex factis macrocosmi incapax est explicandi et interpretandi omnia phenomena microcosmi: aliae elementa in ludo sunt quae ullo modo explanationi mechanistica oboedunt. Sumamus, exempli gratia, historiam theoriam de structura atomi. Initio, haec essentialiter fundabantur in interpretatione mechanistica, quae atomum sicut systema planetarium minusculum repraesentabat, a electronibus circum nucleum versantibus secundum leges omnino analogas illis astronomiae. Deinde, theoria quantorum revisionem totam harum conceptionum imposuit et interpretationes geniales suscitavit, sed etiam indubitatim mirae. Nam, genus atomi conceptum est quod, aspectum mechanicum non eliminans, illud quantorum illustrabat. Sic, aliter corpuscula, scilicet electrones, gestu suo repraesentata sunt: electrones, qui, quamquam circum nucleum versantur, nullam energiam emittebant – quamquam, secundum leges electrodynamicae, emit-



Translated by churchlatin.ai, a product of Boyne Archives

tere deberent –; orbitae quae non continuo variari poterant, sed solum per saltus; emissiones energia quae solum eveniebant occasione transitus electronis.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Commentarium Officiale. From one quantum state to another, producing also photons of a particular frequency, determined by the difference in energy levels. These initial hypotheses were subsequently refined when wave mechanics emerged, which framed them within a more general and coherent mathematical and intellectual perspective, from which traditional mechanistic concepts disappeared. Then, spontaneously, the question arises: "How is it that the macroscopic world, although composed of elements that all belong to the microscopic world, nevertheless obeys different laws?" Science answers primarily with this observation: when the number of elements involved is very large (trillions of particles), the statistical laws derived from the behavior of the various elements taken as a whole are those that are considered rigorous in the directly observable world. But while the statistical method satisfies the purposes of science, it also reveals how false were certain philosophical hypotheses, which were limited to external sensory observations and arbitrarily extended them to the entire cosmos. This is confirmed in the theories of modern nuclear physics. Indeed, the forces that hold the nuclei together are different from those that have been discovered in the study of the macrocosm. To interpret them, it is even necessary to change the usual way of conceiving the particle, the wave, the exact value of energy, and the rigorously precise location of a particle, as well as the predictability of a future event. The failure of the mechanistic theory led thinkers to entirely different hypotheses, imbued rather with a kind of scientific idealism, in which the consideration of the acting subject plays the primary role. For example, quantum mechanics and its fundamental principle of indeterminacy, along with the critique of the principle of causality that it implies, appear as scientific hypotheses influenced by philosophical currents of thought. But because these hypotheses themselves do not satisfy the desire for complete clarity, many illustrious thinkers are reduced to skepticism in the face of the problems of the philosophy of science. They claim that one must be content with simple observations of facts, and attempt to fit them into formal, synthetic, and simple representations, in order to predict the possible developments of a physical system from the initial conditions. This state of mind means that one renounces conceptual introspection and loses hope of accomplishing...

[*Latin ed. p. 401*]

Acta Pii PP. XII 401 presents brilliant and universal syntheses. However, we do not believe that such pessimism is justified. Rather, we believe that



*Translated by churchlatin.ai, a product of Boyne Archives*

the natural sciences, in constant contact with a philosophy of critical realism, which has always been that of the "philosophia perennis" among its most eminent representatives, can arrive at a comprehensive vision of the visible world, which in some way satisfies the search and ardent desire for truth. But it is necessary to emphasize another point: if science has the duty to seek its own coherence and to be inspired by sound philosophy, then philosophy must never claim to determine truths that belong solely to experience and the scientific method. Indeed, only experience, understood in the broadest sense, can indicate which of the infinite variety of possible material magnitudes and laws are those that the Creator truly intended to realize. You, as authorized interpreters of nature, be also the masters who explain to your brothers the wonders that unfold in the universe, and which you, better than others, see gathered in a single book. For the majority of men can scarcely devote themselves to the contemplation of nature; they draw from sensory facts only superficial impressions. You, who interpret creation, become masters eager to reveal its beauty, power, and perfection, and to allow others to experience them. Teach them to look at, to understand, and to love the created world, so that the admiration of such sublime splendors may bend the knee and invite minds to adoration. Never betray these aspirations, these hopes. Woe to those who use falsely presented science to lead men away from the right path! They are like stones thrown maliciously on the path of the human race: they are the stumbling block on which the minds seeking truth will stumble. You have in your hands a powerful instrument for doing good. Be mindful of the inexpressible joys you bring to others when you reveal to them the mysteries of nature and make them grasp its secret harmonies: the hearts and eyes of those who listen to you are as if suspended on your words, ready to sing a hymn of praise and thanksgiving. 26 - ACTA, vol. XXII, n. 8. h- 25-6-1955.

[*Latin ed. p. 402*]

Acts 402 of the Apostolic See - Official Commentary concerning the Associations of Christian Workers (A. C. L./) of Italy, united with Rome from the dioceses of Italy. * Just over ten years ago, in March of 1945, at a delicate moment in the history of the Italian nation, and especially of the working class, We received the A.C.L. for the first time in an audience. We know, beloved sons and daughters, that you hold that day in high esteem, the day when you received public recognition from the Church, which, throughout the long course of its history, has always been attentive to meeting the needs of the times, inspiring the faithful with the thought and purpose of uniting themselves in particular associations for this very purpose. Thus, the A.C.L. came into being, with the approval and blessing of the Vicar of Christ. From the very beginning, We placed your Associations under the powerful patronage of Saint Joseph. Indeed, there could be no better



Translated by churchlatin.ai, a product of Boyne Archives

protector to help you to infuse the spirit of the Gospel into your lives. As We said then, from the Heart of the God-Man, the Savior of the world, this spirit flows into you and into all men; but it is certainly true that no worker has ever been so perfectly and profoundly permeated by it as the foster father of Jesus, who lived with Him in the closest intimacy and communion of family and work. Therefore, if you wish to be close to Christ, We repeat to you even today: "Go to Joseph!" The A.C.L., therefore, must make the presence of Christ felt to its own members, to their families, and to all those who live in the world of work. Never forget that your primary concern is to preserve and increase Christian life in the worker. To this end, it is not enough to satisfy and encourage the fulfillment of religious obligations; it is also necessary to deepen your knowledge of the doctrine of the faith, and to better understand what is involved in the moral order of the world, established by God, taught and interpreted by the Church, with regard to the rights and duties of the worker of today. We therefore bless your efforts, and especially the courses and lessons that you appropriately organize, as well as the priests.

[*Latin ed. p. 403*]

Acts of Pope Pius XII, 403: Those laymen who dedicate their efforts to this cause as instructors. Sufficient effort can never be made in this field; the need for methodical, engaging, and constantly adapted training is so great. Every care must be taken to ensure that the happy outcome of this generous work, expended to establish and extend the Kingdom of God, is not hindered or destroyed by yielding to personal ambitions or rivalries among particular groups. The Acli [Catholic Action] should know that they will always have Our support, as long as they adhere to these guidelines and provide other organizations with an example of selfless zeal in the service of the Catholic cause. For too long, the enemy of Christ has been sowing tares among the Italian people, without always encountering sufficient resistance from Catholics. Especially among the working class, it has and does everything to spread false ideas about man and the world, about history, about the structure of society and the economy. It is not uncommon for a Catholic worker, due to a lack of solid religious training, to find himself disarmed when presented with such theories; he is unable to respond, and sometimes even allows himself to be contaminated by the poison of error. Therefore, the Acli must continually improve this training, convinced that in this way they are exercising that apostolate of the worker among workers, which Our Predecessor, Pope Pius XI, of blessed memory, hoped for in his Encyclical "Quadragesimo anno." The religious formation of the Christian, and especially of the worker, is one of the primary tasks of modern pastoral activity. Just as the vital interests of the Church and of souls have necessitated the establishment of Catholic schools for Catholic children, so too is the true and profound religious education of adults a



Translated by churchlatin.ai, a product of Boyne Archives

matter of the highest importance. In this way, you are on the right path; continue with courage and perseverance, and do not be led astray by erroneous principles. For these erroneous principles are at work! — How often have We affirmed and explained the Church's love for workers! Yet, the cruel calumny is widely spread that "the Church is allied with capitalism against the workers!" She, mother and teacher of all, is always particularly attentive to the children who find themselves in the most difficult circumstances, and in fact has effectively contributed to the achievement of the honest progress already obtained by various categories of workers. We ourselves, in the Christmas radio message of 1942, said: 3 3 Cf. Acta Aß. Sedis, vol. XXIII, page 226.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Commentarium Officiale: "Motivata sempre da ragioni religiose, la Chiesa ha condannato i vari sistemi del socialismo marxista, e li condanna anche oggi, come è suo dovere e diritto permanente di preservare gli uomini da correnti e influenze che ne mettono a repentaglio la salvezza eterna. Ma la Chiesa non può ignorare o non vedere che l'operaio, nello sforzo di migliorare la sua condizione, si scontra con qualche congegno, che, lungi dall'essere conforme alla natura, contrasta con l'ordine di Dio e con lo scopo che Egli ha assegnato per i beni terreni. Per quanto fossero e siano false, condannabili e pericolose le vie, che si seguirono; chi, e soprattutto qual sacerdote o cristiano, potrebbe restar sordo al grido, che si solleva dal profondo, e il quale in un mondo di un Dio giusto invoca giustizia e spirito di fratellanza?"

4. Gesù Cristo non attende che Gli si apra il cammino per penetrare le realtà sociali, con sistemi che non derivano da Lui, si chiamino essi «umanesimo laico» o «socialismo purgato dal materialismo». Il suo regno divino di verità e di giustizia è presente anche nelle regioni ove l'opposizione fra le classi minaccia incessantemente di avere il sopravvento. Perciò la Chiesa non si restringe ad invocare questo più giusto ordine sociale, ma ne indica i principi fondamentali, sollecitando i reggitori dei popoli, i legislatori, i datori di lavoro e i direttori delle imprese di metterli ad esecuzione.

Ma il nostro discorso si volge ora particolarmente ai cosiddetti «delusi» fra i cattolici italiani. Non mancano essi infatti, soprattutto fra giovani anche di ottime intenzioni, i quali avrebbero aspettato di più dall'azione delle forze cattoliche nella vita pubblica del Paese. Noi non parliamo qui di coloro, il cui entusiasmo non è sempre accompagnato da un calmo e sicuro senso pratico riguardo a fatti presenti e futuri e alle debolezze dell'uomo comune. Ci riferiamo piuttosto a quelli, i quali riconoscono bensì i notevoli progressi conseguiti nonostante la difficile condizione del Paese, ma risentono dolorosamente che le loro possibilità e capacità, di cui hanno piena consapevolezza, non trovano campo per essere messe in valore. Senza dubbio essi avrebbero una risposta al loro lamento, se leggessero



Translated by churchlatin.ai, a product of Boyne Archives

attentamente il programma delle Acli, che esige la partecipazione effettiva del lavoro subordinato nella elaborazione della vita economica e sociale della Nazione e chiede che nell'interno delle imprese ognuno sia realmente riconosciuto come un vero collaboratore.

* Discorsi e Radiomessaggi, vol. IV pag. 336-337.

[*Latin ed. p. 405*]

Acta Pii PP. XII 405: Nos non indigemus insistere super hoc argumento, quod Nos ipsi iam satis tractavimus in aliis occasionibus. Sed volumus attollere mentem ilorum qui sunt deluduntur, ad hoc factum, nempe ut nec novae leges nec novae institutiones sufficiunt ad praebendam singulo homini securitatem esse tutum ab omni coactu improprio, et ad permittendum illi libere progredi in societate. Omnia erunt vana, si vir communis vivit in timore patiendo arbitrium, et si non pervenit ad liberari a sentimine quod ipse sit subiectus ad voluntatem bonam aut malam eorum qui leges applicant, vel qui, ut magistratus publici, institutiones et organizationes dirigunt; si sentit quod in vita quotidiana omnia pendent ab relationibus quas fortasse non habet, aliter quam alii; si suspicatur quod, sub tegmine illius quod vocatur Civitas, celatur ludus potentium gregum ordinatorum. Ergo, actio virium Christianarum in vita publica certe importat ut promoveatur promulgatio bonarum legum et formatio institutionum aptarum temporibus; sed etiam plus quam ut expellatur dominium sententiis vacuis et verbis fallacibus, et ut vir communis sentiat se sustinendum et adiuvandum in necessariis et legitimis desideriis suis. Necessarium est formare opinionem publicam quae, absente quaestione scandalorum, monstret cum sinceritate et fortitudine personas et circumstantias quae non sunt conformes legibus et institutionibus iustis, vel quae celant improprie quod verum est. Non sufficit ad procurandum influentiam simplici civitati, ut ei tradatur scheda suffragii vel alia similia instrumenta. Si ille vult esse associatus ad classes dirigentes, si vult, pro bono omnium, aliquando emendare defectum idearum fructiferarum et vincere egoismum invadentem, ille ipse debeat posse virtutes internas necessarias et ferventem voluntatem ad conferendum sanam moralem in ordine publico toto. Hoc est fundamentum spei quam Nos exprimebamus ad Acli ante decem annos, et quod hodie repetimus cum fiducia dupla coram vobis. In movimento operario, deluduntur vere solum illi qui dirigunt oculos suos ad aspectum politicum immediate, ad ludum maiorum. Opus vestrum agitur in statio praeparatoria – et ita essentiali – politicae. Vobis est educare et instituere verum operarium Christianum per vestram "formationem socialem" ad vitam syndicalem et politicam, et sustinere et facilitare totam eius rationem per vestram "actionem socialem" et vestrum "servitium socialem". Continuatis ergo sine debilitione opus usque nunc prestatum; sic patebitis Christo accessum immediate in mundo operario, et indirecte deinde etiam in aliis



Translated by churchlatin.ai, a product of Boyne Archives

greges.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Official Commentary on Social Matters. This is the fundamental "opening," without which every other "opening," in any sense, would be nothing more than a surrender of the forces that claim to be Christian. Beloved sons and daughters, present in this sacred Piazza; and you, workers and laborers of the entire world, whom We embrace with paternal affection, similar to that with which Jesus drew to Himself the multitudes hungry for truth and justice; be certain that in every circumstance you will have at your side a guide, a defender, a father. Tell Us openly, under this free sky of Rome: Will you be able to recognize, amidst so many discordant and misleading voices directed at you from various sides, some intending to ensnare your souls, others to humiliate you as men, or to deprive you of your legitimate rights as workers, who is and will always be your sure guide, who is your faithful defender, who is your sincere Father? Yes, beloved workers; the Pope and the Church cannot shirk the divine mission of guiding, protecting, and loving, especially the suffering, who are all the more dear, the more they are in need of defense and help, whether they are laborers or other children of the people. This duty and commitment, We, Vicar of Christ, desire to reaffirm here, on this day of the First of May, which the world of labor has dedicated to itself as its own feast, with the intention that all may recognize the dignity of labor, and that this may inspire social life and laws, founded on the just distribution of rights and duties. In this way received by Christian workers, and almost receiving the Christian chrism, the First of May, far from being a cause of discord, hatred, and violence, is and will be a recurring invitation to modern society to accomplish what is still lacking for social peace. A Christian feast, therefore; that is, a day of rejoicing for the concrete and progressive triumph of Christian ideals within the great family of labor. In order that this meaning may be present, and in a certain way as an immediate recompense for the numerous and precious gifts brought to Us from every region of Italy, We desire to announce Our determination to establish – and indeed We do establish – the liturgical feast of Saint Joseph, the craftsman, assigning to it precisely the day of the First of May. Accept, beloved workers and laborers, this Our gift? We are certain that you will, because the humble craftsman of Nazareth not only embodies before God and the Holy Church the dignity of the worker of the hand, but is also always your provident custodian and that of your families. With such a wish on our lips and in our hearts, beloved sons and daughters, and with the...

[*Latin ed. p. 407*]

Acta, Pontificii, Pauli XII, 407. With the certainty that you will remember



*Translated by churchlatin.ai, a product of Boyne Archives*

this day, so full of holy intentions, so radiant with good hopes, and so promising in what has been accomplished, we invoke the most excellent blessings from the Most High upon you, upon your relatives, upon those in hospitals and sanatoriums, upon the fields and workshops, upon your Associations and their great and noble activity, upon employers, upon beloved Italy, and upon the entire world of labor, which is always dear to Us. May Our paternal Apostolic Blessing descend from the heavens upon the earth, which you have cultivated and made fruitful in obedience to the primordial divine precept!

TO THE RADIO BROADCASTERS, FAITHFUL SERVANTS OF CHRIST, OF COSTA RICA, ON THE OCCASION OF THE NATIONAL EUCHARISTIC CONGREGATION HELD IN THE CAPITAL CITY OF SAINT JOSEPH.

* Venerable Brothers and beloved children, who at this moment are concluding your second National Eucharistic Congress:

Divine Providence has permitted that, despite the fact that the decades since we have occupied this Chair of Peter have not been few, and despite the numerous times that we have been able to send Our word to that American world of Spanish language, so rich in promises for the Church, until today, a propitious occasion has not presented itself to address your most beloved homeland. And this, despite the fact that it was Costa Rica, the happy Costa Rica, whose very name already evokes prosperity and legendary wonders; a country, a smiling gateway open to two seas, a pearl set in that backbone of the Americas, which are the Andes, a land of a privileged position in a true vital crossroads between two worlds, between two oceans, between the two parts of an immense continent; dreamlike landscapes of peaks that vanish into the clouds, of roaring and smoking volcanoes, of pleasant and green plains that descend, undulating and serene, to the well-watered beaches. This is the historical Costa Rica of the fourth and last voyage of Columbus; that of the great Vázquez Coronado and so many other heroic discoverers. Above all, it is the Catholic Nation that always remembers its first Bishop, Llórente Lafuente, a true national glory; that never forgets what it owes to the Prelate Nicolás García, who was the founder of its future University; and in whose ears...

* Given on the twenty-eighth day of April, in the year 1955.

[*Latin ed. p. 408*]

The Acts of the Apostolic See, volume 408, contains an official commentary. The eloquent pronouncements of that great orator, the illustrious priest, Dom Florencio del Castillo, have now fallen silent. This was the will of Him who governs all things, so that the times might ripen in the warmth of prayer and pious desires. It was the Most Holy Virgin of the Angels, your sweet patroness, who willed it, so that before her altars you might better prepare yourselves throughout the entire Marian Year. You



Translated by churchlatin.ai, a product of Boyne Archives

can readily understand that this was yet another act of that divine Heart, the source of all consolation and a safe refuge for all the afflicted, so that today, as if bringing an end to a historical period, forgetting controversies and setting aside quarrels, definitively closing all wounds and not looking at recent scars, with spirits pacified and all hostility laid aside, you may gather peacefully before the Sacred altars, adoring that divine Host and proclaiming it as "signum unitatis" and "vinculum charitatis." A symbol of unity! Therefore, let there be an end to divisions, the beginning of destruction and ruin; let there be an end to hatreds and enmities that dry up hearts and arm the angry hands of brothers. A bond of charity! A tie of love that unites all, a source of grace where you may drink together the vital juices that refresh in your hearts all suspicion and rivalry, and instead kindle the flames of fraternal love. But in reality, the theme of your Congress goes beyond this, for it proposes "the sanctification of the Christian family through the Eucharist." And it would be difficult to choose a better solution for all the problems that afflict the world, since, above all external remedies, the need for an interior reform of souls is imposed, a return to the complete observance of Christian law; and We know perfectly well that this reform must take place above all in the family sanctuary. Defend, beloved children of Costa Rica, defend your homes, so that they may continue to be a garden where the most beautiful Christian virtues may spring forth and flourish; but to achieve this, be certain that you will scarcely find a more suitable means than Eucharistic piety, and especially frequent Communion, which illuminates the souls and strengthens the wills, which forms consciences in sincerity and truth, which serves as a restraint against possible deviations, and which unites the members of the family in the home, families in the nation, and nations.

[*Latin ed. p. 409*]

Acta Pii Pp. XII 409: To you, in every part of the world, with an embrace more powerful than all desires, closer than all ambitions, and more enduring than all yearnings for power and grandeur! You have gathered in that magnificent city of San José, which, situated in the cheerful valley of Abra, heir to the glories of ancient Carthage, and esteemed as one of the most beautiful in America, due to the mildness of its climate and the splendor of its sky. Do not neglect, during these days, to pay a visit to that charming "Villita," to that ancient and humble place dedicated to the glorious Patriarch, in order to commend your families to Him who was the head and leader of the most holy family that the earth has ever seen. Your Congress was already intended to be held in 1950, commemorating the centenary of the canonical erection of the Diocese of Costa Rica; as the Assembly that preceded it, the first in the series, commemorated the Jubilee of the Edict of Milan, which brought peace to the Church. Therefore, pray now for this Holy Mother Church for safety, respect, and peace;



Translated by churchlatin.ai, a product of Boyne Archives

always love this good Mother, who has played such a significant role in the formation of your nation. That imposing Cross, which rises behind the altar, may remind you of the Calvary of your beloved homeland in these recent times. Offer a prayer before it for the definitive triumph of charity, fraternity, and Christian concord. With you, most beloved sons of Costa Rica, are the representatives of all the Antilles and of all of America. May this cordiality be a symbol of that which you implore for your entire continent and for the entire world. A great soul, that of your unforgettable Archbishop Sanabria y Martínez, ardently desired to see this day, and he prepared for it. From Heaven, he now rejoices in beholding it and receiving your pious remembrance. May the Blessing from on high descend upon all of this – yearnings for peace, past wounds, and aspirations for renewal – like a beneficial dew, of which Our Blessing seeks to be a sign: a Blessing for Our most worthy legate, for the zealous pastor of that Archdiocese, for all Our brothers in the Episcopate, with their clergy and faithful, for the authorities present, for all who have cooperated in the preparation of the Congress, for those in every way who hear Our voice, and for the entire beloved nation of Costa Rica, to which the common Father desires all good things, and, above all, tranquility and peace.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION OF NETENSIS - SYRACUSAN AND RAGUSIAN DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. The Most Reverend Father Angelo Calabretta, Bishop of Noto, and the Most Reverend Father Hector Baranzini, Archbishop of Syracuse and Bishop of Ragusa, mutually consenting, recently petitioned the Apostolic See that the territory commonly known as "Contrada S. Giacomo," which hitherto belonged to the Diocese of Noto, be incorporated into the Diocese of Ragusa, so that the boundaries of both dioceses would be defined ecclesiastically and civilly. Therefore, the Sacred Consistory Congregation, having considered the expediency of the matter, by virtue of the special faculties granted to it by His Most Holy Father, Pope Pius XII, and having obtained, as required, the consent of those who have or are presumed to have an interest, by the present Consistory Decree, which shall have the same validity as if it were a decree issued by the Apostolic See with the papal seal, decrees that the aforementioned territory be separated from the Diocese of Noto and added to the Diocese of Ragusa, thereby altering the boundaries of both dioceses. Furthermore, to accomplish these things, the same Sacred Consistory Congregation appoints the Most Reverend Father Hector Baranzini, Archbishop of Syracuse and Bishop of Ragusa, granting him the necessary and appropriate faculties for this purpose, including the power to delegate any man holding an ecclesiastical office, to carry out the



Translated by churchlatin.ai, a product of Boyne Archives

aforementioned objective.

[*Latin ed. p. 411*]

The Sacred Consistorial Congregation, number 411, orders that, as soon as possible, an authentic copy of the executed decree be sent to the aforementioned Sacred Congregation. All contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 16th of November, in the year of Our Lord 1954. 133. Father A. I., Cardinal Piazza, Bishop of Sabina and Mantenola, Secretary. L. © S. Iosephus Ferretto, Assistant.

GRATIANOPOLITAN - LUGDUNENSIS DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Considering the greater good of souls, the Most Reverend Peter Maria, Cardinal Gerlier, Archbishop of Lyons, and the Most Reverend Alexander Caillot, Bishop of Gratianopolis, at the urgent request of the Apostolic See, have petitioned that the territory of the vicariate forane of Villeurbanne, currently belonging to the diocese of Gratianopolis, be separated from that diocese and annexed to the archdiocese of Lyons.

Our Most Holy Lord Pope Pius XII, with the favorable opinion of the Most Reverend Paul Marella, titular Archbishop of Doclea and Apostolic Nuncio in France, and after deliberation with the undersigned Cardinal, Secretary of the Sacred Consistorial Congregation, having judged that such a change of boundaries would greatly benefit the spiritual welfare of the Christian faithful residing in the aforementioned vicariate forane, has graciously approved the petitions presented.

Therefore, with the fullness of Apostolic authority, and after obtaining the necessary consents, as required, the present Consistorial Decree separates the territory of the vicariate forane commonly known as Villeurbanne, together with its twelve parishes: La Nativité, Les Charpennes, Le St. Curé d'Ars, La Sainte Famille de Croix-Luizet, Saint Julien de Çusset, Sainte Thérèse de VEnfant Jésus, Saint Fons, Vaux-en Velin, Vénissieux, Sainte Jeanne d'Arc de Farilly-V énissieux, Bron, Immaculée Conception du Moulin à vent, and its three filial churches: La Poudrette, Les Essards, Les Clochettes, from the diocese of Gratianopolis.

[*Latin ed. p. 412*]

Act of the Apostolic See 412 – Official Commentary, together with all ecclesiastical goods pertaining to the aforementioned parishes, and to the archdiocese of Lyons, with the boundaries of both dioceses being altered, are permanently attached. Furthermore, His Holiness commands that the aforementioned acts and documents pertaining to these same parishes be transmitted from the Curia of Gratianopolis to the Curia of Lyons, as soon as possible. To accomplish all of this, the Most Holy Lord has deemed it fitting to appoint the aforementioned Reverend Father Paul Marella, grant-



Translated by churchlatin.ai, a product of Boyne Archives

ing him the necessary and appropriate powers, including the power to delegate to any man established in ecclesiastical dignity, for the purpose in question, the obligation of submitting an authentic copy of the completed act to the Sacred Congregation Consistorial, as soon as it is permissible. Concerning these matters, the present Consistorial Decree has been issued, to be of the same validity as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 26th of November, in the year 1954. IQ3 Fr. A. I. Card. Piazza, Bishop of Sabina and Manten, and Secretary, L. © S. Iosephus Ferretto, Third Assistant.

DECLARATION:

Since, in recent times, in the Republic of Argentina, many attacks have been made on the rights of the Church, and on ecclesiastical persons themselves; and most recently, certain individuals have dared to lay hands on the Reverend Father Emmanuel Tato, titular Bishop of Aulon, Auxiliary and General Vicar of the archdiocese of Buenos Aires, and to prevent him from exercising his jurisdiction, and to expel him from the territory of Argentina, the Sacred Congregation Consistorial declares and warns that all those who have committed such offenses, whether those who command them of any kind or degree, or accomplices whom such offenses, by their very nature, require, or those who induced them, if the offense would not have been committed without their assistance, are subject to excommunication, reserved in a special manner to the Apostolic See, according to the provisions of canons 2343 § 3, 2334 n. 2, 2209 § 1.

[*Latin ed. p. 413*]

The Sacred Congregation Consistorial, in accordance with canons 413, 2, 3 of the Code of Canon Law, has imposed other penalties and has incurred other punishments, according to the norms of the sacred canons. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 16th of June, 1955.

[Signature] Fr. A. I. Card. Piazza, Bishop of Sabina, and Mandelen.

[Signature] L. © S. Iosephus Ferretto, Secretary.

## SACRED CONGREGATION OF THE COUNCIL, DECREE

Most Blessed Father,

Certain diocesan Bishops in Poland have conferred ecclesiastical benefices upon priests, declaring in the act of provision that they will, in the future, fulfill the canonical mission of [the act of] possession, or [the act of] physical institution. However, there are Bishops who, for various reasons, are hindered in the exercise of their jurisdiction. Therefore, a benevolent dispensation from the law is requested from Your Holiness, concerning the law which, in canon 1144 § 1, prescribes said physical



Translated by churchlatin.ai, a product of Boyne Archives

institution; even more so, since some priests have peacefully held the benefice for a full three years, five years, or even seven years.

Therefore, may Your Holiness deign to grant the requested grace of dispensation, with all legal effects, even validly for the past, supplementing any deficiency in the law.

The Sacred Congregation of the Council, by mandate of the Most Holy Pope Pius XII, having considered the particular circumstances of the matter, and those circumstances persisting, has graciously granted the requested dispensation in all respects, according to the petitions.

Given in Rome, on the 7th of February, 1955.

[Signature] P. Card. Ciriact, Prefect.

[Signature] L. © S. Franciscus Roberti, Secretary.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Official Commentary

## SACRED CONGREGATION OF RITES

### FORMULA OF BLESSING OF THE WATER

Antiphon: The voice of the Lord is upon the waters.

Psalm 29: Give to the Lord, ye sons of God, * give to the Lord glory and power! Give to the Lord glory for His name; * adore the Lord in the beauty of holiness.

The voice of the Lord is upon the waters!

God thundered in His majesty: * The Lord over the many waters!

The voice of the Lord with power! * The voice of the Lord with magnificence!

The voice of the Lord breaks the cedars, * the Lord breaks the cedars of Lebanon.

He makes the mountains tremble as a calf, * and Saron like a young bull.

The voice of the Lord evokes flames of fire, the voice of the Lord shakes the desert, * the Lord shakes the desert of Cades.

The voice of the Lord twists the oaks and strips the forests; * and in His temple, all say: Glory!

The Lord sat upon the flood, * and the Lord will sit as King forever.

The Lord will give strength to His people; * the Lord will bless His people with peace.

Glory to the Father.

Antiphon: The voice of the Lord is upon the waters! God thundered in His majesty; The Lord over the many waters.



Translated by churchlatin.ai, a product of Boyne Archives

Kyrie eleison – Christe eleison – Kyrie eleison.
Our Father (in secret).
And lead us not into temptation.
But deliver us from evil.
Bless, ye fountains, the Lord.
Bless, ye seas and rivers, the Lord.
Our help is in the name of the Lord.
Who made heaven and earth.
Lord, hear my prayer.
And let my supplication come to You.
The Lord be with you.
And also with your spirit.

[*Latin ed. p. 415*]

8. Let us pray. Almighty and eternal God, Father of immense majesty, whose invisible power is understood through the things that are made; God, whose Spirit was borne over the waters in the beginnings of the world, grant to us, your servants, that whenever we behold with our bodily eyes the vastness of the waters rising up to the sky, we may be drawn to contemplate your mysteries, and that we may invoke and glorify your Holy Name with worthy praises, and that we may render to You, whose dominion all creatures are subject to, the obedience of our minds, in a manner that is fitting to humility and devotion. Through Christ our Lord. Amen.

Lord Jesus Christ, who walked upon the sea, and commanded the fierce storm and the waves, and immediately there was a great calm, look favorably upon us, your servants, who are constituted in so many dangers of this present life, and grant that, through the power of your blessing infused upon this sea, spiritual evils may be repelled from it, that the malice of storms may depart, and that all those who undertake maritime journeys, through the intercession of the Immaculate Virgin, your Mother, may safely reach their destination and finally return unharmed to their homes. Who lives and reigns. Amen.

Lord, who said: "In the sweat of your face you shall eat bread," be merciful to our prayers, and bless this sea, that all those who enter these waters to obtain daily sustenance for themselves and for others, may be enriched with your gifts, and may render to You the due thanks. Through Christ our Lord. Amen. (Finally, let the sea be sprinkled with blessed water).

OF THE CITY AND OF THE WORLD. The Sacred Congregation of Rites, by the power of the special faculties granted to it by our Most Holy Pope Pius XII, by Divine Providence, has approved the formula for the blessing of the sea, as it is set forth in the attached example, and has ordered that it be inserted into the Roman Ritual. Contrary to whatever may be. April 27,



Translated by churchlatin.ai, a product of Boyne Archives

1955.

C. Card. Cicognani, Prefect.

A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary II LUGDUNUM. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARCELLINUS JOSEPH BENEDICT CHAMPAGNAT, PRIEST, FOUNDER OF THE INSTITUTE OF THE LITTLE BROTHERS OF MARY. REGARDING THE QUESTION OF MIRACLES. The Church, in proceeding towards the beatification and canonization of the Servants of God, requires not only the testimonies of witnesses who attest to their heroic virtues, but also miracles, as signs of the divine will, celebrated for their glory, and as a divine testimony confirming their sanctity. Since these signs also require human testimony, the sacred canons prescribe that not one, but two or more miracles must be proven, for the purpose of beatification or canonization, in order that, as far as possible, certainty may be obtained of divine will. Indeed, that the Venerable Marcellinus Joseph Benedict Champagnat, the legitimate and beloved Father of the Little Brothers of Mary, who have deservedly earned approval for their excellent work in the education of youth, even in mission lands, may be honored with the honors of beatification, the Holy See, through a decree of this Sacred Congregation dated July 11, 1920, granted letters by which the Apostolic Vicar of Antsirabé on the island of Madagascar, and the Bishop of Portland in the United States of North America, were empowered, with Apostolic authority, to conduct canonical inquiries into two remarkable healings obtained through the intercession of this Venerable Servant of God, which we shall briefly recount. I. A young man named John Amatus Ranaivo, who resided with the Little Brothers at a place commonly called Betafo, on the island of Madagascar, was afflicted in November of the year 1941 with a very severe case of acute cerebro-spinal meningitis. A most unfavorable prognosis was given. On the 13th of the same month, the sick young man was in a critical condition, so much so that he was administered the sacraments of the dying. The Little Brothers of Mary, with fervent prayers, implored God for John Amatus, invoking solely the intercession of their Venerable Founder. On the same day, the sick young man, to the astonishment of all, immediately and perfectly recovered, and thereafter enjoyed good health.

[*Latin ed. p. 417*]

The Sacred Congregation of Rites, in its 417th session, with unanimous agreement, having considered the diagnosis, prognosis, and the constancy of the healing, approves the testimony of the medical experts and of this Congregation; and declares that this healing is contrary to the laws of na-



Translated by churchlatin.ai, a product of Boyne Archives

ture.

II. In the city of Winslow, Maine, in the United States of America, Georgiana Grondin was afflicted by a very serious illness, for which she underwent a surgical operation on September 5th of the year 1939. Upon opening the abdomen, cancer was discovered, which had spread from the pancreas through metastases to the liver and other organs, so that the surgeon refrained from further intervention. From the beginning of her illness, a year prior, Georgiana daily invoked the Venerable Marcellinus, and with even greater fervor as the illness grew more severe. A few days later, the cancer completely disappeared, and the strength of her body was gradually restored, with no lasting sign of the illness, as testified by medical experts in the year 1948.

The official medical experts and the medical Congregation, having carefully considered the testimonies and authentic documents, assert that this healing could in no way be attributed to the forces of nature.

Both healings were discussed in the Preparatory Congregation on November 16th, 1954, and on May 3rd of this year, in the General Congregation before our Most Holy Father Pope Pius XII, in which the Reverend Cardinal Benedict Aloisi Masella, Bishop of Praenestinus, the Promoter of this Cause, proposed the following question: Whether and concerning which miracles it is established, in the case under consideration, and to what effect. The Reverend Cardinals, officials, and consultors each presented their affirmative opinions, which the Most Blessed Father attentively heard and approved. Therefore, after offering the Holy Sacrifice, he decreed: That it is established that there was an instantaneous and perfect healing of John Amati Ranaivo from acute cerebro-spinal meningococcal meningitis, and of Georgiana Grondin from cancer in the head of the pancreas, with multiple metastases in the abdomen. He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites.

Given in Rome, on May 3rd, in the year 1955.

C. Card. Cicognani, Prefect.

A. Carinci, Archbishop of Seleucia, Secretary.

27 - ACTA, vol. XXII, n. 8. — 25-6-1955.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Commentarium Officiale* III. QUAESTIONES DE INTERPRETATIONE DECRETORUM. R. C. DIEI 23 MARTII 1955 (DE RUBRICIS AD SIMPLICIOREM FORMAM REDIGENDIS). Post editionem Decreti generali « De Rubricis ad simpliciorem formam redigendis » diei 23 Martii 1955, ad Sacram Rituum Congregationem sunt propositae sequentes quaestiones, ad quaenam solutionem opportunam: 1. Utrum diebus a 2 ad 5 Ianuarii, et a 7 ad 12 eiusdem mensis, in choro



Translated by churchlatin.ai, a product of Boyne Archives

Missa defunctorum celebrari possit? 2. Utrum diebus suppressae octavae Epiphaniae, in officio feriali, antiphonae ad Benedictum et ad Magnificat dicendae sint quae singulis diebus infra octavam notantur? 3. In Dominicis olim infra octavas Ascensionis, Corporis Christi et Ss. Cordis Iesu, juxta tit. II, 19, officium dicitur « prouti nunc ». Rogatur: a) quinam sit color paramentorum? b) quaenam dicenda sit praefatio? 4. Utrum numerus commemorationum, de quo tit. III, 4, a, b, c, ita intelligendus sit ut commemorationes admissae semper sint « praeter et post » commemorationes nunquam omittendae? 5. Utrum festa commemorata, iuxta tit. III, 5, adhuc gaudeant in officio lectione IX historica vel evangelica? 6. Utrum festum cuiusvis tituli vel mysterii Domini occurrens in Dominicam acquirat primas Vesperas? 7. Quoad officium S. Mariae in Sabbato, quaeritur: utrum reducatur ad commemorationem? 8. Quaenam antiphona dicenda est ad Vesperas Feriae V I, tempore paschali, quando die sequenti fit de S. Maria vel de festo quod caret primis Vesperis? 9. Quoad Missas votivas sollemnes, quaeritur: utrum maneant rubricae praescribentes earum commemorationem faciendam esse sub unica conclusione cum oratione diei, cum celebrari impediuntur? 10. Utrum, iuxta tit. V, 4, collectae ab Ordinario simpliciter imperatae omittantur quando orationes dicendae numerum ternarium attigerint?

[*Latin ed. p. 419*]

Sacred Congregation of Rites. 419 And the Sacred Congregation of Rites, having heard the opinion of the Special Commission, and having diligently considered the matter, judged it necessary to respond as follows: To I. Negatively. To II. Affirmatively. To III. On Sundays within the octave of the suppressed Feast of the Ascension, the color of the vestments shall be white, and the Preface of the Ascension shall be used; on Sundays within the octaves of the suppressed Feasts of the Body of Christ and of the Most Sacred Heart of Jesus, the color of the vestments shall be green, and the Preface of the Trinity shall be used. To IV. Negatively, according to n. 3, title III, concerning not exceeding the number of three prayers. To V. Negatively. To VI. Affirmatively, because it takes the place of a Sunday. To VII. Negatively. To VIII. The antiphon II of the Vespers of the preceding Sunday shall be recited. To IX. Affirmatively, if the prayer is prescribed by command; Negatively, if the prayer is permitted to be said at will. However, in the Forty Hours devotion, or on the occasion of expositions that may occur during the year, the prayer of the Most Holy Sacrament must always be recited in all Masses celebrated only at the altar of exposition. To X. Collections simply ordered by the Ordinary are omitted when the prayers, together with the collections, have reached the number of three. And thus it was decreed, declared, and ordered to be observed, on June 2, 1955. C. Card. L. L. Cicognani, Prefect. A. Carinci, Archbishop of Seleucia, Secretary.



Translated by churchlatin.ai, a product of Boyne Archives

## SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE

THE CATHOLICA UNIVERSITY OF QUITENSIS IS CANONICALLY ESTABLISHED IN THE METROPOLITAN CITY OF THE REPUBLIC OF ECUADOR.

The Catholic Church, with constant care, has fostered the study of all liberal arts and sciences, so that the human mind, illuminated by natural truth, may more fully and thoroughly adhere to divine revelation.

[*Latin ed. p. 420*]

42 Acta Apostolicae Sedis - Official Commentary, as has been demonstrated in eternal truth, Most Reverend Father. Indeed, the mandate "to teach all nations" clearly demands the proper education of youth; hence, schools, encouraged by Catholic men, flourish throughout the world, where, as nothing is older than protecting the hope of the harvest by nurturing the seed, young people are rightly imbued with religious and civil instruction, so that the lives of new generations may be enriched before God and men in every way. To achieve this, the Bishops of Ecuador, leading the way, selected members of the Society of Jesus, in the metropolitan city of Quito, in the Republic of South America, with the consent of the civil authorities, established a Faculty for the teaching of law, together with social doctrines, which was received with the greatest approval. This center of learning is frequented by renowned professors and an ever-increasing number of students, and several colleges, in which philosophical and humanistic disciplines are cultivated, are attached to it, along with an Institute for Higher Social Culture for women. Furthermore, a Pedagogical Institute is now being established, which marks the beginning of the establishment of a complete Faculty of Philosophy and Literature, to which a Faculty of Civil Engineering is expected to be added soon. Having carefully and diligently considered this, the Sacred Congregation for Seminaries and Universities rightly approves and praises it, and, gladly complying with the wishes of the Most Reverend Father Cardinal Charles Mary of the Holy Roman Empire, by authority granted to him by His Holiness Pope Pius Divine Providence XII, for the glory of God, for the honor and growth of the Holy Church, and for the salvation of the Christian people, according to canon 1376 of the Code of Canon Law, it establishes, erects, and declares the Catholic University of Quito to be erected, to which all rights, offices, and privileges are granted, which are customary and belong to such Catholic universities, under the legitimate guidance of the Archbishop of Quito, as Grand Chancellor, with all the prescribed regulations, both canonical and special, being duly observed. Rome, from the Buildings of Saint Callistus, on the 16th day of July, in the



Translated by churchlatin.ai, a product of Boyne Archives

year of Our Lord 1954, in the feast of the Most Blessed Mary of Mount Carmel, dedicated to the veneration of the same Virgin. [Signatures: Most Reverend Father Cardinal Pizzardo, Bishop of Albano, Prefect; Most Reverend Father Gonfalonieri, Metropolitan Archbishop, Secretary.]

[*Latin ed. p. 421*]

Sacred Penitentiary Apostolic 421. ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APOSTOLIC (OFFICE OF INDULGENCES). DECREES ISSUED BY THE SUPREME PONTIFF PIUS XII AND BESTOWED WITH SACRED INDULGENCES.

**I. PRAYER TO THE BLESSED VIRGIN MARY.**

From the depths of this land of tears, where suffering humanity painfully drags itself along; amidst the waves of this our sea, perpetually stirred by the winds of passions, we raise our eyes to you, O Mary, most beloved Mother, to find comfort in contemplating your glory, and to salute you, Queen and Lady of Heaven and earth, Queen and Lady of ours. This your royalty we wish to exalt with rightful pride of children, and to recognize it as the supreme excellence of your entire being, O sweetest and truest Mother of Him who is King by right, by inheritance, by conquest. Reign, O Mother and Lady, by showing us the path of holiness, by guiding and assisting us, so that we may never stray from it. As in the heights of heaven you exercise your primacy over the hosts of Angels, who acclaim you as their Sovereign; over the legions of Saints, who delight in the contemplation of your radiant beauty; so reign over the entire human race, especially opening the paths of faith to those who still do not know your Son. Reign over the Church, which professes and celebrates your gentle dominion, and to whom it turns as a sure refuge amidst the calamities of our times. But especially reign over that portion of the Church which is persecuted and oppressed, giving it strength to endure adversity, constancy not to yield to unjust pressures, light not to fall into enemy snares, firmness to resist open attacks, and at every moment, unwavering fidelity to your Kingdom. Reign over the intellects, that they may seek only the truth; over...

[*Latin ed. p. 422*]

422 Acta, Apostolicae Sedis - Commentarium Officiale, with the will that they mark only the good; on hearts, that they love only what you yourselves love. Reign over individuals and families, as over societies and nations; over the assemblies of the powerful, the councils of the wise, as over the simple aspirations of the humble. Reign in the streets and squares, in cities and villages, in valleys and mountains, in the air, in the earth, and in the sea; and receive the pious prayer of those who know that your kingdom is a kingdom of mercy, where every supplication finds a hearing, every sorrow comfort, every misfortune relief, every infirmity health, and where, almost



Translated by churchlatin.ai, a product of Boyne Archives

at the slightest gesture of your most gentle hands, life rises smiling from the very jaws of death. Grant that those who now throughout the world acclaim you and recognize you as Queen and Lady, may one day in heaven enjoy the fullness of your Kingdom, in the vision of your Son, who with the Father and the Holy Spirit lives and reigns world without end. Amen! On March 15, 1955, Our Lord Pope Pius XII, deigned benignly to grant a partial Indulgence of five hundred days, to be obtained by the faithful by reciting the above-mentioned prayer devoutly, whenever. Notwithstanding any contrary provisions. N. Card. Canali, Major Penitentiary L. © S. S. Luzio, Regent II

## PRAYER FOR THOSE WHO STUDY THE LAW

O God, great and almighty, from whom all things, as from their natural source, flow forth gently and in order, graciously receive us who are here prostrate, who, cultivating and professing the science of law, experience in a special way the need for your help to always follow that straight path, where to each is given what is his, without deviation or error. Illuminate our weak eyes, that in every moment and in every case, we may know what is right: give to our intelligence the necessary insight to be able to discern in all things the trace of

[*Latin ed. p. 423*]

The Sacred Apostolic Penitentiary, in its wisdom, 423, desires this; and may it so happen that we never fail to apply it to the norms that must regulate the personal activity of men, the course of society, and the harmonious concord of nations. May the virtue of your grace particularly assist us, when we must solemnly decide in your name and in that of human society, so that good may receive its deserved reward and wickedness its just punishment. If, as jurists, we publicly acknowledge you as the principle and source of all right, before and above every purely human will or every social order; as Christians, we profess the intimate relationship and dependence between right and morality, between right and religion, and as children of the Church, we acknowledge and accept its supreme magisterium and the fullness of its sacred rights. Lord! In this troubled century, which seems to advance through the paths of history like a blind man, who does not know where to place his foot to feel secure, but yet yearns for light and life; we turn to you full of confidence and implore the strength to cooperate for the balance, tranquility, and peace of the world, working for the spread of right and justice: so that, starting from purely human norms, we may ascend and elevate ourselves to you, and then descend with a more ardent desire that finally your will and your law may reign on earth, that you yourself, O Lord, may reign as you triumph and reign in the highest of heavens, and may you always reign for all the ages



Translated by churchlatin.ai, a product of Boyne Archives

of ages. So be it! On May 2nd, 1955, the Most Holy and Divine Pope Pius XII, having graciously granted, to those learned in the law, at least with a contrite heart, a partial indulgence of five hundred days, whenever they devoutly recite the aforementioned prayer. Notwithstanding any contrary prescriptions. N. Card. Canali, Major Penitentiary. L. S. S. Luzio, Regent.

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Commentarium Officiale

## SACRA ROMANA ROTA

Citation éditalis

### S. GALLI

### NULLITATIS MATRIMONII (FREY-MÜLLER)

Cum ignoretur locus actualis commorationis Domini Aemilii Müller, in causa conventi, (olim degentis in « Kantonale Strafanstalt, St. Gallen-Helvetia »), eundem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in Sede Tribunalis Sacrae Romanae Rotae (Roma, Palazzo della Cancelleria) die 29 Iulii 1955, hora undecima ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur turnus Rotalis pro causae definitione.

An constet ole nullitate matrimonii, in casu?

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti domini Aemilii Müller curare debent, ut de hac edictali citatione ipse moneatur.

*Dinus Staffa, Ponens*

*Ex Cancellaria Tribunalis S. R. Rotae, die 13 Maii 1955.*

*E. Fiore, Notarius*

Etant inconnu le lieu de la demeure actuelle de Mr Emile Müller défendeur en cette cause, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 29 juillet 1955, à 11 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote.

Gonste-t-il oie la nullité du mariage dans le cas?

Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Mr Emile Müller devront, dans la



Translated by churchlatin.ai, a product of Boyne Archives

mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 425*]

From the Roman Curia Diary, 425. DIARIUM ROMANAE CURIAE. SECRETARY OF STATE. By Apostolic Brief, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

September 27, 1954. His Excellency, Reverend Monsignor Pietro Sigismondi, titular Archbishop of Neapoli of Pisidia, Secretary of the Sacred Congregation for the Propagation of the Faith.

October 19. His Excellency, Reverend Monsignor Sergio Pignedoli, titular Archbishop of Iconium, Apostolic Nuncio in the Republic of Venezuela.

November 15. The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the "Hermanitas de los Pobres de Maiquetia" (Caracas).

January 11, 1955. The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the "Piccole Missionarie di Maria Immacolata" of San José dos Campos (Brazil).

The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the "Serve del SSmo Sacramento" (Caracas).

January 21. The Most Reverend and Illustrious Cardinal Clemente Micara, Protector of the "Figlie del Calvario" (Mexico City).

February 18. The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the Archiconfraternity of the Most Holy John the Evangelist and Petronius of the Bolognese (Rome).

February 24. The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the Daughters of Mary, Religious Scolopine of Figueras (Barcelona).

February 25. The Most Reverend and Illustrious Cardinal Giuseppe Siri, Protector of the Oblate Sisters of Saint Louis Gonzaga (Alba).

March 2. His Excellency, Reverend Monsignor Giorgio De Jonghe D'Ardoye, titular Archbishop of Mistia, Apostolic Internuncio in Egypt.

The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Benedictine Sisters of the Divine Providence of Voghera (Tortona).

[*Latin ed. p. 426*]

426 Acts, March 21 to April 1 » » 2 » 5 » » » » » » » » » » » » » » » » » ï) » » » » » » » *Apostolicae Sedis - Official Commentary, 1955.*

His Eminence and Reverend Lord Cardinal Pizzardo Giuseppe, Protector of the Lithuanian College "Saint Casimir," (Rome).

His Eminence and Reverend Lord Cardinal Valeri Valerio, Protector of the Sisters of Charity of the Hôtel-Dieu (Saint Hyacinth).



Translated by churchlatin.ai, a product of Boyne Archives

His Eminence and Reverend Lord Cardinal Valeri Valerio, Protector of the Grey Nuns of Saint Elizabeth in Reinbek-Hamburg (Osnabrück).

His Eminence and Reverend Lord Cardinal Ottaviani Alfredo, Protector of the Franciscan Sisters of the Annunciation (Turin).

His Excellency, Mr. Professor Herbert Best Charles, of Toronto (Canada), Professor of Endocrinology, Member of the Pontifical Academy of Sciences.

His Excellency, Mr. Professor Brück Hermann Alexander, of Dublin (Ireland), Professor of Astronomy, Member of the same Academy.

His Excellency, Mr. Professor De Karman Theodore, of Pasadena, California (U.S.A.), Professor of Aerodynamics, Member of the same Academy.

His Excellency, Mr. Professor Garcia Otero Cesar Julio, of Montevideo (Uruguay), Professor of Biology, Member of the same Academy.

His Excellency, Mr. Professor Hahn Otto, of GÃ¶ttingen (Germany), Professor of Physics, Member of the same Academy.

His Excellency, Mr. Professor Heisenberg Werner Karl, of GÃ¶ttingen (Germany), Professor of Physics, Member of the same Academy.

His Excellency, Mr. Hess Walter Rudolf, of Zurich (Switzerland), Professor of Physiology, Member of the same Academy.

His Excellency, Mr. Professor Julia Gaston, of Paris (France), Professor of Mathematics, Member of the same Academy.

His Excellency, Mr. Professor ïsTiehans Paul, of Vevey (Switzerland), Professor of Cellular Therapy, Member of the same Academy.

His Excellency, Mr. Professor Tiselius Arne, of Uppsala (Sweden), Professor of Biochemistry, Member of the same Academy.

His Excellency, Mr. Professor Virtanen Arturi J., of Helsinki (Finnland), Professor of Chemistry, Member of the same Academy.

His Excellency, Mr. Professor Von Laue Max, of GÃ¶ttingen (Germany), Professor of Crystallography, Member of the same Academy.

His Excellency, Mr. Professor De Broglie Louis, of Paris (France).

[*Latin ed. p. 427*]

Diary, May 29, 1955, page 11, Roman Curia, 427. Professor of Physics, Member of the same Academy. April 1955. His Excellency, Professor Weyl Hermann, of Zurich (Switzerland), Professor of Mathematical Physics, Member of the same Academy.

The Reverend and Most Reverend Monsignor Trezzi Giuseppe, Auxiliary Prelate of the Supreme Tribunal of the Apostolic Signature. May.

The Reverend Father Ciappi Luigi, of the Order of the Friars Preachers, Master of the Sacred Apostolic Palace.

The Eminent and Reverend Cardinal Micara Clemente, Protector of the Daughters of Mercy of the Third Order of St. Francis (Rome).



Translated by churchlatin.ai, a product of Boyne Archives

With letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint: May 23, 1955. The Reverend Monsignor Felice Ugo, Promoter of Justice in the Tribunal of the Sacred Roman Rota.

The Eminent and Reverend Cardinal Ciriaci Pietro, President of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

Likewise, with letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness: May 12, 1952. Monsignor O'Connell Timoteo P., of the diocese of Worcester. January 25, 1955. Monsignor Rast Giovanni, of the diocese of Lausanne, Geneva, and Freiburg im Breisgau.

February 19. Monsignor Boyle Giacomo, of the Archdiocese of New York.

February 26. Monsignor Wynne Daniele Giuseppe, of the diocese of Saginaw.

March 1. Monsignor Loreti Adelmo, of the diocese of Anagni.

March 31. Monsignor Magnico Francesco, of the Archdiocese of Bologna.

April 8. Monsignor Fortini Carlo, of the same archdiocese.

May 6. Monsignor Castegnaro Bortolo, of the diocese of Vicenza.

Supernumerary Secret Chamberlains of His Holiness: March 29, 1954. Monsignor Clark Alano Carlo, of the diocese of Southwark.

February 19, 1955. Monsignor Guilfoyle Giorgio, of the Archdiocese of New York.

Monsignor Wilders Giacomo, of the same archdiocese.

May. Monsignor Lupieri Antonio, of the Archdiocese of Udine.

June 3. Monsignor Carew Guglielmo, of the Archdiocese of St. John's, Newfoundland.

[*Latin ed. p. 428*]

Acts of the Apostolic See - Official Commentary 428 HONORS. With tickets from the Secretariat of State, the Most Holy Father Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: March 17, 1955. Upon His Excellency, Mr. Chamoun Camillo, President of the Republic of Lebanon. The Commander's Cross of the Order of Saint Gregory the Great: March 3, 1955. Upon Count Fani Ciotti Mario (Rome). The Knight's Cross of the Order of Saint Gregory the Great: February 8, 1955. Upon Mr. Sayyid Abdulla Mulla Salen (Kuwait). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: March 6, 1952. Upon Mr. Giovanni Daudt de Oliveira, of the archdiocese of Saint Sebastian of Rio de Janeiro. Upon Mr. Paolo de Oliveira Sampaio, of the same archdiocese. March 24, 1954. Upon Mr.



Translated by churchlatin.ai, a product of Boyne Archives

Mario Saona Cortavitarte, of the diocese of Tacna. February 12, 1955. Upon Mr. Giovanni de Lucena (Portugal). March 19, 1955. Upon Mr. Giordano Dell'Amore, of the archdiocese of Milan. March 24, 1955. Upon Mr. Marcello Cirillo Farrusi, of the diocese of Cerignola. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: March 2, 1955. Upon General Silvio Rossi (Rome). Upon General Guy Ferri (Rome). The Plaque of the Order of Saint Gregory the Great, civil class: July 19, 1954. Upon Mr. Guglielmo Rombach, of the archdiocese of Paderborn. The Commander's Cross of the Order of Saint Gregory the Great, civil class: March 6, 1954. Upon Mr. Otto Pannenbecker, of the archdiocese of Cologne. May 12, 1954. Upon Mr. Paolo Gendebien, of the diocese of Tournai. June 25, 1954. Upon Mr. Edoardo Commette, of the archdiocese of Lyon. July 10, 1954. Upon Mr. Enzo Grotti, of the archdiocese of Bologna. August 12, 1954. Upon Mr. Giovanni Gciselberger, of the diocese of Passau. Upon Mr. Luciano Guidotti, of the diocese of Piracicaba. Upon Mr. Pietro Habechian, of the same diocese. September 13, 1954. Upon Mr. Giovanni Nolan, of the diocese of Paterson. Upon Mr. Guglielmo O'Brien, of the same diocese.

[*Latin ed. p. 429*]

From the Roman Diary, No. 429, Curia, October 1, 1954. To Mr. Chevalier Leone, of the diocese of Tournai. November 4. To Mr. Bodet Charles, of the diocese of Angers. January 11, 1955. To Mr. Snoeks Maurice, of the Archdiocese of Malines. January 18. To Mr. Boland Paul, of the diocese of Liegi. January 24. To Mr. Ábrego Charles, of the Archdiocese of Angelopoli. January 27. To Mr. De Forgellinis John, of the Archdiocese of Naples. January 29. To Mr. Galantino Angelo, of the Archdiocese of Taranto. February 18. To Mr. Saraceni Joachim (Rome). February 26. To Mr. Ferrara Louis, of the Archdiocese of Catanzaro. March 11. To Mr. Piccolo Salvatore, of the diocese of Nola. March 24. To Mr. Lapiccirella Vincent, of the diocese of Cerignola. March 28. To Mr. Kaelin Joseph, of the diocese of Basle and Lugano. To Mr. Mueller Edmond, of the same diocese. March 2. Concerning the Order of Saint Gregory the Great, military class: 1955. To Mr. Jadevaia Francis (Rome). To the Reverend Don Barberini, of the Princely family (Rome). Concerning the Order of Saint Gregory the Great, civil class: January 23, 1954. To Mr. Altmeyer Augustus, of the Archdiocese of Cologne. To Mr. Stuesser Francis, of the same Archdiocese. April 6. To Mr. Becker Peter, of the same Archdiocese. May 5. To Mr. Ainsa Francis, of the diocese of El Paso. To Mr. Boverie Robert F., of the same diocese. To Mr. Famariss Walter Jr., of the same diocese. To Mr. Flood Michael, of the same diocese. To Mr. Gallagher Francis, of the same diocese. To Mr. Ivey Benjamin K., of the same diocese. To Mr. Morgan Bernard, of the same diocese. To Mr. Navarro Victor E., of the same diocese. To Mr. Segura Encarnación, of the same diocese. To Mr. Sullivan Wimbert R., of the same diocese. To Mr. Velardo Louis, of the same diocese. To Mr. Viramontes Joseph Maria, of



Translated by churchlatin.ai, a product of Boyne Archives

the same diocese. June 1. June 24. June 5. June 14. To Mr. Carrière Laurier, of the diocese of Alexandria (Canada). To Mr. MacDonald Donald A., of the same diocese. To Mr. Meyer Henry, of the Archdiocese of Paris. To Mr. Bodenreider John, of the diocese of Saint-Dié. To Mr. Dunan Andrew, of the diocese of Viviers. To Mr. Massot John L., of the diocese of Belley. To Mr. González Chávez Elia, of the Archdiocese of Guadalajara. To Mr. Martínez Rivas Anthony, of the same Archdiocese. To Mr. de Jong Marino, of the Archdiocese of Malines. To Mr. Nées Gustav, of the same Archdiocese.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Commentarium Officiale, September 9, 1954. To the Reverend Mr. Andrieu, John the Baptist, of the Archdiocese of Lyons. To the Reverend Mr. Ghavet, Louis, of the same Archdiocese. To the Reverend Mr. Longuet, Elias, of the Diocese of Tarbes and Lourdes. To the Reverend Mr. Barton, George, of the Diocese of Paterson. To the Reverend Mr. Broderick, Edward, of the same Diocese. To the Reverend Mr. Dwyer, William, of the same Diocese. To the Reverend Mr. Hinchliffe, John, of the same Diocese. To the Reverend Mr. Johnson, William, of the same Diocese. To the Reverend Mr. McCoy, John, of the same Diocese. To the Reverend Mr. Szerbo, Francis, of the same Diocese. To the Reverend Mr. Cadwell, A. M., of the Archdiocese of Santa Fé. To the Reverend Mr. Chavez, David, of the same Archdiocese. To the Reverend Mr. Di Lisio, Joseph, of the same Archdiocese. To the Reverend Mr. Doherty, Jerome, of the same Archdiocese. To the Reverend Mr. Flaska, John, of the same Archdiocese. To the Reverend Mr. Kelly, John, of the same Archdiocese. To the Reverend Mr. Lopez, Alfred, of the same Archdiocese. To the Reverend Mr. Moynahan, Brian, of the same Archdiocese. To the Reverend Mr. Raskob, Benjamin, of the same Archdiocese. To the Reverend Mr. Rowe, Francis, of the same Archdiocese. To the Reverend Mr. Shea, Timothy Edward, of the same Archdiocese. To the Reverend Mr. Grobon, Marcello, of the Archdiocese of Lyons. To the Reverend Mr. Levrat, Henry, of the same Archdiocese. To the Reverend Mr. Bornaert, James, of the Diocese of Tournai. To the Reverend Mr. Dollat, Paul, of the Diocese of Troyes. To the Reverend Mr. Lunardini, Adrian, of the same Diocese. To the Reverend Mr. Simonnet, Leopold, of the same Diocese. October 4. To the Reverend Mr. Ryelandt, Joseph V. M., of the Diocese of Bruges. October 12. To the Reverend Mr. Rogers, William, of the Diocese of Salt Lake City. To the Reverend Mr. Salleon-Terras, Andrew, of the Diocese of Viviers. October 14. To the Reverend Mr. Genin, Joseph, of the Archdiocese of Lyons. To the Reverend Mr. Tilmann, Albert, of the Diocese of Osnabrück. To the Reverend Mr. Halopeau, Stanislaus, of the Diocese of Angers. November 4. To the Reverend Mr. Richard, Francis, of the same Diocese. To the Reverend Mr. Pénard, Joseph, of the Diocese of Moulins. To the Reverend Mr. Phelips, John, of the same Diocese. To



Translated by churchlatin.ai, a product of Boyne Archives

the Reverend Mr. Rigondet, Henry, of the same Diocese. To the Reverend Mr. Depuydt, Camillus, of the Diocese of Bruges. To the Reverend Mr. Borserine, Edwin, of the Archdiocese of Kansas City in Kansas. To the Reverend Mr. Daly, Thomas, of the same Archdiocese. To the Reverend Mr. De Coursey, Vincent, of the same Archdiocese. To the Reverend Mr. Malone, James, of the same Archdiocese. To the Reverend Mr. Nusbaum, Leo, of the same Archdiocese. To the Reverend Mr. Rettenmaier, Albert, of the same Archdiocese. To the Reverend Mr. Sullivan, Henry, of the Diocese of Providence. November 11. To the Reverend Mr. Desgagné, Anthony, of the Diocese of Chicoutìmi. November 19. November 23. To the Reverend Mr. McGill, James, of the Diocese of Superior. To the Reverend Mr. Uribe Labastida, Louis, of the Archdiocese of Mexico.

[*Latin ed. p. 431*]

Diarium Romanae Curiae 431, 11 Ianuarii, 1955.

Ad Dominum Bos, Emilii, ex Archidioecesi Malinae.

Ad Dominum Fremeau, Eduardum, ex eadem Archidioecesi.

Ad Dominum Lebeer, Ioannem, ex eadem Archidioecesi.

Ad Dominum Mitchell, Guglielmum Henricum, ex Dioecesi Savannah-Atlanta.

8 Februarii.

Ad Dominum Cavezzale, Ludovicum, ex Archidioecesi Mediolani.

Ad Dominum Superchi, Carolum, ex eadem Archidioecesi.

18 Februarii.

Ad Dominum Italiano, Ioannem (Roma).

3 Martii.

Ad Dominum Tierney, Michaelem, ex Archidioecesi Dubliniensi.

16 Martii.

Ad Dominum Sassen, Iosephum, ex Dioecesi Haerlemensi.

24 Martii.

Ad Dominum Morra, Franciscum, ex Dioecesi Cerignolae.

Magna Crux Ordinis Sancti Silvestri Papae:

26 Februarii, 1955.

Ad S. E. Dominum Minano, Mendocilla, Carolum, Ministrum Belli Peruviensis.

14 Martii.

Ad S. E. Dominum Mattarella, Bernardum, Ministrum Transportationis Republicae Italiae.

16 Martii.

Ad Dominum Gasbarrini, Antonium, ex Archidioecesi Bononiensi.

Ad Dominum Paolucci, de Valmaggiore, Raphael (Roma).



Translated by churchlatin.ai, a product of Boyne Archives

28 Martii.

Ad Dominum Belton, Andream, ex Archidioecesi Capitis Bonae Spei.

Commenda cum Placa Ordinis Sancti Silvestri Papae:

16 Martii, 1955.

Ad Dominum Corelli, Ferdinandum (Roma).

Ad Dominum Hruska, Curcium (Roma).

Placa Ordinis Sancti Silvestri Papae:

11 Augusti, 1954.

Ad Dominum de Roeck, Ludovicum, ex Archidioecesi Malinae.

29 Ianuarii, 1955.

Ad Dominum Durso, Dominicum, ex Archidioecesi Catanae.

Ad Dominum Viola, Ignatium, ex eadem Archidioecesi.

7 Februarii.

Ad Dominum Parrini, Eugenium (Roma).

10 Martii.

Ad Dominum Casnati, Franciscum (Roma).

Commenda Ordinis Sancti Silvestri Papae:

24 Ianuarii, 1951.

Ad Dominum De Aguiar, Goulart, Fabium, ex Archidioecesi Sancti Pauli Brasiliae.

28 Februarii.

Ad Dominum Von Spee, Uldericum, ex Archidioecesi Coloniae.

28 Martii.

Ad Dominum Hoffmann, Ugum, ex Archidioecesi Friburgi in Brisgovia.

3 Octobris, 1953.

Ad Dominum Wehrle, Albertum, ex Dioecesi Tacnae.

29 Octobris.

Ad Dominum Franchi, Francum (Roma).

11 Augusti, 1954.

Ad Dominum Crussol, Lucianum, ex Archidioecesi Malinae.

Ad Dominum Debaisieux, Georgium, ex eadem Archidioecesi.

Ad Dominum de Smedt, Iacobum, ex eadem Archidioecesi.

Ad Dominum Hoet, Iosephum, ex eadem Archidioecesi.

Ad Dominum Quarré, Guglielmum, ex eadem Archidioecesi.

Ad Dominum Von Goidsenhoven, Franciscum, ex eadem Archidioecesi.

1 Octobris.



Translated by churchlatin.ai, a product of Boyne Archives

Ad Dominum Scarpa, Franciscum, ex Dioecesi Sorocabae.

[*Latin ed. p. 432*]

Acta 432 Apostolicae Sedis - Commentarium Officiale, October 1954. To the Reverend Mr. Arreaza Cardier Giuseppe, of the diocese of Ciudad Bolivar. 22. To the Reverend Mr. McPhillips Giacomo, of the archdiocese of Dar-es-Salaam. 9 November. To the Reverend Mr. Lanci Giuseppe, of the archdiocese of São Paulo in Brazil. To the Reverend Mr. Mertens Enrico L., of the archdiocese of Malines. 10 December. To the Reverend Mr. Meo Marino, of the patriarchate of Venice. 8 January 1955. To the Reverend Mr. Allard Antonio Clemente, of the diocese of Liegi. 11. To the Reverend Mr. Peeters Carlo, of the archdiocese of Malines. 13. To the Reverend Mr. Frascaroli Carlo, of the diocese of Alessandria. 29. To the Reverend Mr. BiancM Caranda Pietro, of the archdiocese of Taranto. To the Reverend Cardinal Gaetano, of the archdiocese of Monreale. 7 February. To the Reverend Mr. Vianello Carlo, of the patriarchate of Venice. To the Reverend Mr. Fava Gioacchino (Rome). To the Reverend Mr. Griselli Vincenzo Mario, of the diocese of Ivrea. 9. To the Reverend Mr. Paparatti Domenico (Rome). 16. To the Reverend Mr. Fortuzzi Amleto (Rome). 18. To the Reverend Mr. Gabrielli Giovanni, of the diocese of Adria. To the Reverend Mr. Spadaro Sapienza Dino, of the archdiocese of Catania. 10 March. 8. Necrology 3955. The Most Reverend Monsignor Kirmann Alfonso, titular Bishop of Assura. The Most Reverend Monsignor Kolb Giuseppe Ottone, Archbishop of Bamberg. The Most Reverend Monsignor Mendes de Conceiçao Santos Emanuele, Archbishop of Evora. 5 April. The Most Reverend Monsignor García Caballeros Giorgio, Bishop of Quezaltenango. Marishall Enrico Vincenzo, Bishop of Salford. The Most Reverend Monsignor Beretti Francesco, titular Archbishop of Leontopoli of Pamphilia. The Most Reverend Monsignor Rhéaume Luigi, Bishop of Timmins. 8 May. The Most Reverend Monsignor Gomes de Oliveira Emanuele, Archbishop of Goiás. 12. The Most Reverend Monsignor Arida Antonio Pietro, Patriarch of Antioch of the Maronites. The Most Reverend Monsignor Vieira de Melo Severino, Archbishop of Teresina. 27. The Most Reverend Monsignor Domenech y Valls Rigoberto, Archbishop of Zaragoza. The Most Reverend Monsignor Chabalier Giovanni Battista, titular Bishop of Farán, Apostolic Vicar of Pnom-Penh. 14 June. The Most Reverend Monsignor Turquetil Arsenio, titular Bishop of Tolemaide of Phoenicia. 25. 30 March.

[*Latin ed. p. 433*]

Year and Volume XXXVII, July 24, 1955 (Series II, Year XXII) - No. 9

**ACTA APOSOLICAE SEDIS**



*Translated by churchlatin.ai, a product of Boyne Archives*

## OFFICIAL COMMENTARY

## ACTS OF POPE PIUS XII

## APOSTOLIC CONSTITUTION

I. TO THE ARCHDIOCESE OF MALACCA, CERTAIN TERRITORIES ARE DETACHED, SO THAT TWO NEW DIOCESES ARE ESTABLISHED, TO BE CALLED ((KUALA LUMPUR)) AND ((PENANG)).

**PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,**

**FOR THE EVERLASTING MEMORY OF THE MATTER,**

The Archdiocese of Malacca, owing to the tireless studies and industry of the priests of the Society of Paris, to whom this task has been entrusted, has so greatly flourished in the splendor of Christian virtue at this time, that now, whether through the merits of the native clergy, or the frequency of the faithful, or the abundance of excellent works, it flourishes most happily. Furthermore, it is so extensive that the efforts of a single Prelate, however astute, can scarcely suffice to meet the needs of the entire population.

Considering these things, and since the Highest God has imposed upon Us the most serious duty of consulting for the good of the Holy Church and of seeking to provide everywhere on earth a more suitable administration, We gladly receive the supplication of the venerable Brother Martin Lucas, Archbishop with the title of Adulphi and Apostolic Delegate in India, who requested from this Roman See that certain territories be detached from the See of Malacca.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - An official commentary of the Holy See, several territories were separated, from which two dioceses were established: we conceive of great joy and hope that these new Churches will be nurturing parents and benefactors of Christians. After hearing the counsel of our venerable Brothers, the Most Reverend Cardinals, who preside over the Sacred Congregation for the Propagation of the Faith, and after carefully considering the matter and obtaining their consent from those who have a right to this matter or believe they have a right, we, by our supreme authority, decree the following. We separate the civil territories of Negri Sembüan, Pahang, Trangganu, Selangor from the Malacca Archdiocese, and from these we establish a new diocese, to be called the Kuala Lumpur diocese, named after the city of Kuala Lumpur; likewise, we separate the territories of Perak, Kelantan, Kedah, Perlis, and the British colony of Penang from the same



Translated by churchlatin.ai, a product of Boyne Archives

Malacca Church, and from these we establish a diocese, to be called the Penang diocese, named after the city of Penang. Therefore, the boundaries of these two dioceses will correspond to the boundaries of all the territories that constitute each of them. The seats of these Churches will be in the cities that we have mentioned; furthermore, the cathedral of the Bishop of Kuala Lumpur will be located in the sacred Church of St. John, which exists in the city of Kuala Lumpur, and the cathedral of the Bishop of Penang will be located in the buildings of the Blessed Virgin Mary, who was taken up into heaven, in the city of Penang. Therefore, we grant all privileges and honors to these new dioceses, or to these cathedrals, or to their respective prelates, as they rightfully pertain to other Churches of equal standing, to cathedrals, to their buildings, and to their bishops. However, we wish that these prelates be burdened with their own offices and duties, just as all bishops throughout the world are similarly bound. We also decree that these new dioceses be subordinate as suffragan dioceses to the Malacca Church, which we have, on this very day, raised to the dignity of an archdiocese by our letters "Cum per apostolicas," and that their prelates be subject to the jurisdiction of the Archbishop of Malacca. Furthermore, we entrust the care of these Churches to the secular clergy. Moreover, these prelates should, as soon as they are able, take care to establish at least an elementary seminary in their respective sees, so that young men who are eager for the love of souls and the preaching of the Gospel may aspire to the priesthood. The episcopal table will consist of the goods, if any, that belonged to the territories separated from the Malacca See, in proportion, or of the revenues accruing to the Kuala Lumpur and Penang curias, or of money offered by the Sacred Congregation for the Propagation of the Faith and by the faithful. We also decree that, until a canonical chapter can be established, consultors shall be appointed in each Church.

[*Latin ed. p. 435*]

Acta Pii Pp. 435 XII state that Bishops are assisted by those whose counsel and work are available to them. Concerning the election of a Capitular Vicar when the See is vacant, and concerning the rights and duties of the faithful and clergy, and other matters of this kind, We decree that those things which are commanded by Canon Law be observed. Finally, with regard to the clergy, We decree that as soon as these Letters are brought to execution, the clergy of the Church shall be considered to belong to that Church in whose territory they legitimately reside. The Most Reverend Brother Martin Lucas will see to it that these things are carried out, or those who, at the time when these orders are brought to bear, are in charge of the Apostolic Delegation in India; and to whomever it may fall to carry out this business, We grant all the necessary powers for that purpose, which may be delegated, if necessary, to a person of ecclesiastical dignity. The same Most Reverend Brother will also report the completed business in the



Translated by churchlatin.ai, a product of Boyne Archives

records, and will send faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and desire that these Letters be effective now and in the future; in such a way that those things which have been decreed through them be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Let anyone who in any way disregards or rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the fifth and twentieth day of the month of February, in the year of Our Lord one thousand nine hundred and seventy-five, in the sixteenth year of Our Pontificate.

CELSUS
Card.

**COSTANTINI PETRUS**

Card.

**FUMASONI BIONDI**

Prefect of the Sacred Congregation for the Propagation of the Faith
Hamletus Tondini
Regent of the Apostolic Chancery
Franciscus Hannibal Ferretti,
Proton. Apost.
Silvius Sericano,
Proton. Apost.
Loco
£8 Plumbi
In Ap. Cane, tal., vol. LXXXX, n. 29.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Official Commentary II. MALACENSIS (MALACENSIS - SINGAPORENSIS). A NEW ECCLESIASTICAL PROVINCE IS ESTABLISHED IN THE REGION OF MALACCA, TO



Translated by churchlatin.ai, a product of Boyne Archives

BE CALLED "MALACENSIS-SINGAPORENSIS." PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. Since, by apostolic letters entitled "Archdiocese of Malacca," given this very day, we have erected the dioceses of Kuala Lumpur and Penang, having taken certain territories from the same archdiocese; and since the venerable Brother Martin, Archbishop with the title of Adulitanus, and also Apostolic Delegate in India, has reported to us; and since the venerable Brothers, Our Most Holy Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have judged that a new ecclesiastical province should be established from these, and that it is well advised, and that it will be of great benefit to the faithful, if the bishops of the same region should confer their counsel together; We, fully approving of their judgment, and supplementing the consent of those who may be absent in any way, by the apostolic authority with which We preside over the entire flock of Christians, We decree and command the following. The territory which was included in the archdiocese of Malacca, and which, having been divided by apostolic letters, now consists of three ecclesiastical jurisdictions: namely, the archdiocese of Malacca, and the two dioceses which bear the names of Kuala Lumpur and Penang; this entire territory We now reduce to the form of a new ecclesiastical province, with the same boundaries, and consisting of these three churches, of which the first will be metropolitan, and will be called Malacca-Singapore, while the others will be suffragan. For the sake of the highest dignity which the archdiocese has attained, We wish to grant to this newly established metropolis and its Archbishop all the rights and honors which are usually granted to others throughout the world, either to churches of the same rank or to their prelates, but We also impose upon this sacred prelate the same duties and obligations. Therefore, the Metropolitan Archbishop of Malacca-Singapore may, throughout the entire territory of his province, carry the cross before him in performing sacred ceremonies, and may use the pallium, according to the laws of the Church. These things We command by these letters.

[*Latin ed. p. 437*]

The acts of Pope Pius XII, 437, will be overseen by the venerable Father Martin, whom we have mentioned, granting him all the powers necessary to carry out this task, which he may delegate to any man he deems suitable, provided that the man is in an ecclesiastical office. After the business has been completed, the same venerable Father will endeavor to prepare the documents, and a copy, faithfully prepared, will be promptly sent to the Sacred Congregation for the Propagation of the Faith. If, at the time when this matter is to be addressed, another Prefect of the Apostolic Delegation in India is in office, we grant him the same mandates and powers. We intend these letters to be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed therein, and



Translated by churchlatin.ai, a product of Boyne Archives

thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what we have decreed, we declare that such action is entirely invalid and void. Furthermore, no one is permitted to alter or corrupt these documents of our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man holding an ecclesiastical office, and which are also signed by a public notary, shall have the same validity as if they were the original documents. Let anyone who disregards or in any way rejects our decrees know that they will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of February, in the year of Our Lord nineteen hundred and fifty-fifth, in the sixteenth year of Our pontificate.

CELSUS Card. COSTANTINI

8. B. E.

Cancellarius

**PETRUS Card. FUMASONI BIONDI**

8. Congr. de Propaganda Fide

Praefectus

Hamletus Tondini

Apostolic Cancellary

Franciscus Hannibal Ferretti,

Proton. Apost.

Silvius Sericano,

Proton. Apost.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER concerning the MOST HOLY VIRGIN MARY, Patroness of the celestial region of "Barlovento," located within the Diocese of Caracus. ESTABLISHED, within the territory of, for the perpetual memory of. — We have learned that the Most Holy Virgin Mary, Mother of God, has long been venerated with great devotion by the faithful of the region called "Barlovento," which is located within the territory of the Archdiocese of Caracus and the Military Ordinariate of Venezuela. Consequently, the clergy, public officials, municipal authorities, and the devout people inhabiting that region have chosen Her as their Patroness, in whose protection they constantly seek refuge. To confirm this with Our authority, the Most Reverend Lucas Villelmus Castillo Hernández, Archbishop of Caracus, made supplications to Us. And We, not doubting that the faithful of that region will derive



Translated by churchlatin.ai, a product of Boyne Archives

the greatest benefit from such patronage, willingly desire to fulfill those requests. Therefore, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby, by these Letters, perpetually establish and declare the Most Holy Virgin Mary to be the principal Patroness of the celestial region, commonly called "Barlovento," located within the territory of the Archdiocese of Caracus, with all the honors and liturgical privileges that properly belong to the principal Patrons of regions. Notwithstanding any contrary provisions. We decree these things, We establish, We decide that these present Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully and completely observe them now and in the future; and that they shall be rightly judged and defined; and that they shall be void and of no effect from now on.

[*Latin ed. p. 439*]

The acts of Pope Pius XII, page 439 and following, state that if anything contrary to what is written here should occur, concerning these matters, whether by someone with any authority, knowingly or unknowingly, this is to be noted. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of February, in the year 1854, in the fifteenth year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal in charge of public affairs of the Church, Gildo Brugnola, the following Apostolic Brief is issued: VENERABLE SERVANT OF GOD, MARCELLINUS JOSEPH BENEDICT CHAMPAGNAT, PRIEST, FOUNDER OF THE CONGREGATION OF THE BROTHERS OF MARY, is declared BLESSED. PIUS PP. XII, for the perpetual memory of this event.

Indeed, it is a most excellent work of charity to care for the bodies of the needy and to provide them with relief; but it is even more beneficial to serve the needs of others, which enkindles the minds towards religion and humanity, as rightly said by Saint Bernard, Doctor of the Church, whose prayer, sweeter than honey, flowed from his mouth: "For it is pious to provide food for the body, but it is far more merciful to impart nourishment to the soul, which is the proper work of teachers" (Sermon I on the Nativity of Our Lord; P.L., CLXXXIV, 829). This art, when joined with virtue, often turns to great benefit for mankind, and those who, according to the precepts of religion, are engaged in it, are not undeservedly given the praise due to them. Among these is Marcellinus Joseph Benedict Champagnat, Priest, Founder of the Congregation of the Brothers of Mary, whom we have today decreed to be honored with the titles of the Blessed in Heaven. Therefore, let those who are dedicated to this work imitate this excellent man, especially in this age, in which the minds of young people are often ensnared by the temptations of vice and the corrupting influences of false opinions. This pious and prudent teacher was born on the twentieth day of



Translated by churchlatin.ai, a product of Boyne Archives

the month of May, in the year one thousand seven hundred and ninety-one, in the town of Marlhes, which was then located within the territory of the Diocese of Le Puy, but which now belongs to the Archdiocese of Lyons. His parents were John Baptist Champagnat and Mary Chirat, who were not of very great means.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - The official record recounts that the parents, blessed with ten children, diligently consulted on matters concerning their offspring, and above all, they placed the greatest emphasis on cultivating virtues within the family home. The little one, on the very day following the feast of the Ascension of the Savior, was cleansed through the holy sacrament of baptism; and it seems fitting that this was done on that day, because the new member of the Church was not destined to pursue the fleeting affairs of this world, but rather heavenly and eternal ones. It was the desire of the mother, and especially of the pious aunt, to instill in the child's mind the most useful precepts and to shape him according to the principles of Christian wisdom. Thus, through domestic discipline, Marcellinus Joseph Benedict, from his earliest years, lived according to the law of virtue and excelled in all things, serving as an example. Therefore, this religious and well-behaved boy, having reached the age of eleven, was prepared to receive the divine nourishment for the soul, with the most joyous of fruits. Having received a little instruction in letters at home, he served his parents in agricultural work, and also practiced prudence through a small trade. However, without considering undertaking sacred duties, God called him, so that, as His public minister, he might achieve great and immense benefits. Indeed, through the influence of a certain priest, the young man, being sixteen years of age, decided to join the order of clerics. After having spent some time with a relative, from whom he learned the rudiments of letters, he presented himself at the sacred Seminary, commonly known as Verrières, where he would be instructed in the minor disciplines; and there, for seven years, he cultivated his intellect with all diligence, never neglecting, above all, to enrich his soul with the ornaments of piety. Having completed this course, he advanced to a higher level, so to speak, in the Seminary, where he made significant progress in the knowledge of divine things. While diligently applying himself to acquiring knowledge, it was also important for him to turn his mind away from worldly concerns and to direct it towards heavenly things, to restrain his tongue, and to devote himself to meditating on higher matters. Furthermore, from his earliest years, this blessed young man honored the most holy Virgin Mary in every way, and through his diligent devotion, he became a servant and messenger of that most holy one. When certain outstanding candidates for the priesthood, among whom was the Servant of God, frequently spoke with one another about the Blessed Virgin, they decided to found a society



Translated by churchlatin.ai, a product of Boyne Archives

whose purpose would be to increase her glory and to spread the faith, either through the education of children or through missionary expeditions to pagan peoples. In these circles, Marcellinus Joseph Benedict suggested that lay religious brothers should also be recruited to carry out this excellent work, especially in imparting the elements of Christian doctrine and literature to children. This proposal, as it were, was...

[*Latin ed. p. 441*]

The acts of the Provincial Fathers, Volume XII, page 441, record that this was entrusted to him by pious members. Therefore, having made remarkable progress in the praise of the students, the Servant of God, on the twenty-second day of the month of July, in the year one thousand eight hundred and sixty-one, was raised to the dignity of the priesthood. Before undertaking his apostolic work, however, he went to the renowned seat of the Marian devotion, commonly called Fourvière, where, shedding a flood of tears, he dedicated himself and his life to the August Virgin. Shortly thereafter, at the order of those who were in charge, he was sent to the house called La Valla, where he served as an assistant to the parish priest. It is noteworthy that his ministry there was not without difficulties, for that place, situated on the slope of a mountain, was almost isolated, and several villages belonging to it were scattered here and there in a remote region. Consequently, the inhabitants were often ignorant of the truths of the Christian faith. There, this young man, recently ordained and eager for every kind of study, diligently offered his services to those preparing for their First Communion, spoke eloquently about divine matters, and offered prayers with a sincere spirit. The pastor also strove to eradicate bad habits, especially the excessive pleasure in dancing, the use of improper books, drunkenness, and, finally, the deplorable habit of uttering blasphemies against God. To further his efforts, especially in the religious instruction of the youth, he sought the assistance of lay brothers; a plan that, as mentioned above, he had already considered while still a novice in the religious order. While visiting a young boy who was dying, he noticed that the boy was ignorant of the fundamental principles of Christian doctrine; and although he prepared the boy properly for his departure from this life, he did not delay in seeking a remedy for such a deficiency. Therefore, he sought out a young man, John Baptist Audras, who was known for his virtuous character and dedication to virtue, who, together with John Maria Granjon, became the first members of the religious Society of the Little Brothers of Mary, which was established in a humble and poor dwelling, almost like a curial residence; thus, a tender shoot was planted which was destined to grow into a mighty tree. By the grace of God, more and more people joined them day by day, sharing the same purpose and the same work. These students, whom the pious priest gathered together, he guided and encouraged, like a most loving father, to strive for holiness and to perform



Translated by churchlatin.ai, a product of Boyne Archives

their duties properly, through exhortations, instructions, and, above all, by his own example; "for," as Saint Gregory the Great, our Predecessor, said, "that word penetrates the hearts of the listeners more readily than the life of the speaker commends it" (Reg. Past., c. 3; P. L., LXXVII, 28). Therefore, he opened schools in several places, where he—

[*Latin ed. p. 442*]

442 The Acts of the Apostolic See – Official Commentary: The Little Brothers of Mary benefited greatly from the guidance of teachers. As this community grew, the Servant of God established a larger house, which would serve as a head and center, in a certain retreat – commonly called a hermitage. In this endeavor, he did not hesitate to break his own back with labor. Just as gold is tested by fire, so too was the Servant of God's virtue and constancy severely tested. He was not infrequently subjected to intense envy and called to account; burdened by these difficulties, he displayed extraordinary patience and humility. After, in the year one thousand eight hundred and twenty-four, he was granted the opportunity to resign from his duties in the sacred order, he devoted all his talents and energies to embellishing and expanding the community: he was not deterred from his noble undertaking by the adversities he faced, by the failing health of some of the members, by the departure of certain members to the world, by the lack of funds with which he was sometimes afflicted, nor did the hopes of those who, clinging only to God, were led to despair, when he worked publicly for the recognition of the community. To establish it, he wrote laws full of wisdom and, in the year one thousand eight hundred and twenty-six, bound himself and others to God with vows. He also greatly assisted the excellent man, John Claude Colin, who was connected to him since they both lived in the sacred seminary of Lyons, in founding the Society of Mary, so that he might be considered almost a second founder; for he desired that a great religious family, encompassing priests and Little Brothers from this community, and fighting under the banner of the Virgin Mary, would spread his glory everywhere. Later, the idea arose that both parts of this association, the Mariana Islands, should be autonomous and that each should have its own supreme director. However, weakened by failing health and an increasing illness, the tireless servant of God and of his Mother hastened to the goal; before reaching it, he was elected by the members who would lead him, so that all matters would be properly arranged before the death of the venerable father. Not only in his actions during his life did Marcellinus Joseph Benedict display so many noteworthy and memorable qualities, but also, if one were to consider the inner feelings of the man, he proved to be a person of perfect and accumulated virtue. He used to spend much time in contemplation of divine things, and to focus all his thoughts on one God. He did not begin any work without first offering prayers to God, often using these words: "A gradual canticle of Solomon. Unless the Lord



Translated by churchlatin.ai, a product of Boyne Archives

build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it." (Psalm 126:1); also endowed with heavenly gifts and devoted to the religious life, he –

[*Latin ed. p. 443*]

The acts of Pope Pius XII, page 443, recount how she cultivated the virtues of Mary with the greatest care, namely poverty, chastity, and obedience. She subjected herself to voluntary hardships, so much so that she removed from herself, with the utmost zeal, everything that could contribute to comfort, whether in clothing, food, or furnishings. Far removed from all pride and arrogance, she held herself in modest esteem, and accustomed herself to all kinds of afflictions, especially through fasting, cold, and the hardships of travel, which she always undertook on foot. Considerate and provident, and steadfast in herself, she adapted her entire life to the will of one God; and, whether in good times or bad, she desired that the members of her congregation serve God with joy of spirit. Moreover, she was drawn with a special love to the heavenly Mother, whom she held as the Superior of her religious family, and whom she called "Subsidium" (Help). On the Saturday before the solemn feast of Pentecost, the sixth day of June, in the year one thousand eight hundred and forty, she received this her son, whom she had strengthened for the end of his life with all the supports of religion, into her embrace, and she rewarded this faithful servant with ineffable blessings. The confreres of the most pious priest, whom, before his death, he had stirred up to the study of virtue, as if making a testament, mourned with common sorrow. The body was carried to the tomb, from where, in the year one thousand eight hundred and ninety-nine, it was transferred to the sacred church. Indeed, the singular fame of sanctity, by which the name of the Servant of God was increasingly celebrated, seemed to be confirmed by heavenly signs. Therefore, a cause for the canonization of this blessed was begun, and after the ordinary proceedings, a commission for the introduction of the cause was established, at the Sacred Congregation of Rites, by Pope Leo XIII, of blessed memory, our predecessor, on the ninth day of the month of August, in the year one thousand eight hundred and ninety-six. Afterwards, the apostolic investigations were duly completed, and the theological and cardinal virtues of the Venerable Marcellinus Joseph Benedict Champagnat were discussed; and after all these matters had been considered and examined, Pope Benedict XV, of blessed memory, our predecessor, by a solemn decree on the eleventh day of the month of July, in the year nineteen hundred and twenty, declared that they had been cultivated by him in a heroic manner. Afterwards, the question of miracles, which were said to have been wrought through the invocation of his name, was examined, and all matters were diligently investigated in the usual assemblies; and on the third day of the month of May, in this year



Translated by churchlatin.ai, a product of Boyne Archives

nineteen hundred and fifty-five, we declared that two were established. Only one remained to be considered: whether the Servant of God could safely be reckoned among the Blessed. This was clearly the case. For all the Cardinals entrusted with the safeguarding of the Sacred Rites, and the Consultors, affirmed that it could be so, with unanimous agreement. After the votes of those excepted had been counted, on the nineteenth day of the month...

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary, this year, we have decreed that the solemn Beatification of the Venerable Servant of God, Marcellinus Joseph Benedict Champagnat, may proceed safely. Therefore, We, having heard the petitions of the Institute of the Little Brothers of Mary, by the force and authority of these Apostolic Letters, grant that the Venerable Servant of God, Marcellinus Joseph Benedict Champagnat, Priest, may henceforth be called by the name of Blessed, and that his body and relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same authority, We grant that the Office of the Order of Confessors, not of Pontiffs, be recited annually concerning him, with proper readings approved by Us, and that a Mass of the same Office be celebrated with proper prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the dioceses of Aniciensi, to which the place of birth of the Blessed formerly belonged, and in the diocese of Lugdunensi, within whose boundaries he breathed his last; also in temples and chapels throughout the world where the Institute of the Little Brothers of Mary and the Society of Mary are located, by all Christian faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, as appropriate. Finally, We grant that the Solemnity of the Beatification of the Venerable Marcellinus Joseph Benedict Champagnat be celebrated, with due observance, in the temples or chapels that We have mentioned, on days determined by legitimate authority, within one year, after the same solemnity has been completed in the Holy Patriarchal Basilica of Vaticana. Notwithstanding any Apostolic Constitutions and Ordinances, as well as Decrees concerning non-cult, and any other contrary provisions. We decree that the same faith be given to copies of these Letters, even printed ones, provided that they are signed by the hand of the Secretary of the Sacred Congregation for Religious and are sealed with the seal of the same Congregation, as would be given to these Letters expressing Our will. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-ninth day of the month of May, the Sunday of Pentecost, in the year one thousand



Translated by churchlatin.ai, a product of Boyne Archives

eight hundred and fifty-five, in the seventeenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal, for the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs.

[*Latin ed. p. 445*]

Acta Pii PP. 445 XII III. VENERABILIS DEI FAMULUS IOANNES BAPTISTA TURPINDU CORMIER ET EIUS DECEM SOCII SACERDOTES SECULARES; IOANNES BAPTISTA TRIQUERIE, SACERDOS EX ORDINE FRATRUM MINORUM CONVENTUALIUM, EIUS SOCIUS; MARIA LHUILIER ET EIUS TRES SOCIAE; IACOBUS BURIN, PAROCHUS, MARTYRES, BEATI RENUNTANTUR. PIUS PP. XII. Ad perpetuam rei memoriam.

"As a garden overflowing with beauty, the Church shines forth, whose praises are proclaimed by Saint Cyprian: 'Of its flowers, neither lilies nor roses are wanting' (Ep. VIII; P. L., IV, 255). For, adorned with the pious works of confessors and the chaste virtue of virgins, it, reddened with the blood of martyrs, casts forth shoots of the most brilliant hue. Although scarcely an age has passed in which those who have offered their lives for Christ have not been honored with blood, it is nevertheless wondrous how great glory it has gathered in those times when turmoil afflicted all of France, and all things were swollen by civil strife. For then, the faithful, staunch defenders of the Catholic name, were slain in great numbers, like a vast victorious army, and they bore away the most ample trophies, so that the words of the same Saint Cyprian aptly apply, who himself testified to the divine truth with his own blood: 'What a glorious spectacle it was before the eyes of God, what joy to the Church of Christ, that, when the enemy attempted to wage war, not individual soldiers, but the entire camp together, emerged for battle' (Ep. ad Comelium; P. L., III, 858-859). Of whose witnesses of faith, many have already been granted the solemn honors of the blessed in Heaven, and those whom unjust judges condemned as wicked men, the Christian people hold as intercessors before the most holy Judge God. Therefore, we gladly add to their number today, with solemn rites, others who are sharers in the same struggle and the same glory, namely, nineteen martyrs, who preferred to die rather than..."

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Official Commentary: To be stained by sin. It is also that these shining lights we present to the Catholic Family, for these times, in which the Church is again and again attacked here and there, that spirits may be raised to follow the examples of intrepid virtue and unwavering faith. Above all, we rejoice in this noble group that there are many sacred ministers among them, whom the cruelty of the enemies could not induce to abandon their office, nor to disobey the authority of the sacred rites. These valiant athletes of Christ, who will be enrolled among



Translated by churchlatin.ai, a product of Boyne Archives

the blessed in heaven, refused to swear the oath condemned by Pope Pius VI, of blessed memory, our Predecessor, and, having been summoned to judgment, were subjected to punishment in the city of Laval, or within its territory, in the year one thousand seven hundred and ninety-four. Concerning whose lives we shall speak, we first encounter fourteen priests, who, on the twenty-first day of the month of January, in the same year, were simultaneously killed by the guillotine, and thus simultaneously attained the palm of martyrdom. These, being either advanced in age or suffering from infirmities, were not exiled, as were many other detractors of that oath, but were held in public custody in the monastery of Laval, which the common people call "Patience," from which impious Clares had previously been expelled. However, when the city was captured by those who had undertaken the war to restore the ancient form of the state, these priests were released from their bonds. But a brief time was granted to them to enjoy their freedom; for soon after, those eager for new things, and most hostile to the Catholic name, regained power. Therefore, on the twentieth day of the month of January, as mentioned above, one year after the execution of King Louis XVI, these same fourteen priests were brought before a council of seditious men and were immediately subjected to atrocious sentences. These are: I. Jean-Baptiste Turpin Du Cormier, in the city of Laval, diligently fulfilled the duties of the parish entrusted to him by the Most Holy Trinity as a devoted pastor. He was entirely devoted to the discharge of his duties, spending all his time in instructing the ignorant, assisting the poor, visiting the sick, and bringing back sinners to the care of eternal salvation. This pious zeal was commended by the sweetness of his manners, with which he offered himself to others, and by the examples of virtue that he displayed, which were not commonplace. With a firm spirit, he refused to swear the oath, which pertained to the civil constitution of the clergy, and to add the words "Liberty-Equality." Therefore, unjustly removed from his office by an unjust law, he nevertheless did not cease to assist his faithful in private, as a minister of the sacred rites, until, in the year one thousand seven hundred and ninety-

[*Latin ed. p. 447*]

Acta PP. XII, 447, in the ninety-second year, he was imprisoned with his companions. Although he preceded them with dignity—for it is established that the office of dean had been entrusted to him—he was the last to be ordered to proceed to the executioner. Reciting the hymn "Te Deum laudamus," he ascended the scaffold, where the lethal machine was prepared, and, after piously kissing the axes stained with the blood of his companions, he was struck down with iron, ready to sing the praises of God for eternity.

II. John Mary Gallot, a priest serving as a curate in the city of Laval and in the parish of Bazougers, and also a master of piety for the nuns of the



Translated by churchlatin.ai, a product of Boyne Archives

Order of Saint Benedict, lived a virtuous life, hidden from the crowds. Not deviating from a right conscience, he abhorred the forbidden by oath, and, crowned with martyrdom, he passed from the darkness and distress of this world to the most blessed immortality.

III. Joseph Pelle, a man commended for his devotion, but somewhat harsh and unrefined, first served in the sacred office in the court of the Most Holy Trinity in the city of Laval, and then among the nuns of the monastery of the Virgins of Clare, called Patience. As he proceeded to the execution, the intrepid priest addressed the spectators: "We have taught you how to live; now learn from us how to die."

IV. Renatus Ludovic Ambroise also served in the same court of the Most Holy Trinity in the city of Laval as a minister of the sacred rites. He swore to renounce the Jansenian heresy, of whose errors he had been involved for some time, and, when brought to justice, he publicly excommunicated it again. He finally confirmed his true and sincere faith with the pledge of his blood.

V. Julian Francis Morin de La Girardière, after having performed pastoral duties among the people of Medua for several years, returned to the city of Laval due to a bodily ailment; where, living a secluded life in a house with his brothers, he endeavored to instruct his nephews in the best disciplines and to bring relief to the poor. Not turning away from the duties of the priesthood, he gave neither oath nor suffered himself to be torn away from Christ, who rewarded his faithful servant with an ineffable reward, despite his cruel death.

VI. Francis Duchesne had already earned considerable praise in the struggle of Christian life; for, a priest of accumulated virtues, he lived a life dedicated to the contemplation of eternal things, subjecting himself to severe penances and rigorously controlling himself; and, finally departing victoriously from the supreme contest, he received the crown from the King of Martyrs.

VII. James Andre, endowed with a high mind and distinguished by his charity towards the poor, first served as a curate in the village of Rouez-en-Champagne, and then in the town of Rouessé-Vassé, as a parish priest, diligently caring for the faithful. Resolutely opposed to impiety, he deservedly earned the shining crown of Christ's witnesses.

VIII. Andrew Duliou, after performing the sacred ministry in many places...

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Commentarium Officiale. In Minori, he exercised the office of assistant priest, and administered the parish of Saint-Fort. Since he wished to obey God rather than men, this devoted priest, diligent in the salvation of others, was condemned, forgetting his own ben-



Translated by churchlatin.ai, a product of Boyne Archives

efit. IX. In the village of Gastineau, Ludo gained renown because he instructed boys skillfully and prudently, and was foremost among them as a teacher in the path of a more holy life; he gave the most excellent example by meeting death for Christ. X. Franciscus Migoret Lambeardière, serving in the office of notary in Lodi, also contributed his talents and studies to the instruction of children. Accused severely by a public official, formerly a student in his discipline, he used remarkable moderation, and preferred death to sinning against the author of life. X I. Julianus Moulé, just as the martyr mentioned previously, had indeed taken the oath, which was called the civil oath of the clergy, but with certain conditions attached; after Pope Pius VI declared that it was not permissible to take such an oath, he declared it null and void; and he refused to take the other oath, called the "Liberty-Equality" oath, altogether. Expelled from the parish of the town of Saulges, entrusted to him, and handed over to the authorities, he triumphed in death, having lived according to the world. XII. Augustine Emmanuel Philippot presided over the parish of the place commonly called Bazouge-des-Alleux for fifty years, giving clear evidence of piety, diligence, and kindness to all. And he took the oath in such a way that it lacked force, and, having rejected the other, he made his advanced age illustrious through martyrdom. XIII. Petrus Thomas, exercising the office of assistant priest in the parish called Teuton, and serving as administrator in the infirmary of the town of Château-Contier, clearly demonstrated his virtue and intelligence; and, above all, he attained the highest praise by receiving the iron [referring to the Iron Collar of St. Michael, a symbol of martyrdom] for the faith, which he preserved integrally for the Church. XIV. Ioannes Baptista Triquerie, a citizen of Laval, a priest of the Order of the Friars Minor Conventual, after having excellently administered the monastery in the town of Olonne, instructed and prepared young women of the Order of the Poor Clares in many places, as a consulted master in the pursuit of holiness. He shone with a particular zeal for divine things and with the greatest diligence in the Franciscan discipline. Since it was considered by some to be an unlawful and unjust thing to practice his religion, he refused to take either oath, so that he might be considered worthy to be raised to the heavenly seat through bloody death, where he would live a most blessed life for all eternity. Not only did these priests achieve an outstanding victory over the inhumanity of their enemies, but four virgins also, in the same city or region, and at about the same time, bravely fought for Christ. XV. Francisca Mézière, from the community of nuns of the Sodality of Our Lady,

[*Latin ed. p. 449*]

Acta Pii PP. XII 449. Educata in caritate, a Caritate de Evron, se dedicavit ad instruere pueros in parvis, quos appellabant, ludis, et quae pertinebant ad paroecias. Non volens jurare quod turbulentae civitatis mod-



Translated by churchlatin.ai, a product of Boyne Archives

eratores imperaverant, cessavit docere et se devovit ad curationem aegrorum. Captiva, die quinta mensis Februarii, eodem anno millesimo septingentesimo nonagésimo quarto, supplicio guillotiniano est necata. Quod antequam subiret, lectissima virgo carnificibus, quasi auctoribus ingentis beneficii, gratias egit.

XVI. Francisca Tréhet et Ioanna Véron, religiosas mulieres e sodalitate Dominae Nostrae a Caritate, quam diximus, cum in pago Dompierre puellas ad pietatem humanitatemque informassent, ab osoribus nominis Catholici, altera die tertia decima mensis Martii, altera die vicesima eiusdem mensis et anni, iniquissimo iudicio damnatae statimque interfectae, ad Caelestem Sponsum Regemque Aeternum triumphantes abierunt.

XVIII. Maria Lhuilier, parentibus orpta, ab ineunte aetate vitam duxit in tenebris et luctu. In religiosas sodales Hospitalarias a Misericordia Iesu ascripta, ex quo tempore a Sancta Monica ipsa appellabatur, infirmis ut ancilla modesta sedulo servivit. Die vicesima secunda mensis Iunii, eodem anno, quod recusarat, ne contra leges Ecclesiae praestaret iusiurandum, ferro interempta, Beatarum Virginum agmini est aggregata.

XIX. Iacobus Burin, parochus pagi Saint-Martin-de Conviée in agro Valleguidonensi, cum Apostolicas Litteras, quibus illud iusiurandum improbatum fuit, in Templo palam legisset, e munere discedere coactus est. Perrexit autem, de domo fugiens in domum, pastoralis officii curas in Christifideles clam impendere. Tamen dolo proditus, die septima decima mensis Octobris, quem diximus, anno, ab insectatorum caterva, manibus tenens calicem sacrificum, plumbeis glandibus est confossus.

Quibus invictis Christi testibus ut Beatorum Caelitum tribuerentur honores, post ordinarios, quos vocant, processum, quaestio de eorundem martyrio atque martyrii causa est proposita, apud Sacram Rituum Congregationem agenda. Commissionem vero introductionis Causae Nos die secunda mensis Martii, anno millesimo nongentesimo quinquagesimo secundo, propria obsignavimus manu. Perfectis deinde omnibus, quae ex Sacri eiusdem Consilii institutis cognoscenda fuerant ac pertractanda, coactisque de more coetibus, quorum generalis coram Nobis die tertia mensis Maii, hoc anno, celebratus est, Nos, decreto eadem die expedito, de horum Venerabilium Famulorum Dei martyrio et martyrii causa tam manifesto constare ediximus, ut, concessa a signis seu miraculis omnique alia opportuna dispensatione, ad reliqua procedi posset. Id unum superfuit.

[*Latin ed. p. 450*]

450 The Acts of the Apostolic See – an official commentary – must be examined to determine whether, with the approval of the cause of martyrdom and the dispensation from the signs or miracles, it is safe to proceed with the solemn Beatification of these nineteen Servants of God. And this has indeed been done. All the Cardinals, entrusted with safeguarding the



Translated by churchlatin.ai, a product of Boyne Archives

sacred rites, and the official Prelates and Consultor Fathers, affirmed with unanimous agreement that this could be done. With the exception of dissenting votes, We, on the nineteenth day of the month of May, this year, decreed that it was safe to proceed with the solemn Beatification of the nineteen Venerable Servants of God, whom We have mentioned. Therefore, fulfilling the wishes of the clergy and people of Galliae, and of the religious congregations concerned, We, by Our Apostolic authority, grant, through these letters, and in perpetuity, the faculty that the Venerable Servants of God, John Baptist Turpin Du Cormier and his twelve secular priest companions, and the religious priest, John Baptist Triquerie, and then Mary Lhuilier and her three lay companions, and finally, James Burin, a priest, who were affected by martyrdom, may henceforth be called Blessed, and that their relics, if they exist, may be presented for public veneration by the Christian faithful, not however in solemn supplications, and that the images of these Servants of God may be adorned with rays. Furthermore, by the same Our authority, We grant that the Office of the Common of Many Martyrs, with readings approved by Us, may be recited annually for them, and that Mass of the same Common may be celebrated with prayers approved by Us, according to the rubrics of the Roman Missal and the Breviary of the Order of the Seraphic Fathers. We grant, however, that the recitation of this Office and the celebration of Mass may take place only in the dioceses where each of these Servants of God was born, and in the diocese of Valleguidonensi, within whose boundaries they were crowned with martyrdom, and in all churches and chapels, wherever they are located throughout the world, which are used by the entire Order of the Friars Minor, and by the nuns of the Order of the Poor Clares, and by the congregations of Our Lady of Charity of Evron, and of the Hospital of Mercy of Jesus, by all those who are obliged to recite the canonical hours, and, with regard to Masses, by all priests in the churches or chapels in which the feast of these Blesseds is celebrated, as appropriate. Finally, We grant that the solemnities of the Beatification of these Servants of God, with due observance, may be celebrated in the dioceses and in the churches and chapels which We have mentioned, by the Ordinary to whom they pertain, within one year, after the same solemnities have been duly performed in the Holy Patriarchal Basilica of Vaticana. Notwithstanding any Apostolic Constitutions and Ordinances and Decrees concerning the prohibition of cults, and any other contrary provisions.

[*Latin ed. p. 451*]

Acts of Pope Pius XII, 451, but we decree that, even with copies of these documents, whether printed or handwritten, provided they are signed by the hand of the Secretary of the Congregation of Sacred Rites and bear the seal of that same Congregation, the same full faith be given to them, as is given to the expression of Our will, as contained in these presented



Translated by churchlatin.ai, a product of Boyne Archives

documents. Given in Rome, at St. Peter's, under the Fisherman's ring, on the 19th day of the month of June, the third Sunday after Pentecost, in the year 1855, in the seventeenth year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal in charge of the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs: EPISTLES I TO THE MOST EXCELLENT ZECHIA, TO DOM ALBERT LÉVAME, ARCHBISHOP, APOSTOLIC NUNTIUS IN IRELAND, HOLDING THE TITLE OF CHERSONESITAN, HAVING COMPLETED TEN YEARS IN THE PRIESTHOOD. PIUS PP. XII. Venerable Brother, greetings and Apostolic Benediction. — We are pleased to learn that you will soon celebrate the happy memory of the day when, fifty years ago, you first offered Holy Mass to God. For indeed, throughout the length of time, you have dedicated your thoughts and efforts to the honor of God and the salvation of your neighbors. Having begun your priesthood, you diligently fulfilled the duties entrusted to you in the prime of your youth, especially when, for several years, you performed the sacred ministry among the citizens of the Principality of Munich. Afterwards, you carried out the duties entrusted to you in the Apostolic Legations, or in certain European Republics, or in various regions of the Americas. Considering these merits towards the Church, Our venerable predecessor, Pope Pius XI, twenty years ago, wished to raise you to the dignity of Archbishop and to entrust you with the laborious duties of an Apostolic Nuncio. These duties you first performed among the nations of El Salvador, Honduras, and Guatemala, and afterwards in Pa-

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Official Commentary: You have diligently performed aquaria and uraria duties, first in Egypt, and now in beloved Ireland. Therefore, We, Venerable Brother, having seized this opportunity of such auspiciousness, heartily congratulate you on your long service in the sacred ministry, and we earnestly implore God to preserve you in health and vigor for many years, richly adorned with heavenly gifts and consolations. In the meantime, that the celebration in Ireland may be more fruitful, We grant you, at a date you shall determine, after the Sacred rites have been performed according to the pontifical manner, in the presence of the faithful, to bestow a plenary indulgence in the name of Ourselves and by Our authority, for the benefit of the Church. Finally, let the foregoing announcement of future graces and a particular witness of Our charity be the Apostolic Blessing, which We impart to you, Venerable Brother, and to the entire clergy and people of Ireland, with paternal affection in the Lord. Given at Rome, near Saint Peter's, on the tenth day of the month of May, in the year 1905, in the seventeenth year of Our Pontificate. PIUS PP. XII

TO THE MOST REVEREND FATHER SIMON CONRAD LANDERSDORFER, BISHOP OF PASSAVIENSIS, CONCERNING THE CENTENNIAL CELEBRATION OF THE KOLPING ASSOCIATION.



Translated by churchlatin.ai, a product of Boyne Archives

Before the upcoming Pentecost, a gathering of journeymen and masters from the European countries of the German language will take place in your episcopal city, on the occasion of the centennial celebration of the Kolping family there and the dedication of its new home. You, Venerable Brother, have conveyed to Us the greeting of loyalty and devotion of your Kolping family, "which requests Our blessing for the Pentecost celebration of the Kolping Association." We lend a more favorable ear to this request, especially since in your letter you commend the contribution of the sons of Adolf Kolping to the internal reconstruction of the German people after the collapse, which We confirm, as We have also heard from other sources. Centennial celebrations invite reflection on the fundamental forces that have given the celebrated work its endurance. And indeed, only the repeated reflection on the goals that the...

[*Latin ed. p. 453*]

Acta Pii PP. XII 453: Quod quis opus fundaverit, potest eius vivacitatem et prosperitatem curare. Nunc, venerabilis fundator Societatum Artificum, opus suum aedificavit super duas perceptiones, et eorum realizationem sibi proposuit. Prima eorum est: Religio et vita unum constituunt. Kolping separationem horum duorum vehementer reppulit. Ipse putabat, quod fides Christiana totum esse hominis perfluere debeat. Ubi erant neglecti socialiter, Ecclesia prima vocata erat ad eos accipiendos. Propter Christum, ex obligatione quae sicut sacerdos Christo debuit, et ex amore erga Christum, Kolping peregrinos, qui fato traditi erant, ex omnibus partibus in domo artifex collectit, ut ibi educationem Christianam domus parentalis, quae interrupta erat, iterum suscipi posset, vel, ubi deficiebant, in toto restituatur. Finis semper fuit homo, qui esset simul aptus ad vitam et ad laborem, et "characterialmente maturus, per totum Catholicus." Hic finis nullam mutationem et nullam diminutionem passus est. Creatio Adolfi Kolpings perseverabit, dum ei vivit in animo, dum in ea Religio et Vita illam unitatem formant, ex qua a fundatore suo ad vitam vocata est. Secunda perceptio, ex qua Adolf Kolping duxit se, est: familia est cellula prima et exemplar omnis vitae communitatis. Conceptioni societatis, quae homines, qui communitatem constituunt, tantum cognoscit ut producentes et consumptores bonorum, qui ergo in productione et consumptione exhausti sunt, et ita omne vivere in communitate animant et atomizant – huic conceptioni Kolping iterum vehementer non consentit. Pro eo, familia Christiana, status et officium moraliter iudicati, bona societas et vicinitas sunt fundamenta vitae communitatis. Praesertim familia: Constitutio et lex, quamvis perfecta sint, nihil valent, si familia infirma est et deficere coepit – quoties Adolf Kolping huic cogitationi expressionem dedit! Creatio eius, "Societas Artifex," in toto, et in partibus suis, ipsa familia esse debet, et iuvenes parare ad fieri fundatores et patres vere Christianarum familiarum. Haec duplex relatio ad familiam essentialis est foundationi eius, et essentialis manere debet.



*Translated by churchlatin.ai, a product of Boyne Archives*

Alioquin non esset illa, quam quae a Adolf Kolping ad vitam vocata est. "Societas Artifex" non deperdita est temporis; illa est...

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Commentarium Officiale. The present times are more demanding than they were a hundred years ago. It will therefore be of lesser importance if the terms "companion" or "master" undergo a certain change. What matters is this: May the sons of Adolf Kolping always and vividly be aware that they are not forming any association with a profane purpose, but rather that they are presented with a high religious and social task. The realization that fulfilling this task today is much more difficult than it was a hundred years ago, may serve as an incentive for them, for the spiritual leaders, and for the great family of companions, to dedicate their whole and best efforts to the set goal. If they are more devout than their father, Adolf Kolping, they will, with God's grace, also achieve it today. May the grace and mercy of God be abundantly bestowed upon them, and as a pledge of this, We impart to them all, with heartfelt goodwill, the Apostolic Blessing. From the Vatican, May 19, 1955.

**PIUS PP. XII.**

[*Latin ed. p. 455*]

The Most Holy Sacred Congregation of the Holy Office.

## 455 ACTS OF THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

### I. DECREE: PROHIBITION OF A BOOK AND OF A WEEKLY PUBLICATION.

On Thursday, June 8, 1955, in the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and prohibited:

1. The book entitled "Boleslaw Piasecki, Zagadnienia Istotne," published in Warsaw, by "<c Pax>", in 1954.

2. The weekly publication entitled "Dzis i Jutro," published in Warsaw.

And on the 24th day of the same month and year, the Most Holy Father, Pope Pius XII, by the divine Providence of God, approved, confirmed, and ordered the publication of the aforementioned resolution.

Given in Rome, from the offices of the Holy Office, on June 28, 1955.

Marius Crovini, Notary of the Most Holy Sacred Congregation of the Holy Office.



Translated by churchlatin.ai, a product of Boyne Archives

## II. DECREE: PROHIBITION OF WEEKLY PUBLICATIONS.

On Thursday, June 8, 1955, in the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and prohibited the weekly publications entitled:

1. "A Kerestz," published in Budapest.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary 2. Bulletin Catholique Hongrois, Budapest. And on the 24th of that same month and year, Our Most Holy Lord, Pope Pius XII, having received the resolution of the Emissaries, approved it, confirmed it, and ordered it to be made public. Given in Rome, from the Offices of the Holy Office, on the 28th of June, 1955. Marius Crovini, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONGREGATION CONSISTORIALIS OF BURGENS, COMPOSTELLANAE, OVETENSIS, VALLISOLETANAS, AND OTHERS. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES.

Since, at solemn Conventions held on the 27th of August of the year 1953, the Apostolic See and the Spanish Government, among other things, agreed that the present boundaries of the dioceses, which encompassed more than one civil province, should be gradually altered, after mutual consultation; and since the Most Reverend Monsignor Hildebrandus Antoniutti, titular Archbishop of Synnades in Phrygia and Apostolic Nuncio in Spain, having arranged matters appropriately with the Spanish Government, requested the same Apostolic See to complete the alteration of the ecclesiastical boundaries, which had long been established, in the civil provinces and regions commonly known as Galicia, Asturias, León, and Castilla;

Our Most Holy Lord, Pope Pius XII, having received favorable opinions from the Most Reverend Cardinal Ferdinandus S. R. E. Quiroga y Palacios, Archbishop of Compostellana, as well as from the Most Reverend Ordinaries of the dioceses in question, having considered that such an alteration of boundaries would be beneficial to the salvation of souls, deigned to grant his benevolent approval.

Wherefore, supplementing what is necessary, and with the consent of those who may presume to have an interest, by the fullness of Apostolic power, We promulgate the following Consistorial Decree:

[*Latin ed. p. 457*]

The Sacred Consistorial Congregation, 457: 1. From the archdiocese of Valladolid, the parish called Tarazona de Guaren; 2. From the diocese of



Translated by churchlatin.ai, a product of Boyne Archives

Zamora, fourteen parishes located within the civil province commonly called ″Valladolid,″ and five located within the boundaries of the civil province commonly called ″Salamanca″; 3. From the diocese of Palencia, ninety parishes which are within the boundaries of the civil province commonly called ″Valladolid,″ a small territory called the archpresbytery of ″Liebaña″ located within the civil province commonly called ″Santander,″ and the territory of ″Hinojal de Pisuerga,″ included within the boundaries of the civil province commonly called ″Burgos″; 4. From the diocese of Salamanca, two parishes commonly called ″Cañizal″ and ″Valcesade Guareña,″ located within the province commonly called ″Zamora″; 5. From the diocese of Ávila, twenty-three parishes which are within the boundaries of the civil province commonly called ″Valladolid″; 6. From the diocese of Segovia, sixteen parishes located within the boundaries of the civil province commonly called ″Valladolid″; 7. From the diocese of León, the territory which has hitherto belonged to it, and which is located outside the boundaries of the civil province commonly called ″León,″ namely, forty-five parishes within the boundaries of the aforementioned civil province commonly called ″Valladolid,″ twenty-eight within the boundaries of the civil province commonly called ″Zamora,″ and finally, one hundred and fifty-seven within the territory commonly called ″Palencia″; 8. From the diocese of Astorga, twelve parishes, commonly called ″Castrogonsalo, Castropepe, Bardal, Villaveza, Santovenia, Vidayanez, Revellinos, San Augustin del Pozo, Villaf afila, Otero, Villarin, Br età,″ located within the boundaries of the civil province commonly called ″Zamora,″ followed by twenty-three commonly called: ″Alcoba, Villanueva de Carrizo, Cimanes del Tejar, Azadón, Carrizo de la Ribera, Quintanilla de Sollamas, Llamas de la Ribera, San Román de los Caballeros, Villaviciosa de la Ribera, Santa Maria dei Páramo, Lagunadalga, San Pedro de Dueñas, Zambrocinos, Zotes del Páramo, Villaestrigo, Laguna de Negrillos, San Salvador de Negrillos, Con f orcos, Cabañeros, Villamor de la Laguna, Ribera de Grajat, Graf ai de la Rïbera La Antigua,″ three within the territory commonly called ″Castro Caldelas,″ located within the boundaries of the civil province commonly called ″Orense,″ ten within the territory commonly called ″Quiroga,″ within the boundaries of the civil province called ″Lugo,″ and finally, the parish commonly called ″San Pedro de Gudiña″; 9. From the archdiocese of Santiago de Compostela, the territory called ″Beariz.″

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Commentarium Officiale, together with three parishes within the civil province commonly known as ″Orense″; 10. from the diocese of Tuy, a vicariate forane called ″Ribadavia″ together with twelve parishes, and the territories commonly known as ″Padrenda″ and ″Desteriz,″ which extend within the boundaries of the civil province



Translated by churchlatin.ai, a product of Boyne Archives

commonly known as ″Orense″; 11. from the diocese of Mondoñedo, the parishes called Camarinas, Jomes, and Miño, and the archpresbyterate called ″Mellid″ with six of its parishes and two chapelries within the territory of the civil province commonly known as ″Lugo″; 12. from the diocese of Orense, the territory commonly known as ″Bubal″ with its five parishes, and ″Torbeo″ with the parish commonly known as Nogueira, within the boundaries of the civil province of ″Lugo,″ and furthermore, twelve parishes within the boundaries of the civil province commonly known as ″Zamora,″ called: ″Aciberos, Castreslos, Castromil, Chanos, Edradas, Edroso, Hermisende San Cipriano, Hermisende Santa Maria, Lubián, Padornelo, Tejera, Yillanueva de la Sierra″; 13. from the diocese of Tuy in Spain, the entire territory that previously belonged to it and is within the boundaries of the civil province commonly known as ″León,″ another territory commonly known as ″Begonte″ with four parishes and the same number of chapelries, and finally, the parish called San Pedro de Espiñeira, located within the boundaries of the civil province commonly known as ″Orense″; 14. from the archdiocese of Burgos, sixty-eight parishes that are within the boundaries of the civil province commonly known as ″Palencia″; 15. from the archdiocese of Oviedo, the vicariates forane commonly known as ″Benavente″ with seven parishes and a chapel, and ″Valencia de don Juan″ with six parishes, and furthermore, one hundred and sixty parishes together with nineteen chapelries, the territory commonly known as ″Armellada″ with its four parishes, which is located in the civil province of ″León,″ the parishes and chapelries of the three archpresbyterates commonly known as ″Taramundi,″ ″Buron,″ and ″Suarna,″ within the boundaries of the civil province commonly known as ″Lugo,″ and finally, the territory called ″Tresviso″ with two parishes and the same number of chapelries, Bâbago and B aeras, located within the boundaries of the civil province of ″Santander.″ Having made these changes to the boundaries of the aforementioned dioceses, the same Holy See added: 1. to the archdiocese of Valladolid, the entire territory separated from neighboring dioceses and within the boundaries of the civil province commonly known as ″Valladolid,″ namely, twenty-three parishes from the diocese of Ávila.

[*Latin ed. p. 459*]

The Sacred Consistorial Congregation, by the present decree, orders as follows:

1. That forty-five parishes belonging to the diocese of LeÃ³n, ninety-one belonging to the diocese of Palencia, sixteen belonging to the diocese of Segovia, and fourteen belonging to the diocese of Zamora, are hereby transferred, so that the entire archdiocese of Valladolid may extend throughout the entire civil province called ″Valladolid,″ with the exception of the two parishes of Boales and Quintanilla del Molar, which are located within



Translated by churchlatin.ai, a product of Boyne Archives

the civil territory, commonly called an ″enclave,″ of the civil province of ″Valladolid.″

2. To the diocese of Zamora, the parishes commonly called Cañizal and Valeesa de Guareña, which were formerly part of the diocese of Salamanca, twelve of the aforementioned parishes from the diocese of Astorga, twenty-nine parishes from the diocese of LeÃ³n, which are located within the civil province commonly called ″Zamora,″ belonging to the archpresbyterates called ″Villafrechos, Villalobos, and Villalpando,″ and finally, the aforementioned foreign vicariate of ″Benavente,″ which was separated from the archdiocese of Oviedo, so that the entire diocese of Zamora shall henceforth be contained within the boundaries of the civil province commonly called ″Zamora.″

3. To the diocese of Palencia, one hundred and fifty-seven parishes formerly belonging to the diocese of LeÃ³n, and sixty-eight parishes formerly belonging to the archdiocese of Burgos, are hereby separated.

4. To the diocese of Salamanca, the aforementioned parish of Tarazona de Cuareña, which was separated from the archdiocese of Valladolid, and five parishes from the diocese of Zamora, which are located within the boundaries of the civil province called ″Salamanca,″ are hereby transferred.

5. To the diocese of LeÃ³n, the aforementioned six foreign vicariates of ″Valencia de don Juan″ and one hundred and fifty-seven parishes, together with nineteen filial churches, which were separated from the archdiocese of Oviedo, twenty-three of which, as mentioned above, were separated from the diocese of Astorga and are located within the civil province called ″LeÃ³n,″ and finally, the parishes of the archpresbyterate of ″Liebafia″ from the diocese of Palencia, are hereby transferred.

6. To the diocese of Astorga, twelve of the aforementioned parishes, which were separated from the diocese of Orense, and the entire territory of the diocese of Lugo in Spain, which was previously assigned to that diocese and extends within the boundaries of the civil province called ″LeÃ³n,″ and finally, the parishes commonly called Santa Cruz del Sil, Suarbol, and Volouta, and the aforementioned territory of ″Armellada,″ which were separated from the archdiocese of Oviedo, are hereby transferred.

7. To the archdiocese of Burgos, the territory previously mentioned, ″Hiño jal de Pisuerga,″ which was separated from the diocese of Palencia, is hereby transferred.

8. To the archdiocese of Compostela, the parishes of Camarinas, Jornes, and Miño, which were formerly part of the diocese of Mondoñedo, are hereby separated by the force of this decree.

9. To the diocese of Orense, three parishes located within the territory commonly called ″Castro Caldelas,″ and the parish called San Pedro de



Translated by churchlatin.ai, a product of Boyne Archives

Q-udiña, are hereby transferred.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - From the diocese of Astorga, parishes separated, consisting of twelve *vicariatus foranei* called ”Ribadavia,” and also the territories commonly known as ”Desteriz” and ”Padrenda,” separated from the diocese of Tuy; parishes which are now called Beariz, Girazga, and Lebozán, detached from the archdiocese of Santiago de Compostela; and finally, the parish commonly called San Pedro de Espiñeira, as mentioned above; 10. To the diocese of Lugo in Hispania, the aforementioned archpresbyterates commonly called ”Mellid,” ”Buron,” and ”Suarna,” with their parishes and dependent churches, and the territories mentioned above, ”Quiroga,” ”Bubal,” and ”Torbeo,” with the parish commonly called Nogtteira; 11. To the diocese of Mondoñedo, the territory of ”Begonie,” and the parishes and dependent churches of the archpresbyterate of ”Taramundi,” all within the civil province of ”Lugo”; 12. To the diocese of Santander, the aforementioned territory of ”Tresviso,” with its parishes and dependent churches, separated from the archdiocese of Oviedo. Furthermore, His Holiness commands that all acts and documents pertaining to the aforementioned parishes, concerning their clergy, faithful, and temporal goods, be delivered by those to whom they pertain, as soon as possible, to their respective Episcopal Curias. Concerning the clergy, it is decreed that as soon as the present Decree has been carried into effect, the clergy shall be considered incardinated in the diocese in whose territory they legitimately reside. To ensure the execution of all these matters, the Most Holy Lord has deigned to appoint the aforementioned Most Reverend Hildebrand Antoniutti, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation to submit to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the executed act. Concerning these matters, the present Decree has been issued to be of the same validity as if Apostolic Letters had been issued under the papal seal. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the 17th of October, 1954. £8 Fr. A. I, Card. Piazza, Bishop of Sabina and Madaelene, and from the Secretariat, L.S. Joseph Ferretto, Secretary.

[*Latin ed. p. 461*]

The Sacred Consistorial Congregation, 461 II, DECREE CONCERNING THE ASSEMBLY OF BISHOPS, OR (”CANADIAN CATHOLIC CONFERENCE”), whereby the Apostolic See has always diligently pursued the well-being of the Canadian territory, and with which solicitude the spiritual interests of the faithful are promoted, with a willing heart, has decreed to



Translated by churchlatin.ai, a product of Boyne Archives

recognize and approve, for "five years," the Norms for the proper governance of the Assembly of Bishops, or "Canadian Catholic Conference," established by all the Sacred Prelates of the entire territory. After this period of time, the Most Reverend and Venerable Fathers James Charles, Cardinal McGuigan, Archbishop of Toronto, and Paul Émile, Cardinal Léger, Archbishop of Montrêal, and other Most Reverend Archbishops and Bishops of the Canadian territory humbly requested that the Apostolic See would deign to approve again the Norms concerning the governance of the aforementioned Assembly. Furthermore, Our Holy Father Pius, by Divine Providence, Pope XII, having considered that more abundant fruits of piety and religion could be gathered for the benefit of souls from the united efforts of the Pastors, deemed it fitting to favorably accede to their prayers. Therefore, the same Most Holy Father, with the favorable opinion of the Most Reverend Father John Panico, titular Archbishop of Iustiniana Prima and Apostolic Delegate in the Canadian territory, and with the advice of the undersigned Cardinal, Secretary of the Sacred Consistorial Congregation, has deigned to approve, for the consideration of the Holy See, the Norms concerning the governance of the Assembly of Bishops in the Canadian territory, which are mentioned above. Given at Rome, from the offices of the Sacred Consistorial Congregation, on this 23rd day of January, 1955. [Signature] Fr. A. I. Card. Piazza, Bishop of Sabina, and Mandelen, and Secretary. [Signature] S. Iosephus Ferretto, Assistant.

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis - Official Commentary III

## PROVISIONS FOR CHURCHES

Most Holy Father, Our Pope Pius XII, by divine providence, has, through successive decrees of the Sacred Congregation of the Consistory, provided for the following churches with new pastors:

On March 7, 1955, he appointed the Reverend Joseph Joachim Flores as the pastor of the newly established Cathedral Church of Duitamens. He was previously the parish priest of Saint Vincent in the diocese of Succursens and of Saint Giles.

On April 20, he appointed the Reverend Vincent Marchetti Zioni, canon of the metropolitan chapter and rector of the central seminary of Saint Paul in Brazil, as the titular bishop of Lauzaden. He was appointed as an auxiliary to the Most Reverend and Reverend Cardinal Charles Carmel de Vasconcelos Mota, Archbishop of São Paulo in Brazil.

On April 20, he appointed the Reverend Anthony Macedo, from the Congregation of the Most Holy Redeemer, as the titular bishop of Attuda. He was appointed as an auxiliary to the Most Reverend and Reverend Cardinal Charles Carmel de Vasconcelos Mota, Archbishop of São Paulo



Translated by churchlatin.ai, a product of Boyne Archives

in Brazil.

On April 20, he appointed the Most Reverend Arcturus Mery Beckdorf, formerly Bishop of Valdivia, as the coadjutor bishop to the Most Reverend Alf ridi Silva Santiago, Archbishop of Concepción, "with the right of succession."

On April 21, he appointed the Reverend Vincent Araujo Matos, from the archdiocese of Fortaleza, as the titular bishop of Antioch ad Meandrum. He was appointed as an auxiliary to the Most Reverend Francis de Assis Pires, Bishop of Crato.

On May 2, he appointed the Most Reverend John Edward Landázuri, formerly the titular Archbishop of Rhoina, as the Metropolitan Archbishop of Limana.

On May 5, he appointed the Reverend Thomas J. McCarthy, formerly the Ordinary of Urban, from the diocese of London, as the pastor of the Cathedral Church of Nelson.

On May 9, he appointed the Reverend Aloysius Philip de Nadal, canon of the metropolitan cathedral church of Porto Alegre in Brazil, and parish priest, as the pastor of the Cathedral Church of Uruguaiana.

On May 11, he appointed the Most Reverend Anselm Pietrulla, formerly Bishop of Campina Grande, as the pastor of the newly established Cathedral Church of Tubarão.

On May 16, he appointed the Reverend Joseph

[*Latin ed. p. 463*]

The Sacred Consistorial Congregation, 463 Schneider, Professor of Moral Theology in the Academy of that city of Bamberg, on May 19th: Appointed as Coadjutor with right of succession, His Excellency, Father John Piccioni, Bishop of Leghorn; His Excellency, Father Andrea Pangrazio, titular Bishop of Caesarea in Thessaly. On May 20th: To the Metropolitan Church of Evora, His Excellency, Father Emmanuel Trindade Salgueiro, formerly titular Archbishop of Mitylene. On May 21st: To the titular archiepiscopal Church of Sardinia, Reverend Father Joseph Sensi, from the archdiocese of Consentia, appointed Urban Prelate, whom He appointed Apostolic Nuncio to the Republic of Costa Rica. On May 28th: To the Cathedral Church of Motherwell, His Excellency, Father James D. Scanlan, formerly Bishop of Dunkeld. On May 2k: To the titular episcopal Church of Zerta, Reverend Father Emmanuel Dei Rosario, parish priest in the city of Gubat in the diocese of Sorsogon, whom He appointed Coadjutor with right of succession to His Excellency, Father Michael Acebedo y Flores, Bishop of Calbayog. To the titular episcopal Church of Ubaza, Reverend Father Patrick Cronin, of the Society of Saint Columban for Missions among the Chinese, whom He appointed Prelate nullius of the Prefecture nullius of Ozamisa. On May 21st: To the Cathedral Church of Dunkeld,



Translated by churchlatin.ai, a product of Boyne Archives

Reverend Father William Hart, parish priest of the Most Holy Name of Jesus, from the archdiocese of Glasgow. On May 30th: To the Cathedral Church of Majorca, His Excellency, Father Jesus Enciso Viana, formerly Bishop of Ciudad Rodrigo. On July 2nd: To the Cathedral Church of Bellic, Reverend Father Renato Fourrey, appointed Urban Prelate, General Vicar of the archdiocese of Sens. On June 11th: To the Cathedral Church of Ciudad Rodrigo, Reverend Father Joseph Bascuñana Llopez, General Vicar of the diocese of Oriola. On June 11th: To the titular episcopal Church of Apollonis, Reverend Father Joseph a Iesu Pimiento, director of the Association of Catholic Action in the diocese of Socorro y San Gil, whom He appointed Auxiliary to His Excellency, Father Emilio Botero González, Bishop of Pasto. On June 21st: To the Cathedral Church of Zacatecas, Reverend Father Anthony López Aviña, parish priest in the town commonly called Gómez Palacio, in the archdiocese of Durango. On June 23rd: To the titular episcopal Church of Antioch, the Reverend Father James Eugene Louis Ménager, Vicar General.

[*Latin ed. p. 464*]

Acts •464 of the Apostolic See - Official Commentary. Regarding the diocese of Versailles, the Auxiliary, Reverend Father Alexander Renard, Bishop of Versailles, appointed. On June 24th. To the titular archbishopric of the Church of Anazarbus, Reverend Father Joseph Le Gouaze, formerly Archbishop of Port-au-Prince. On June 28th. To the titular bishopric of the Church of Christchurch, Reverend Father Ottoner Spülheck, from the diocese of Meissen, archpriest and parish priest of the Most Holy Trinity in the city of Leipzig, whom he appointed as Coadjutor. Also, to the Metropolitan Church of Port-au-Prince, Reverend Father Francis Poirier, from the diocese of Cap-Haïtien, rector of the major seminary of Saint James.

DESIGNATION FOR THE TRIBUNAL OF SECOND INSTANCE. The Archbishop of Kansas City in Kansas designated, once and for all, the Ordinary of Saint Louis for appeals from his Tribunal. This designation was approved by Our Most Holy Lord through a Rescript of the Sacred Consistory of June 8, 1955.

THE SACRED CONGREGATION FOR RITES. IN VALLEGUIDONEN. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD: JOHN BAPTIST TURPIN DU CORMIER AND HIS ELEVEN COMPANIONS, MEMBERS OF THE REGULAR CLERGY; ALSO, BAPTISTE TRIQUERIE, O.F.M. AND HIS COMPANION, A LAY BROTHER; THE PRIEST, MARY LHUILIER AND HER THREE COMPANIONS; AND JAMES BURIN, A PARISH PRIEST. REGARDING THE QUESTION: Does it appear that there is evidence of martyrdom, and for what cause, and of signs and miracles, in the case and to the effect of which we are speaking?

Among the many victims who obtained a glorious place among those



Translated by churchlatin.ai, a product of Boyne Archives

who were killed during the most terrible persecution in France in the year 1794, there are fifteen priests, devoted to pastoral duties, and four women, of whom three...

[*Latin ed. p. 465*]

The Sacred Congregation of Rites, in its deliberations, has considered the cases of those who, as schoolmasters and those tending to the sick, dedicated themselves to their duties, and others, a sister among them, who, in Pelle, shed their blood, refusing to take the impious oath demanded by the civil authorities. For the Lord says, "He who loves me shall follow me; and where I go, so also shall my servant go" (John 12:26). All these served Christ; for priests, through the sacred ministry, women, through works of charity, dedicated their lives for the salvation of souls. Thus, they followed Christ even in His passion and death. Therefore, they have become worthy to be honored with the reward promised by Him in heaven, attaining glory with Him, and also receiving veneration from men on earth, as an example and a comfort. "For to them indeed seemed death; but to us they are dear" (Wisdom 3:2).

Since this matter is of ancient standing, our Historical Section, to which this duty rightfully belongs, has diligently investigated and examined the documents; from which it is clearly evident that all those concerning whom we are now speaking are to be recognized as true martyrs. These are: 1. John Baptist Turpin du Cormier; 2. John Mary Gallot; 3. Joseph Pelle; 4. Renatus Louis Ambroise; 5. Julian Francis Morin de la Girar; 6. Francis Duchesne; 7. John Baptist Triquerie; 8. James André; 9. Andrew Dulou; 10. Louis Gastineau; 11. Francis Migoret; 12. Julian Moulé; 13. Augustine Emmanuel Philippot; 14. Peter Thomas; 15. James Burin; 16. Francis Mézière; 17. Francis Tréhet; 18. Joan Véron, and 19. Mary Lhuilier (Sister Saint Monica).

All these, men and women, with the exception of James Burin, were imprisoned and, because they bravely refused to take the oath prescribed by the civil government, were condemned to death and beheaded for the Lord. If any doubt could have arisen from the foregoing account regarding the faith of some, it is entirely dispelled either by the abjuration made before the judges, as was done by the Servant of God Renatus Louis Ambroise, or by the voluntary acceptance and endurance of death for the sake of the faith and discipline; which clearly demonstrates their orthodoxy, at least in the end.

As for James Burin, although he was treacherously killed, the palm of martyrdom cannot be denied to him. For, at the time when the civil Constitution for the Clergy was demanded by the parish priests and other priests, he did indeed take the oath, but under such conditions in favor of the faith and ecclesiastical discipline, that it would be considered of no importance by the legislators. Indeed, four months later, he publicly read before



Translated by churchlatin.ai, a product of Boyne Archives

the faithful in the church the oath of the civil Constitution for the Clergy, thereby condemning it; for which reason he was deprived of his parish position and exiled. In the year 1792, a law of deportation was enacted against them.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Official Commentary. To the clergy who had not taken this oath, the penalty was increased to condemnation to death after two years. The Servant of God, like many other priests, among whom Saint Andrew Fournet deserves to be mentioned, in order that the faithful of Christ might not be deprived of the Sacraments, changed his clothing and concealed his name, and, enduring greater dangers and deprivations, preferred to remain there. Therefore, he was aware that he would be condemned to death if he fell into the hands of the rulers, and was therefore prepared for the impending martyrdom. On October 17, 1794, he was deceitfully summoned to a certain house in order to administer the Sacrament of Penance, and he went there; but being warned that the place where he was would soon be invaded by soldiers, he fled, carrying the chalice with him. A certain soldier then killed him with a gunshot; and, upon seeing the chalice, he was delighted that he had killed a priest, and kissed the musket for joy. After careful consideration of historical documents, a solid foundation was established so that this Cause, introduced on March 2, 1952, could proceed further. Then, before the Reverend Cardinal Clemente Micara, who was presiding over the same Cause, a Preliminary Congregation was held on June 22 of the preceding year; and the Preparatory Congregation was held on January 25 of this year. Finally, on May 3 of the current year, before His Most Holy Name, Pope Pius XII, the Reverend Cardinal raised the following question: Whether it is established that he suffered martyrdom, and concerning the signs or miracles, in the case and to the effect of which we are speaking. The Reverend Cardinals and others, with unanimous agreement, affirmed that it is established that he suffered martyrdom; and therefore, they requested a dispensation from the examination of signs from the Supreme Pontiff. Most Blessed Father, after considering the Sacred Host, and agreeing with the request, and after a Congregation was held before the Cardinals, with the presiding Cardinal and the Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself from the Secretariat, he decreed: that it is established that John Baptist Turpin du Cormier and his companions suffered martyrdom, and that, with a dispensation granted from the examination of signs and from all other necessary matters, the process may proceed further. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation. Given in Rome, on May 3, in the Year of Our Lord 1955. C. Card. Cicognani, Prefect. L. © S. f



Translated by churchlatin.ai, a product of Boyne Archives

A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 467*]

The Sacred Congregation of Rites, 467, in Lugdunum. Concerning the Beatification, etc., of the Venerable Servant of God, Marcellinus Joseph Benedict Champagnat, Priest, Founder of the Institute of the Little Brothers of Mary.

Regarding the Question: Whether, with the approval of his virtues and of two miracles, it is permissible to proceed to the solemn Beatification of the aforementioned Venerable Servant of God.

He was truly a perfect master, who was not only learned and gentle, so as to instruct his students in knowledge, while holding their attention and winning their affection, but also, and especially, concerned to lead them to God, with a view to their spiritual well-being. Since God "willed that all things should be through Mary," the Venerable Marcellinus Joseph Benedict Champagnat, whom divine Providence chose as the founder of the Institute of Masters, to whom the name of the Little Brothers of Mary was given, instilled in the hearts of his Brothers a fervent devotion to the Divine Mother, so that they, in turn, might instill this devotion in their students, and thus their teaching might be effective and perfect.

By word and example, he shone forth in his love for the Blessed Virgin, so that he was generously rewarded by her, for it is evident that he attained the sanctity of life under her patronage and assistance, as is established by the order of law. Indeed, after his death, his reputation for sanctity grew, and with the passage of time did not diminish; it was barely possible to complete the canonical inquiries with ordinary authority, and to transmit them to Rome, and the cause was introduced before this Sacred Congregation under the authority of Pope Leo XIII, of blessed memory.

After the Apostolic processes were completed, and other legal requirements were observed, on July 11th of the year 1920, the virtues were approved by Pope Benedict XV, of blessed memory, and on the 3rd of this month, two miracles were approved by Pope Pius XII, of blessed reign.

However, in order that it may be legally established that everything has been observed to the letter according to the sacred canons prescribed for Beatification, it is necessary that this Sacred Congregation of Rites, having considered all the acts, inform the Supreme Pontiff that it is permissible to proceed to the Beatification.

The favorable opinion of the Reverend Cardinals, the Official Prelates, and all the Consultor Fathers was unanimously given on the 18th of this month. This opinion, received with joy by the Most Blessed Father, was approved and...

[*Latin ed. p. 468*]

The Acts of the Apostolic See, number 468, dated today, the feast of the



Translated by churchlatin.ai, a product of Boyne Archives

Ascension of Our Lord, confirmed, decreeing: That it is safe to proceed to the solemn Beatification of the Venerable Marcellinus Joseph Benedict Champagnat. This decree was duly promulgated, and it was ordered that it be recorded in the acts of the Congregation of Sacred Rites, and that Apostolic Letters be issued under the Fisherman's ring, commanding that the solemn Beatification be celebrated whenever desired in the Patriarchal Basilica of the Vatican. Given in Rome, on the 19th of May, in the year of Our Lord 1955. C. Card. L. & S. Cicognani, Prefect. A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE BEATIFICATION, OR DECLARATION OF MARTYRDOM, OF JOHN TURPIN BAPTIST OF THE CORMIER, AND OF THE VENERABLE TWELVE SERVANTS OF GOD, SECULAR PRIESTS, ASSOCIATED WITH HIM; AND ALSO OF THE REGULAR PRIEST, JOHN BAPTIST TRIQUERIE, OF THE ORDER OF THE SOCIETIES; JAMES BURIN, MEMBER OF THE CONGREGATION; AND MARY LHUILIERE, AND THREE PARISH PRIESTS.

ON THE QUESTION: Whether, with the approval of the martyrdom and the dispensation regarding canon 2116 of the Code of Canon Law concerning miracles or signs, it is safe to proceed to the solemn Beatification of the aforementioned Venerable Servants of God.

From the beginning of the world, and especially against the Church of Christ, the furious malice of the devil and his followers has stirred up the most bitter persecutions, and has never refrained, at any time in the course of the centuries, from inflicting atrocious torments and even death itself; as is divinely affirmed in the oracle: "The kings of the earth stood up, and princes conspired together against the Lord, and against his Christ" (Psalm 2, 2). Thousands of martyrs have been killed, but they have achieved victory over their own executioners through their death, because the plans of those who sought to destroy the Church were frustrated; and the Church sings beautifully of these martyrs: "What voice can express—what can your tongue utter—the gifts which you prepare for your martyrs, shining with the crimson of their flowing blood—who surround themselves with laurel wreaths."

[*Latin ed. p. 469*]

The Sacred Congregation of Rites, 469. Love for God, and the confidence of obtaining the reward, make them exceedingly strong through the grace of the Holy Spirit. Therefore, for Christ, "they trampled upon furious and terrible threats of men, and savage blows; they are slain... like sheep, and no murmur is heard, no lamentation... with an undaunted heart, a good conscience preserves patience." A marvelous example of this fortitude is presented to us by fifteen priests and four women, who were beheaded in Valleguidone in France in the year 1794, whose martyrdom was approved by the Most Holy Pope Pius XII on the 3rd of this month. These are: 1. John



Translated by churchlatin.ai, a product of Boyne Archives

Baptist Turpin du Cormier; 2. John Mary Gallot; 3. Joseph Pelle; 4. Renatus Louis Ambroise; 5. Julian Francis Morin de la Girardière; 6. Francis Duchesne; 7. John Baptist Triquerie; 8. James André; 9. Andrew Duliou; 10. Louis Gastineau; 11. Francis Migoret; 12. Julian Moulé; 13. Augustine Emmanuel Philippot; 14. Peter Thomas; 15. James Burin; 16. Francis Mézière; 17. Francis Tréhet; 18. Joan Véron, and 19. Mary Lhuilier (Sister Saint Monica). In order that the martyrdom may be legally recognized, so that it may proceed to a formal and solemn Beatification, it is required by the sacred canons that this Sacred Congregation, having carefully considered the legal acts, open its mind to the Supreme Pontiff, and affirm that it can proceed safely. This has been done. Indeed, the Cardinals who preside over this Congregation, the Official Prelates, and the Consultor Fathers, with unanimous and concordant consent, on the 18th of this month, gave this favorable vote. Which the Most Holy Pope Pius XII, graciously accepting, decreed: That it can proceed safely to the solemn Beatification of the Venerable John Baptist Turpin du Cormier and his companions in martyrdom. This decree is to be promulgated, recorded in the acts of the Sacred Congregation of Rites, and Apostolic Letters, sealed with the Fisherman's ring, are to be dispatched concerning the solemn Beatifications to be celebrated whenever they may be, in the Patriarchal Basilica of the Vatican. Given in Rome, on the feast of the Ascension of the Lord, on the 19th of May, in the year of Our Lord 1955. C. Card. Cicognani, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 470*]

Acta 4, 7, 0 of the Apostolic See – Official Commentary.

## IV. OFFICE AND MASS ON THE FEAST OF THE BLESSED VIRGIN MARY, QUEEN.

On the 31st of May, of the BLESSED MARY, VIRGIN QUEEN, of the Second Class, Double.

All things pertaining to the common feasts of the Blessed Virgin Mary, except those which are proper here.

### I. VESPERS.

Chapter of Ecclesiasticus 27, 5, and 7: "I proceeded forth from the mouth of the Most High, the firstborn of all creation; I dwelt in the height, and upon the throne was my dwelling place, in the pillar of the cloud."

Hymn: "Ave, maris stella."

"Salve, Regina misericordiae." (T.P. Alleluia.)

"From whom Christ was born, our King." (T.P. Alleluia.)

To the Magnificat: Antiphon: "Blessed art thou who didst believe, who



Translated by churchlatin.ai, a product of Boyne Archives

hast heard the words of the Lord; with Christ thou shalt reign forever." (T.P. Alleluia.)

Prayer: "Grant us this, we beseech Thee, O Lord: that, as we celebrate the solemnity of the Blessed Mary, Virgin Queen, our protectress, we may deserve to attain peace in this life and glory in the future. Through our Lord Jesus Christ. Amen."

Completion from the Sunday.

**II. MATUTINS.**

Antiphon: "Christ the King, who crowned His Mother, * Come, let us adore." (T.P. Alleluia.)

Psalm 94: "Come, let us rejoice."

Hymn: "Queen, at the summit of all things, Thou art seated, Virgin, adorned abundantly with the beauty of all."

[*Latin ed. p. 471*]

At the appointed time, the Principal of the Congregation, with the most beautiful words, addressed the Predestined Son, who brought you forth, to be born. As Christ, the King, hung high on the tree, dyed in blood, so, partaker of the Passion, you are the Mother of the living. With such glorious praises, look upon us who adore you, and receive our congratulations as we proclaim this. Jesus, to you be glory, who were born of the Virgin, with the Father and the Holy Spirit, for all eternity. Amen. In the First Nocturne: Hail, Queen of mercy. (T.P. Alleluia.) R. From whom Christ was born, our King. (T.P. Alleluia.) From the Book of Ecclesiasticus, Lesson I, Chapter 24, verses 5-11: I came forth from the mouth of the Most High, the firstborn of all creation; I was made in heaven as the light that would never fail, and like a cloud I covered the whole earth. I dwelt in the highest places, and my throne was on a pillar of clouds. I went around the sky and penetrated the depths of the abyss; I walked on the waves of the sea and stood in every land, and I held dominion over every people, and I crushed the hearts of all the excellent and the humble with my power, and in all these things I sought rest, and in the inheritance of the Lord I shall dwell. R. Blessed are you, Mary, who believed the Lord: all that was said to you has been fulfilled in you. Behold, you are exalted above the choirs of Angels to the celestial realms. (T.P. Alleluia.) V. Hail, Mary, full of grace, the Lord is with you. Behold. Lesson II, Chapter %k, verses U-16: From the beginning and before the ages, I was created, and until the future age I will not cease, and in the holy dwelling I ministered before Him. And thus, in

[*Latin ed. p. 472*]

Acta 472 Apostolicae Sedis - Commentarium Officiale. Sion firmata sum, et in civitate sanctificator similiter requiévi, et in Jerusalem potestas mea.



Translated by churchlatin.ai, a product of Boyne Archives

Et radicavi in pópulo honorificáto, et in parte Dei mei hereditas illius, et in plenitudine sanctorum detentio mea. Regalem dignitatem Virginis Mariae recolamus, * Quia cum Christo regnat in aeternum. (T. P. Alleluja.) f. Gloriam Reginae nostrae celebramus. Quia. Lectio III, Cap. 2, vers. 21-80: "Ego mater pulchrae dilectionis et timoris et agnitiónis et sanctae spei. In me gratia omnis viae et veritatis, in me omnis spes vitae et virtutis. Transite ad me, omnes qui concupiscitis me, et a generationibus meis implémini; spiritus enim meus super mel dulcis, et hereditas mea super mel et favum. Memoria mea in generationes saeculorum. Qui edunt me, adhuc esurient, et qui bibunt me, adhuc sitient; qui audit me non confundatur, et qui operantur in me, non peccábunt; qui elucidant me, vitam aeternam habebunt." Rj. "Elegit eam Deus, et praelegit eam; * Coronam gloriae posuit super caput ejus. (T. P. Alleluja.) f. Et in tabernaculo suo habitare fecit eam. Coronam gloriae. Gloria Patri. Coronam gloriae. In II Nocturno f. Stabat iuxta crucem Jesu Mater ejus. {T. P. Alleluja.) In passióne socia, totius mundi Regina. (T. P. Alleluja.) Sermo sancti Petri Canisii Presbyteri, De Maria, Deipara Virgine incomparabili, lib. 15, c. 15. Lectio IV: Cur beatissimam Virginem Mariam Reginae nomine, Damascénum, Athanásium aliosque secuti, non compellémus, cujus et pater David rex inclitus, et filius Rex regum Dominiisque dominantium sine fine imperans, laudem in Scripturis praestantissimam tenent? Regina est insuper, si cum illis conferatur, quibus veluti régibus, caeleste regnum cum Christo, Rege summo, contigit, utpote illius coherédibus, et in eodem veluti throno, ut Scriptura loquitur, cum illo collocatis. Regina est etiam nulli electorum secunda, sed simul Angelis et hominibus tanto praelato dignius, quo nihil illa sublimius ac sanctius esse potest, quae sola cum Deo Patre Filium habet communem, et quae supra se Deum et Christum tantum, infra se vero reliqua videt omnia.

[*Latin ed. p. 473*]

Sacred Congregation of Rites, 473. Receive, O Virgin Mary, the word which has been transmitted to you by the Lord: *"Behold, I bring you good tidings and gladness: for the Lord hath made you blessed above all women."* (T.P. Alleluia.) *"And you shall be called Queen of all nations."* Behold.

Reading V. Saint Athanasius clearly said: Mary is not only the Mother of God, but also rightly and truly a Queen and Lady, since Christ, born from her, the Virgin Mother, remains God and Lord, and also King. Therefore, that which is said in the Psalms concerning this Queen is interpreted as follows: "The Queen stood at thy right hand, clothed in gold of Ophir." Therefore, Mary is rightly called not only Queen of Heaven, but also Queen of the heavens, as she is the Mother of the King of Angels, Queen of the heavens, friend, and bride. And to you, most august Queen, and also most faithful Mother Mary, whom no one devoutly implores without hope, and to whom all mortals are eternally bound by the memory of your benefits,



Translated by churchlatin.ai, a product of Boyne Archives

I reverently pray and beseech you, that you may consider this, whatever it may be, as a ratified and pleasing testimony of my devotion, and that you may deign to measure the inadequacy of this offering by the will of the one who offers it, and to approve it with your almighty Son.

Reading V. *"Behold, he is laid low, and who shall deliver him? And through thy own soul shall the sword pass."* (T.P. Alleluia.) Ave, Mother of Christ, companion in suffering, Queen of the whole world. And you.

Reading VI. From the Encyclical Letters of Pope Pius XII, *Litt. Encycl. Ad caeli Reginam*, dated October 11, 1954. From the monuments of Christian antiquity, from liturgical prayers, from the heartfelt religious sentiment of the Christian people, and from works of art, we have gathered voices that assert that the Virgin Mary possesses a royal dignity; and we also find reasons which holy theology, drawing from the divine treasury of faith, completely confirm this truth. From so many of the testimonies presented, a resounding chorus arises, exalting the lofty height of the royal honor of the Mother of God and of men, to whom all creation belongs, which is: "Exalted above the choirs of Angels to the heavenly realms." Since, after mature deliberation, we are convinced that great benefits will arise for the Church if this solidly proven truth, placed as it were in its own candlestick, shines more brightly, let it be manifest to all, by the power of the Holy See, we decree.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Commentarium Officiale, and We instituted the feast of Mary Queen, which throughout the entire world is to be celebrated each year on the thirty-first day of the month of May.

*A great sign appeared in the sky: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. (T.P. Alleluia.)

f. Whose Son reigns forever. Woman. Glory to the Father. Woman.

In the Third Nocturne:

f. Blessed shall I be by all generations. (T.P. Alleluia.)

tf. Because he hath done great things for me who is mighty. (T.P. Alleluia.)

Reading from the holy Gospel according to Luke, Reading VII, Chapter 1, verses 26-88:

In those days: An angel, Gabriel, was sent from God into a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the rest.

Homily of Saint Bonaventure, Bishop, Sermon on the royal dignity of the Blessed Virgin Mary.

Blessed Mary, Virgin, is the mother of the highest King, through a blessed conception, according to what is said to her in the words spoken



Translated by churchlatin.ai, a product of Boyne Archives

by the angel: "Behold thou shalt conceive in thy womb and shalt bring forth a son: and thou shalt call his name Jesus," and afterwards: "The Lord shall give him the throne of David his father, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." And if it is fitting for the son to give honor to his mother, it is fitting that he share with her the royal throne; therefore, the Virgin Mary, because she conceived him who has written upon his thigh: King of kings and Lord of lords, immediately from the moment she conceived the Son of God, was Queen, not only of the earth, but also of heaven, as is indicated in the Apocalypse, where it is said: "A great sign appeared in the sky: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."

Rf. Behold, a virgin shall conceive and bear a son, * And his name shall be called Wonderful, God, Almighty. (T.P. Alleluia.)

f. He shall sit upon the throne of David, and upon his kingdom forever. And he shall be called.

Reading VIII: Mary Queen is most excellent in glory, as the Prophet indicates in the psalm which is especially about Christ and the Virgin Mary, where first it is said about Christ: "Thy seat, O God, is forever and ever."

[*Latin ed. p. 475*]

The Holy Congregation of Rites, number 475, concerning the Virgin: The Queen stood to your right, that is, among the most excellent things, which is said with regard to the glory of the mind. It follows: In a garment of gold, in which is expressed the glorious and immortal vestment, which it was fitting for the Virgin to have in her Assumption. Let it not be that that garment with which Christ is clothed, which was also perfectly sanctified on earth by the Incarnate Word, should become food for worms. Just as it was fitting for Christ to give His Mother the fullest grace in her Conception, so too it was fitting to grant her the fullest glory in her own Assumption. And therefore, it must be held that the Virgin, glorious in soul and body, sits next to the Son. "Exalted art thou, O holy Mother of God, above the choirs of Angels, to the heavenly realms." (T. P. Alleluia.) Pray for us to the Lord Jesus Christ. Above the choirs. Glory to the Father. Above the choirs.

Lesson IX: Mary is Queen and dispenser of grace, as was indicated in the book of Esther, where it is said: "The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen." The Virgin Mary is compared to the figure of Esther, because of the diffusion of the fountain and the light, due to the diffusion of grace for both action and contemplation. For the grace of God, which is the medicine of the human race, descends through her to us, as through an aqueduct, because to the Virgin belongs the dispensation of grace, not as a principle, but as a merit. Therefore, the Virgin Mary is most excellently Queen in comparison



Translated by churchlatin.ai, a product of Boyne Archives

to the people, because she obtains forgiveness, overcomes struggles, and distributes grace, and consequently leads to glory. "Te Deum laudamus."

TO THE PRAISES: Chapter Eccli. 2Jf, 5 and 7: "I came forth from the mouth of the Most High, the firstborn of all creation; I dwelt in the highest heavens, and my throne was in Kolomna, among the clouds."

Hymn: "O glorious virgin, sublime among the stars, who created you, while you were a little one, nourished by the breast."

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Commentarium Officiale

That which sorrowful Eve stole away, You restore with blessed fruit: Let them enter, like stars, into the hidden places of heaven. You are the high gate of the King, and the shining hall of light: Nations redeemed through the Virgin, rejoice.

1. Jesus, to you be glory, Who were born of the Virgin, With the Father, and the Holy Spirit, In eternal ages. Amen.

f. Mary, the Virgin, ascends to heaven. (T. P. Alleluia.)

R. With Christ, she reigns forever. (T. P. Alleluia.)

Ad Bened. Ant. O most worthy Queen of the world, Mary, perpetual Virgin, intercede for our peace and salvation, who bore Christ the Lord, the Savior of all. (T. P. Alleluia.)

Oratio: Grant us, we beseech you, O Lord, that, as we celebrate the solemnity of the blessed Mary, Virgin, our Queen; may we, fortified by her protection, deserve to attain peace in this life and glory in the future. Through the Lord.

And the commemoration of Saint Petronilla, Virgin, is made:

Ant. The kingdom of heaven is like a man who seeks good pearls: having found one precious, he goes and sells all that he has, and buys it. (T. P. Alleluia.)

R. Grace is poured forth upon your lips. (T. P. Alleluia.)

R. Therefore, God has blessed you forever. (T. P. Alleluia.)

Oratio: Hear us, O God, our Savior, that, as we rejoice in the feast of the blessed Petronilla, your Virgin, so may we be instructed in pious devotion. Through the Lord.

## AD HORAS

For the Hours, the Psalms of the current day are recited, the rest from the feast.

Ad Primam

In the short Responsorium, the verse is said: "Who were born."



Translated by churchlatin.ai, a product of Boyne Archives

Ad Absolutionem Capituli

[*Latin ed. p. 477*]

Sacred Congregation of Rites, 477. Brief Reading: "He who hears Me shall not be confounded, and those who act according to My will shall not sin; those who illuminate Me shall have eternal life." You, however, to the Third Chapter. I speak from the mouth of the Most High, as mentioned above, in the Compline. Outside of the Paschal Time: Rejoice, O Queen of Mercy. Rejoice, O Virgin, from whom Christ our King was born. Queen of Mercy. Glory be to the Father. Rejoice, O Virgin. The Mother of Jesus stood near the cross. Rejoice. In her Passion, she is the Queen of all the world. During the Paschal Time: Rejoice, O Queen of Mercy, Alleluia, alleluia. Rejoice, O Virgin, from whom Christ our King was born. Alleluia, alleluia. Glory be to the Father. Rejoice, O Virgin. The Mother of Jesus stood near the cross, alleluia. Rejoice. In her Passion, she is the Queen of all the world, alleluia. To the Sixth Chapter of Ecclesiasticus, 25:9-11: "In every land I have stood, and in every people, and in every nation I have held dominion, and with the hearts of all the excellent and the lowly I have trodden." Outside of the Paschal Time: Rejoice. The Mother of Jesus stood near the cross. Rejoice, Virgin. In her Passion, she is the Queen of all the world. The Mother of Jesus. Glory be to the Father. Rejoice, Virgin. All generations shall call me blessed. Rejoice. Because He who is mighty has done great things for me. During the Paschal Time: Rejoice. The Mother of Jesus stood near the cross, alleluia, alleluia. Rejoice, Virgin. In her Passion, she is the Queen of all the world, alleluia, alleluia. Glory be to the Father. Rejoice, Virgin. All generations shall call me blessed, alleluia. Rejoice. Because He who is mighty has done great things for me, alleluia. To the Ninth Chapter. "He who hears Me shall not be confounded, and those who act according to My will shall not sin; those who illuminate Me shall have eternal life."

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Commentarium Officiale Extra Tempus Paschale. %. br. *Beata dicent me omnes generationes. Beata, quia fecit mihi magna qui potens est. Omnes generationes. Gloria Patri. Beata, quia Maria Virgo caelos ascendit, cum Christo regnat in aeternum. Tempore Paschali %. br. *Beata dicent me omnes generationes, Alleluja, alleluja. Beata, quia fecit mihi magna qui potens est. Alleluja, alleluja. Gloria Patri. Beata. t. Maria Virgo caelos ascendit, alleluja. R/. Cum Christo regnat in aeternum, alleluja. IN II VESPERIS: Capitulum et Hymnus ut in I Vesperis. f. Maria Virgo caelos ascendit. (T. P. Alleluja.) r/. Cum Christo regnat in aeternum. (T. P. Alleluja.) Ad Magnif.: Ant. Beata Mater, et intacta Virgo Maria, gloriósa Regina mundi, intercéde pro nobis ad Dominum. (T. P. Alleluja.) f. Completorium de Dominica. AD MISSAM: Introitus. Gaudeamus omnes in Dómino, diem festum celebrantes sub honore beatae Mariae Virginis



Translated by churchlatin.ai, a product of Boyne Archives

Reginae: de cujus solemnitate gaudent Angeli, et colláudant Filium Dei. (T. P. Alleluja, alleluja.) Ps. Effundit cor meum verbum bonum: dico ego carmen meum Regi. f. Gloria Patri. Oratio: Concede nobis, quaesumus, Dómine: ut, qui solemnitatem beatae Mariae Virginis Reginae nostrae celebramus; ejus muniti praesidio, pacem in praesenti et gloriam in futuro consequi mereámur. Per Dominum. Et, in Missis privatis tantum, fit commemoratio B. Petronillae Virg. Oratio: Exaudi nos, Deus salutaris noster: ut, sicut de beatae Petronillae Virginis tuae festivitate gaudemus; ita piae devotionis affectu erudiámur. Per Dominum.

[*Latin ed. p. 479*]

The Sacred Congregation of Rites, 479... Reading from the Book of Wisdom, Ecclesiasticus 24:5 and 7, 9-11, 80-81: "I proceeded from the mouth of the Most High, the first and firstborn of all creation; I sprang forth from wisdom, and applied myself to understanding; I went forth from the strength of God, and enlarged myself in virtue. I stood in all the earth, and in every people, and I held dominion over all nations, and the hearts of all the excellent and the humble I have trodden down with my power." He who hears me shall not be confounded, and those who act according to my words shall not sin; those who enlighten themselves by me shall have eternal life. Alleluia, alleluia. Beata es, Virgo Maria, quae sub cruce Domini sustinuisti, alleluia. Now with Him you reign forever. Alleluia. Outside the Paschal Time, it is said: Gradual. Apocalypse 19:16. "He has a name written on his garment and on his thigh: King of kings and Lord of lords." Psalm 10. The Queen stands at His right hand, adorned with gold of Ophir. Alleluia, alleluia. Hail, Queen of mercy, protect us from the enemy, and receive us at the hour of death. Alleluia. Sequence of the Holy Gospel according to Luke. Luke 1:26-33: "In those days: An angel of the Lord was sent from God into a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women." And when she saw him, she was troubled at his words, and she considered what manner of salutation this might be. And the angel said to her: "Fear not, Mary, for you have found grace with God. Behold, you shall conceive and bear a son, and you shall call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." I believe. Offertory. From the royal lineage of Mary, light shines forth; may we be aided by her prayers, and we devoutly ask that her merits may help us towards our salvation. (T.P. Alleluia.) Secret: "Receive, we beseech you, O Lord, the offerings of your joyful Church, and may the merits of the blessed Virgin Mary, Queen, help us to obtain assistance for



Translated by churchlatin.ai, a product of Boyne Archives

our salvation. Through the Lord."

[*Latin ed. p. 480*]

Acts 480 of the Apostolic See - Official Commentary for St. Petronilla.

May the sacred offering of the holy people be accepted by you, O Lord, for the honor of the Saints: whose merits have, as they know, brought help from tribulation. Through the Lord.

Preface of the Blessed Mary. And you, in the solemnity. Communion.

O most worthy of the world, perpetual Virgin Mary, intercede for our peace and salvation, who bore Christ the Lord, the Savior of all. (T. P. Alleluia.)

Postcommunion.

Having celebrated, O Lord, the solemnities which we have performed for the feast of our holy patron, Mary of Egina: may her intercession be salutary for us, as we pray; in whose honor joyful celebrations are fulfilled. Through the Lord.

For St. Petronilla.

You have satisfied, O Lord, your family with sacred services: we pray that you may always comfort us through her intercession, whose solemnities we celebrate. Through the Lord.

In the Roman Martyrology.

On the 31st of May, in the first place, the Feast of the Blessed Virgin Mary, Queen.

By decree, instituted by the Encyclical Letter "Ad caeli Reginam" by the Supreme Pontiff, Pope Pius XII, for the feast of Mary Queen, it seemed fitting to enrich this office and Mass with its own proper rites, so that the royal dignity of Mary might also have its liturgical splendor. Therefore, the Sacred Congregation of Rites, by order of the Most Holy Lord, approved the aforementioned office with the Mass and the proper readings for the Roman Martyrology, and ordered that it be used by the entire Church on the feast of the Blessed Virgin Mary, Queen, to be celebrated on the 31st of May, according to the double rite of the second class; the feast of St. Angela Merici being transferred to the 1st of June.

Let the rubrics be observed henceforth.

Contrary decrees notwithstanding.

31st of May, 1955.

C. Card. L.

© S. Cicognani, Prefect.

A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 481*]

July 27, 1955, Year and Volume XXXVII (Series II, No. XXII) - No.



Translated by churchlatin.ai, a product of Boyne Archives

10 ACTA APOTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING BANDIERMASIN. CERTAIN TERRITORIES ARE DETACHED FROM THE APOSTOLIC VICARIATE OF BANDIERMASIN, WHEREBY A NEW APOSTOLIC VICARIATE IS ESTABLISHED, TO BE CALLED SAMARINDA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. What Christ, foreseeing future events, foreshadowed with that marvelous parable of the mustard seed (Matthew 13:31 and following), and plainly foretold (John 10:16), namely that all peoples, through the ages, illuminated by the splendor of the Christian faith, would come to Him, the source of light and the chair of heavenly truth, which is the Church; this is realized in the progress and growth of the holy Church, to which the nations flock daily, seeking the salvation of divine grace. Since this is happening elsewhere, and also on the island of "Borneo," the Most Reverend Congregation of Cardinals, Prefect of the Sacred Congregation for the Propagation of the Faith, having heard the Venerable Brother George de Jonghe d'Ardoye, Archbishop with the title of Misthiensis, and also Apostolic Nuncio in Indonesia, or the Ordinary concerned, considered it best that a new Apostolic Vicariate be established in those regions, for the purpose of promoting the Catholic religion.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary and for the purpose of its augmentation. Fully approving the opinion of our most venerable Brothers, after long consideration of the matter and with the consent of those who have some authority in this matter, by our apostolic power, which we received from Christ, we establish and decree the following. We separate from the Apostolic Vicariate of Bandarmasin that region which is included within the civil territory commonly known as "Residency of East Kalimantan," except for that part of the same region which is known among the people as "Kewedanaan Kutai Selatan," and from it we erect a new Apostolic Vicariate, which shall be called Samarinda, with all rights, honors, burdens, and obligations which belong to all ecclesiastical circumscriptions of the same rank. These rights and burdens, as is fitting, shall pertain to the Vicar himself, to whom the new Church is entrusted, whether he be the first or any subsequent in the series of Vicars. We entrust this Vicariate to chosen sons, the members of the Congregation of the Most Holy Family, with the hope that, as they have made the land of the island of "Borneo" flourish through their zeal and labor for Christ and the Church, they will, with even greater strength in the firmness of their faith, and also with the love of Jesus Christ, seek out, call, and draw to the Church those who are still outside the fold of Christ. These things which we have prescribed in these letters, that venerable Brother, George de Jonghe d'Ardoye, whom



Translated by churchlatin.ai, a product of Boyne Archives

we remember, will see to it that they are carried out; to whom we grant all powers to carry out this business, and to delegate to any man constituted in ecclesiastical dignity, if it should be necessary. Furthermore, that venerable Brother will cause documents to be drawn up, and will promptly send true copies thereof to the Holy Congregation for the Propagation of the Christian Faith. If, however, at the time when the matter is to be brought to a conclusion, another Prefect of the Apostolic Delegation in Indonesia presides, he will follow up all of our mandates. We will and desire that these letters be effective now and in the future; so that those things which are decreed in them may be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the efficacy of these letters can be prescribed, since by these letters we annul all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented.

[*Latin ed. p. 483*]

Acta Pii PP. XII 483 Our decrees, in their entirety, if anyone should either despise them or in any way disregard them, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of February, in the year of Our Lord nineteen hundred and fifty-fifth, in the sixteenth year of Our Pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.
FUMASONI
BIONDI
8. R. E.
Cancellarius
8. Congr. de Propaganda Fide
Praefectus
Hamletus
Tondini
Apostolicam Cancellariam Regens
Bernardus



Translated by churchlatin.ai, a product of Boyne Archives

De Felicis,
Proton. Apost.
Caesar
Federici,
Proton. Apost.
*Loco*
©
*Plumbi In Cane, Ap. tab., vol. LXXXX, n. 27.*

***Il DE FINLANDIA (HELSINKIENSIS)***

*APOSTOLICUS VICARIATUS DE FINLANDIA AD GRADUM DIOECESIS EVEHITUR, (( HELSINKIENSIS )), APPELLANDAE, QVAE DIRECTO APOSTOLICAESEDI SUBI CITUR.*

PIUS,
Bishop,
Servant of the Servants of God,

for the perpetual memory of the Gospel, and of other passages of Scripture, most clearly demonstrate that Christ came into the world, so that men, always inclined and intent on those things which pertain to this uncertain life, might seek first of all the Kingdom of God and His justice (Matthew VI, 33), and through the firmness of faith and sincere charity towards God and men, might make their way to heaven. And We, imitating Christ, having undertaken the care of the entire flock, ardently desire and strive for this. Therefore, since the labor of the priests in the Apostolic Vicariate of Finland, with the help of God's grace, has produced great and joyful fruits in the spreading of Christian truth; and since it is provided that the Catholic faith will not fail to gain greater growth in that region, if the same Vicariate is brought into the form of a diocese; We...

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis – The official record. After careful deliberation, and with the consent of those who have some right or believe they have a right in this matter, We, by Our supreme and apostolic authority, decree and command the following. We elevate the Apostolic Vicariate, which is called Finland, to the dignity of a diocese, and We give it the name of Helsinki, after the illustrious city of Helsinki, which is the principal city of that region, granting it all the rights and honors that are customarily granted to other dioceses erected for the glory of God; and We wish to grant its prelates not only the rights and powers that rightfully belong to other bishops throughout the world, but also to impose upon them duties and obligations. The diocese of Helsinki will be directly subject to Us and to this Apostolic See, and will be properly subject to the jurisdiction of



Translated by churchlatin.ai, a product of Boyne Archives

the Sacred Congregation for the Propagation of the Faith. Furthermore, the bishop of this diocese will reside in the city of Helsinki; and he will establish his cathedral in the church of Saint Henry the Martyr, which until now has been used as a cathedral vicariate. The same pastor will also take care to establish a seminary in his diocese, for the reception and education of boys whom the grace of Christ has invited to the priesthood; and also to found a Chapter of Canons in the cathedral church, so that the splendor of the sacred rites may increase, and so that the bishop may be assisted by their sincere counsel. However, until this body of priests is established, We grant that, in the meantime, diocesan consultants be chosen as Canons. The episcopal table, which is called the "mensa episcopalis," will be composed of the goods and funds that either come to the new diocese, or are freely given by the Christian people, or are sent by the Sacred Congregation for the Propagation of the Faith. The rights and obligations of the clergy and the people will be those contained in the Code of Canon Law; the same applies to the election of a Capitular Vicar, in the event of a vacancy, to the governance, administration, and care of the diocese, and to other matters of this kind. The venerable Brother Villelmus Cobben, who is currently the Apostolic Vicar of Finland and the Bishop in title of Amathus in Palaestina Prima, will take care to ensure that all that We have prescribed in these documents is carried out; and We hereby appoint him to the cathedral See of Helsinki; to him We grant all the powers necessary to carry out these matters, and We authorize him to delegate these powers to any person, if it is necessary, provided that such person is duly constituted in ecclesiastical dignity. Furthermore, the venerable Brother, after completing these tasks, will order the drafting of documents, and will send copies of these documents, faithfully written, to the Sacred Congregation for the Propagation of the Faith. And if, by chance, at the time that these decrees are to be put into effect, another person is in charge of the Apostolic Vicariate of Finland, We charge that person with the task of completing these matters, and We grant him the powers necessary for that purpose. These...

[*Latin ed. p. 485*]

The Acts of Pope Pius XII, page 485, state: "We desire that these letters be and remain effective now and in the future; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can oppose the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been



Translated by churchlatin.ai, a product of Boyne Archives

signed by a public notary, shall have the same validity as if they were presented." "Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of February, in the year of Our Lord nineteen hundred and fifty-fifth, in the sixteenth year of Our pontificate. CELSUS, Cardinal. COSTANTINI PETRUS, Cardinal. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith. HAMLETUS TONDINI, Regent of the Apostolic Chancery. f Alfonsus Carinci, Archbishop, titular of Seleucia, Dean of the Protonotaries Apostolic. Albertus Serafini, Protonotary Apostolic. In the Lead Register, Volume LXXXX, number 38."

[*Latin ed. p. 486*]

48. Acta Apostolicae Sedis - Official Commentary III. CONCERNING KAGOSHIMA (KAGOSHIMAENSIS), THE APOSTOLIC PREFECTURE OF KAGOSHIMA. PIUS ELEVATES IT TO THE RANK OF A DIOCESE. THE BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. With that solicitude with which the blessed Paul fostered Christian families and cared for them with perpetual love, so too do We, who bear the burden of guarding the entire flock of men, look upon each individual Church, always striving that whatever We understand to be beneficial to them, We may also accomplish. In this matter, since the Apostolic Prefecture of Kagoshima, in Japan, through the diligent labor of secular clergy, has brought about considerable growth in the Christian faith, and it is also foreseen that it will have made no less progress if its territory, having been brought into the form of a diocese, is entrusted to the excellent dignity of some Bishop; with a willing heart, approving the resolutions of the Holy Congregation for the Propagation of the Faith, to which, having heard the venerable Father Maximilian de Furstenberg, Archbishop with the title of Palten and Apostolic Delegate in Japan, it seemed fitting to adhere to this opinion, We believe that it is right to proceed. Wherefore, after long deliberation, and with the consent of those whom this matter in any way concerns, We, by Our supreme and apostolic authority, establish and decree the following. We elevate the Apostolic Prefecture of Kagoshima, which is in Japan, to the rank of a diocese, to be called Kagoshimaensis, and We entrust it to indigenous priests, who have hitherto bravely and diligently contended for the salvation of souls, and to whom, therefore, we believe a testimony of deserved praise should be given. The territory of this diocese shall not only encompass the entire region of the Prefecture from which it originates, but also several islands which, in the common language, are called Amami-Oshima, which, through these Letters, We exempt from the jurisdiction of the Apostolic Administrator of the islands popularly called Ryukyu. The new Kagoshimaensis diocese and its Prelate



Translated by churchlatin.ai, a product of Boyne Archives

shall be endowed with all rights and honors which are customarily granted to other dioceses or Bishops; but they shall also be subject to the same obligations.

[*Latin ed. p. 487*]

According to the acts of Pope Pius XII, page 487, and in accordance with the obligations that all men adorned with this dignity must fulfill throughout the world, it is necessary that each episcopal see be a suffragan to some metropolis. Therefore, we wish to place this see under the Church of Tokiensi; and furthermore, we decree that the Bishop of Kagoshimaensem shall be subject to the Metropolitan Archbishop, whether he be the first in the order of precedence or any other in the series. The sacred prelate shall have his seat and residence in the city of Kagoshima, and the cathedral shall be located in the principal temple of the province. In order that the Bishop may have a body of priests who assist him with promptness and dedicated work in deciding and carrying out important matters, a College of Canons shall be established. If, however, circumstances prevent this, the venerable prelate shall choose diocesan consultants according to the norms of law, and shall make use of them. Furthermore, the same venerable prelate shall see to it that a seminary, at least of the elementary level, be established in his territory. In the meantime, however, those boys who show a desire to attain the priesthood under the inspiration of the Holy Spirit shall be sent to the minor seminary of Fukuoka. The episcopal table, so-called, shall be constituted of those goods which were formerly of the Apostolic Prefecture of Kagoshima, or which are provided by the Curia, or which are given by Christian faithful, for the needs of the Church, or finally, which the Sacred Congregation for the Propagation of the Faith is accustomed to send. These matters pertain either to the election of a Capitular Vicar when the see is vacant, or to the governance and administration of the diocese, or to the rights and obligations of the clergy and the people; all of these are governed by Canon Law. The venerable Brother Maximilian of Furstenberg, whom we have designated, shall see to it that the things we have commanded be carried out; and we grant him all powers to carry out these matters. He, in turn, may delegate these powers to any man who is constituted in an ecclesiastical dignity. When the business has been completed, the same venerable Brother shall see to it that documents of the actions taken are drawn up, and that a copy thereof be sent to the Sacred Congregation for the Propagation of the Faith as soon as possible. If, however, it should happen that at the time when these decrees are brought to fruition, another person presides over the same nunciature in Japan, we give him the same instructions and grant him the same powers. We wish these letters to be effective now and in the future; in such a way that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to



Translated by churchlatin.ai, a product of Boyne Archives

the effectiveness of these letters shall be able to take effect, since by these letters we abolish all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, shall be preserved.

[*Latin ed. p. 488*]

Acts of the Apostolic See - Official Commentary 488, handwritten documents, which bear the seal of a person holding a position of authority in the ecclesiastical hierarchy and are also signed by a public notary, shall be considered entirely valid, just as if they were presented. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of February, in the year of Our Lord nineteen hundred and fifty-fifth, in the sixteenth year of Our pontificate. OELSUS Cardinal. COSTANTINI PETER Cardinal. FUMASONI BIONDI, Secretary of the Sacred Congregation for the Propagation of the Faith. Hamletus Tondini, Apostolic Chancellor. Bernardus De Felicis, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. In the Apostolic Chancery, page LXXXX, number 25. APOSTOLIC LETTERS TO THE ENTIRE ARCHDIOCESE OF ARBORENSIS, CONCERNING THE ESTABLISHMENT OF THE MOST BLESSED VIRGIN MARY, COMMONLY CALLED "OF REMEDY," AS PATRONESS, BOTH PRINCIPAL AND SECONDARY, TOGETHER WITH ST. ARCHELAUS THE MARTYR. POPE PIUS XII, for the perpetual memory of this matter. — From this, the Most Blessed Virgin Mary, commonly called "of Remedy" and piously venerated in Arborea, has been a golden crown redeemed, and devotion to her, the Mother of God and of men, has become even more deeply rooted in the hearts of the faithful, so that not only from the island of Sardinia, but also from the mainland, suppliants turn to her, as to a refuge of salvation. Furthermore, during this Marian Year, all the offices of the Archdiocesan Curia of Arborea, in the manner of a pious pilgrimage, approach the Temple of the Mother of God, from which practice, it is customary to receive very great benefits. In order that this highly praised devotion may receive even greater growth, the Venerable Brother Sebastian Fragni, Archbishop-

[*Latin ed. p. 489*]

Acta, Pius PP. XII, 489, the Bishop of Arborensis, also presenting the wishes of the clergy, the members of the Action Catholica, and the civil authorities, requested that We declare the Blessed Virgin Mary, the Patroness



Translated by churchlatin.ai, a product of Boyne Archives

of his Archdiocese, as the heavenly protector. These requests, gladly received, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and exercising the fullness of Our Apostolic power, by these letters, perpetually declare and establish the Blessed Virgin Mary, by this name invoked, as the principal Patroness of the entire Archdiocese of Arborensis, together with Saint Archelaus the Martyr, with all the honors and liturgical privileges that rightfully belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, We establish, We decide that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's ring, on the thirty-first day of the month of May, in the year one thousand eight hundred and fifty-four, in the sixteenth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal for public affairs of the Church, Gildo Brugnola, from Apostolic Briefs, II, the Basilica, adorned with minor honors and privileges, dedicated to God in honor of Saint Teresa of the Child Jesus, LXVII. PIUS PP. XII, for the perpetual memory of the matter. — For the honor of the most sweet Virgin, devoted to God, the magnificent church of Saint Teresa of the Child Jesus was built in Lexovii, where her sacred body rests in a richly adorned tomb. This work, begun in the year nineteen hundred and twelve by Our Predecessor, Pope Pius XI, may he rest in peace, was almost completed eight years later and was duly consecrated by Us, exercising the office of legate of the same Pope. The church is commended.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - An official commentary, distinguished by its size and the great variety of its decorations; it is, however, sufficient to mention that all the interior parts of the building are covered with mosaics. Thus, that which she wished to be a small and humble dwelling of Christ, has been honored with a remarkable and magnificent monument. Furthermore, faithful from almost all parts of the world, especially the poor and less fortunate, have contributed to this worthy undertaking. Moreover, groups of the pious often come there to offer their devotions to Saint Teresa and to obtain the heavenly favors which she, as if promising a shower of roses, had bestowed. This spirit of piety is fostered by the devoted ministers who diligently perform their duties within the temple. When, next month, this church dedicated to Saint Teresa will be solemnly consecrated, the Venerable Father Franciscus Maria Picaud, Bishop of Bayeux and Lisieux,



Translated by churchlatin.ai, a product of Boyne Archives

deeply moved by the unique significance, the beauty, and the magnificence of the church, requested that we bestow upon it the title and status of a Minor Basilica. After carefully considering these requests, We, after consulting with the Sacred Congregation for Sacred Rites, with full knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in perpetuity, elevate the church dedicated to Saint Teresa of Lisieux, in honor of the Holy Child Jesus of Lisieux, to the dignity of a Minor Basilica, with all the honors and liturgical privileges that rightfully belong to churches bearing this title. All contrary things notwithstanding. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the day of the month of June, in the year 1754, in the sixteenth year of Our pontificate. Concerning a special mandate from the Most Holy Cardinal, for the public affairs of the Church, Gildo Brtjgnola, from Apostolic Briefs.

[*Latin ed. p. 491*]

Acts of Pope Pius XII, 491. LETTER TO THE MOST REVEREND DOM MARCELLINUS OLAECHEA LOIZAGA, ARCHBISHOP OF VALENCIA, MARKING THE FIFTH CENTENARY OF THE CANONIZATION OF SAINT VINCENT FERRER.

PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing.

As the fifth century is drawing to a close since Saint Vincent Ferrer, the glory of Catholic Spain and of the entire Church, was enrolled among the ranks of the blessed in Heaven, We believe it to be not only fitting, but also useful and salutary, if his memory and his illustrious deeds are brought more fully to light, and if his cult is fostered with greater devotion through public celebrations. Therefore, We have learned with pleasure that solemnities are being prepared, especially in your esteemed See, where he was born, for this very purpose; and that not only the flock entrusted to you, not only the Dominican brethren, for whom the cause of his glory is of particular importance, but also many from other regions of Spain – with their sacred prelates and also with the public magistrates of your country – will gladly participate.

The times in which Saint Vincent Ferrer lived were, without doubt, very sad for the Church; the sacred garment of the Church seemed to be torn by a grievous schism; and the Catholic faith was wavering in the hearts of many, and both private and public morals were turning for the worse,



Translated by churchlatin.ai, a product of Boyne Archives

due to the uncertainty of events. Moreover, in Spain and in other nations of Europe, the people were agitated by turbulent movements, and their princes threatened each other with the conflagration of war. To this were added countless and very serious pestilences, terrifying earthquakes, and the lack of public provisions, leading to famine.

Never, however, does the Divine Redeemer abandon His most chaste Bride; He never denies her the help she needs, especially in times of necessity. On the contrary, when things are more difficult, when storms and tempests threaten to submerge the mystical ship of Blessed Peter, then Christ is present through His messengers, and He seems fearless, even as He sees the swelling waves, and with His voice He commands the winds, and there is a great calm. 1 2 1 Cf. MATTH. 18:20. 2 Cf. MATTH. 8:26; MARK 4:39; LUKE 8:24.

[*Latin ed. p. 492*]

492. Acts, of the Apostolic See – An Official Commentary. Among those legates of Christ who, at the close of the fourteenth century and the beginning of the fifteenth, recalled peoples and princes to the truth, to good morals, to concord and unity by their admonishing voice, Saint Vincent Ferrerius is numbered, and he holds a special place. However, the power of his apostolate, and his happy successes even in public affairs, are not easily understood unless one diligently considers his outstanding holiness. He who possesses such holiness does not rely on his own strength, nor is he hindered by his own weakness, but, having completely surrendered himself to the divine will and divine power, he can attribute to himself the sentiment of the Apostle Paul: "I can do all things in him who strengtheneth me." Furthermore, the entire manner of Saint Vincent's life and actions, and those very remarkable deeds which contributed so greatly and happily to the history of the Church and of the Spanish nation of that time, seem to be drawn from a golden book which he himself wrote, entitled "De Vita Spirituali." Therefore, we believe it is appropriate to briefly touch upon some of these most holy precepts, which are reminiscent of the Gospel. "Whoever, therefore, wishes to be useful to the souls of his neighbors, and to edify them with words, let him first strive to possess within himself whatever he intends to teach others; otherwise, he will achieve little. For his word will be ineffective unless men first find in him what he teaches, and this by far more." And just as those things which he subsequently writes about are very useful, namely, about the contempt of all earthly things, about the purity and cleanliness of the soul, about completely conforming one's own will to the divine will, about restraining, curbing, and moderating one's own love through the study of Christian humility, and about maintaining the closest union of the soul with God, so likewise, those who read these things with attention today will certainly be able to draw a great deal of spiritual benefit from these sentiments. 3 4 5 6 8 9. It is also particularly



Translated by churchlatin.ai, a product of Boyne Archives

fitting for priests and religious members to meditate upon these things again and again, concerning the ways and means by which one arrives at the perfection of Christian life, and in a special way, about apostolic labors and the disciplines of letters.

[*Latin ed. p. 493*]

Acta Pii PP. XII 493 11, which were always joined with study, and with prayer addressed to God. This indeed corresponds perfectly with the most wise rules given by the Lawgiver, Dominic, who instructed his companions: "Let them be so intent in their studies that, day and night, at home, on the road, they read something or meditate; and they strive to retain whatever they can in their hearts." This, of which the last, most useful part of this book speaks, namely, of two principles of spiritual life, that is, of aversion from ourselves and of complete conversion to Christ, pertains to attaining the highest progress in sanctity. 1 2 13 Therefore, it is not surprising that Vincent Ferrerius, always diligently observing these precepts, meditating, praying, and acting, reached the highest summit of Christian asceticism, that is, the peak of evangelical perfection. However, after having adorned his soul with heavenly gifts, he did not rest content with this, nor did he consider that he had reached the goal, but rather he seemed to burn and be excited to strive for the sanctity of others. Indeed, he knew the opinion of the blessed Thomas Aquinas: "It is greater to enlighten than to shine alone...; it is greater to transmit to others what has been contemplated than to contemplate alone." Therefore, conformed to these precepts and inflamed with the study of the apostolate, he spared no effort to bring peace to the minds of those who had strayed from the Christian truth and the way of life, peace to the Church torn apart by unhappy schisms, and finally, peace and concord to the people and their princes of Spain, with tireless zeal and every effort. The herald of the Gospel not only traversed the cities, towns, and villages of his own country, but also of France, Switzerland, and Italy, and Flanders, as if an angel sent from heaven, refusing no labors, no most difficult journeys. Wherever this worker of the Gospel, shining with the splendor of sanctity, powerful in sacred eloquence, and also renowned for many miracles, with God's help, raised his voice, immense multitudes, as if struck by a heavenly light and moved by a certain divine impulse, were drawn from error to truth, from discord to harmony, from depraved morals to salutary repentance and the renewal of Christian life. It was astonishing to see so many thousands of men and women gazing intently at him, listening intently to his words; and then 1 4 1 1 Ibid. c. X I - XIII. 12 Constit. Fratrum Ord. Praed. I I, 14, 1. 1 3 Ibid. c. XVIII sq. 14 Summ. T h. I I - I I, q. 188, a. 6.

[*Latin ed. p. 494*]

494. Acts of the Apostolic Sodality – Official Commentary. May we,



*Translated by churchlatin.ai, a product of Boyne Archives*

with bowed heads and kneeling postures, obtain forgiveness from God, not without tears; and afterwards, guided by Catholic faith and Christian virtue, enter a new life. This truly marvelous renewal of morals has flowed salutarily not only into the Church, but also into the very veins of civil society; which happened in a special way among you, when, with the death of the Aragonese Prince, a most serious question arose concerning the selection of his successor, and the danger of civil war loomed over your homeland; when, in the Congress of Caspe, through the persuasion and auspices of Vincent Ferrerius, peace was finally achieved between the Princes and the peoples. Therefore, venerable Brother, you have many reasons to remember this herald of the divine word, this instigator of virtue, and this wonderful peacemaker, in the solemn celebrations held in his honor. And may this especially occur in Venice, in Great Britain, where his mortal remains are most religiously preserved. But above all, direct your minds and direct your efforts: so that the illustrious examples of his sanctity may be applied healthily to the manners of each and every one of you, according to their particular circumstances. And furthermore, may you all, according to your respective roles, diligently and steadfastly strive for that renewal of Christian life which he himself so widely and so successfully inspired in others. These are the hoped-for fruits of these secular celebrations, which We – St. Vincent, the peacemaker – together with you, implore from God, the Most High, through fervent prayers. May these our most fervent wishes be fulfilled and brought to a happy outcome, through the Apostolic Blessing; which We impart to you, venerable Brother, and to all those who preside over these celebrations, and in a special way to the Dominican confreres, to the other clergy, and to the public magistrates, and finally to the most beloved people of Catholic Spain, in the Lord. Given in Rome, at St. Peter's, on the sixth day of the month of June, in the year 1857, in the seventeenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 495*]

Acts of Pope Pius XII, 495, ADDRESSES, I, To Rose Cultivators, on the occasion of the International Competition in Rome:

"The International Competition for the awarding of the Roman Prize to the best variety of roses has provided you, Gentlemen, with the opportunity to request an audience and a few words from the Vicar of Jesus Christ. You have not wished to leave the Eternal City without greeting the common Father, and We are pleased to receive your homage and to satisfy your final desire. We would like to possess the soul and the genius of Saint Francis of Assisi, so that we may speak appropriately of your beautiful profession, and lead you, through his example, from earth to heaven, from creature to Creator. The sacred Author of Genesis, drawing from the marvelous gardens of the East for his description of the earthly Paradise, specifies the divine intention in these words: 'The Lord God took the man, and placed



Translated by churchlatin.ai, a product of Boyne Archives

him in the garden of Eden, to cultivate it and to keep it' (Genesis 2:15). Indeed, throughout the millennia of its history, man has cultivated the vast garden of God, not only to maintain it, but also to improve it. Yes, truly, God has permitted man to improve His work; such is the admirable delicacy of our Father in Heaven, who invites His children to enter into such intimate collaboration with Him. Is it not also your privilege, Gentlemen, you who constantly seek to create new varieties of roses, new forms, new colors?

From all times, the simplest roses of these lands, those whose hue harmonizes so happily with the foliage, whose fragrance spreads delicately and penetratingly, have been considered the natural adornment of feasts and the symbol of pleasure. Therefore, the first Christians rejected them, because to their eyes they signified a way of life that they abhorred. But little by little, as pagan memories faded, the charm of the rose returned to the true God: the paradises of the mosaicists, which we still admire today in the apses of the most venerable basilicas of Rome, are adorned with flowers, among which the rose has regained its dominion. The red rose became, in the first centuries..."

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Commentarium Officiale: In litteratura Christiana, symbolum martyrii sanguinis est, sicut albedus lilii, symbolum virginitatis. Ecclesia nonnumquam conservavit, pro festo Sanctorum Innocentium, hymnum amoenum poetae Prudentii: "Salut, flores martyrum, ... roses nascentes, quae irā turbine eripuntur." Rosa adhuc invenitur in antiquissimis tapisseriis et in ornamentis sacerdotali; fulget lucem solis in vitreis cathedralium; omnino significat gaudium Christianum, et propter hoc facta est emblemata Mariae, magnae "causae nostrae laetitiae." Rosarium primum significat hortum rosarum offertum Mariae, ornamentum imaginis eius, symbolum gratiarum eius. Deinde, ipsam Virginem ad rosam comparatum est, et nunc Christiani eam duobus nominibus invocant, in Litaniis Loretanarum, sub titulo Reginae florum: "Rosa mystica" et "Regina Sanctissimi Rosarii." Hoc ultimum nomen, sine dubio, evoca magna victoriam Christianitatis super infideles, sed multo plus, conquestus lucentes fidei super malum et ignorantiam religiosam. Cum Maria apparuit Sanctae Bernadinae in saxo Massabellae, ubi crescebat laurus, pedes eius ornabantur roseis apertis. Ipse, quem Ecclesia nuper proclamavit Immaculatam, ita, ad pueram simplicem et candidam, plenitudinem perfectionum suarum et delicatiam bonitatis suae manifestavit. Progressus liturgicus symboli rosae in cultu Mariae nihil habet quod stuporem inspiret, quia homo instincitve floris pulcherrimi elixit, ut eum offereret creaturae pulcherrimae. Hoc gestum spontaneum in multis actis pietatis humilium, sicut eruditorum, repetitur, et scriptores spirituales saepissime thema illud repetunt, et significationes eius mysticas ad infinitum expandunt. Vobis, Domini, volumus credere quod in opere



Translated by churchlatin.ai, a product of Boyne Archives

vestro consolationem invenitis, sola cogitatione quod mensis rosarum semper mensis Mariae est. Sic, cultu floribus, qui quasi ornamentum soli saepe ingrato et duro pro homine, naturalmente movimini ad honorandum Creatorem, ad elevandum animam vestram ad illam quae nobilem titulum tenet Rosae mysticae, honoris et laetitiae familiae humanae. Quae melius quam illa nobis confidere potuimus vota, quae hodie pro vobis omnibus hic praesentibus, pro familiis vestris et amicis, pro omnibus quibus caritatis tenemini et quos in corde vestro commendatis? Per potentem intercessionem Mariae, descendat et maneat super vos benedictio nostra paterna Apostolica.

[*Latin ed. p. 497*]

Acts of Pope Pius XII, 497, II, addressed to the cultivators of the land in Italy, gathered in Rome, because of their national federation, founded ten years ago. "Here we are, gathered in Rome, beloved sons, direct cultivators from all regions of Italy, to confirm together your purpose of realizing the Christian ideal of your noble work. Already three times We have been able to address you, to encourage and bless you. Today We welcome you with the greatest satisfaction, and, contemplating your grand assembly, We also think of all those who could not accompany you, the approximately two and a half million agricultural workers that your National Confederation unites in more than twelve thousand sections. We send Our greetings to all, and We remember with paternal gratitude the immense amount of effort, of undertakings, of daily courage amidst difficulties of every kind, which makes your category one of the most solid foundations of the social and moral life of the Nation. The number of members of your Confederation would, by itself, suffice to demonstrate its importance and to qualify it as the most powerful professional organization in this field. Contributing more than 60% of the national agricultural production, how could it fail to exert a wide influence on the economic life of the country? We are therefore happy to congratulate you, all the more so because you carry out your work with the purpose of putting into practice the principles of Catholic social doctrine, which are most in conformity with the needs of natural and supernatural human life, and which lead to the search for a solution to the problems incessantly raised by the rapid evolution of the economy and the general conditions of human society. In this way, you, with the patient effort of every day, contribute to building, in order and with respect for institutions, a world less harsh, less permeated by materialism, less enslaved by the persistent pursuit of mere selfish interest. You well know that this ideal is difficult to put into practice, and that the path to be followed will still be long and sometimes arduous. But it is enough to glance at the path traveled from the birth of your Confederation, in 1944, until today, to find



Translated by churchlatin.ai, a product of Boyne Archives

numerous reasons for..."

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Commentarium Officiale. It is striking, above all, the continuous increase in members; it is also more admirable the progressive expansion of its organization and its activities. Therefore, it responded to a true need, and, having understood the just aspirations of the farmer, it has not failed to keep its promises. One of the most eminent services it has rendered to its members has been to make them aware of the role they play in the economic life of the Nation; it has invited them to free themselves from a "particularism" that is sometimes quite tenacious, and quite understandable in the farmer, who is strongly attached to his land and is not easily induced to look beyond a wider horizon. For a social group as considerable as yours, and engaged in such a fundamental sector of production, it is essential to maintain contact with the currents of opinion and the great currents of ideas that direct the evolution of the country, and to exert a useful influence upon them, not solely with the aim of deriving particular advantages, but for the common good itself. Indeed, it is not enough to have just principles, nor to apply them to the narrow circle of one's own personal life, but it is necessary to spread them around oneself, to make others benefit from them as well, to clearly demonstrate their value and effectiveness in the national interest. Your organization, by strengthening the sense of solidarity among direct farmers, confers upon their action an increased efficiency and breadth that the high virtues of their family tradition and their attachment to their native soil justify. While today some, alas, are increasingly afraid of personal risk and seek security even at the cost of independence, you remain faithful to a vocation that is, in a special way, and will always be, exposed to peril, but precisely because of this, it is the model, not sufficiently recognized at present, of human effort; an effort that has always given the life of peoples the guarantee of durability and fruitfulness. Undoubtedly, it is not our duty to specifically highlight all the positive results achieved by the Confederation's work over the past decade; however, we would like to mention at least some particularly significant ones: namely, in the field of collective bargaining, in matters of tax reduction, in social assistance with the extension to direct farmers of insurance against illness, and with the proposed law for disability and old age, and, from a technical and economic point of view, in the action undertaken for the stabilization and defense of products in crisis. But you have rightly not wanted to restrict your activity to the purely economic sphere, since a pressing need presented itself.

[*Latin ed. p. 499*]

Acta Pii PP. XII 49: Presento alla vostra attenzione il problema fondamentale della famiglia agricola. Nel discorso indirizzato il 29 febbraio 1952



*Translated by churchlatin.ai, a product of Boyne Archives*

ai membri della Confederazione, dicevamo: "Studiate... come guadagnare la gioventù rurale. Mostrate a questi giovani un affettuoso interesse: formate e preparate mediante corsi speciali ai loro doveri di agricoltori; educate a più ampie ed elevate vedute spirituali e sociali." Questa esortazione voi l'avete accolta filialmente, e ora potete indirizzare i giovani agricoltori verso corsi di preparazione professionale e sindacale, che li renderanno atti a compiere più tardi la loro nobile missione con competenza e con la sicurezza di essere all'altezza delle loro responsabilità sociali. Ma nel seno della famiglia agricola, la donna esercita sempre, oltre alla sua funzione di sposa e di madre, una parte più o meno importante nell'azienda stessa. Un sindacato di agricoltori doveva tenere conto e adoperarsi a far partecipare la donna rurale alla vita sindacale. E voi potete già riguardare con soddisfazione il frutto dei vostri sforzi in questo senso. In tal guisa, il fondamento familiare della vostra economia vi farà vincere la grande tentazione dei nostri giorni, a cui tanti soccombono: quella cioè di scambiare la mira a un sempre più alto tenore di vita e a una sempre più elevata produttività del lavoro con l'aspirazione alla prosperità. Poiché la famiglia rappresenta anche nell'economia ciò che è durevole e che assicura la serie delle generazioni future. La sola pienezza dei beni a prezzi modesti, l'alleggerimento e la diminuzione soltanto della fatica del lavoro sono un dubbio risultato, perché non tolgono l'ansia per l'avvenire, ma piuttosto l'aumentano, in quanto che eccitano i desideri disordinati e mai non appagano l'uomo. Si dovrebbero segnalare altresì gli Istituti fondati dalla Confederazione per l'istruzione professionale agricola, per favorire la formazione e lo sviluppo della piccola proprietà, per aiutare l'agricoltore nel conseguimento delle provvidenze previste dalla legge. Finalmente, siccome numerose famiglie di braccianti sono entrate recentemente o entreranno ancora in possesso di una piccola proprietà terriera in virtù dell'applicazione della riforma agraria, è sembrato necessario di dar loro un appoggio morale e tecnico, che faciliti il periodo di transizione; perciò è stata istituita una Federazione nazionale dei piccoli proprietari, la quale interviene, tra l'altro, per promuovere lo sviluppo delle cooperative, potente strumento di sostegno e di progresso delle nuove comunità rurali. Il campo così...

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - The official commentary, expanded to include aspects of agricultural economics, will then, together with other measures, contribute to strengthening the internal market of the country, and thereby provide support to industrial production, the security of which is incomparable, and the necessity of which becomes increasingly clear. This brief and incomplete overview of the numerous activities of the National Confederation of Direct Farmers, we hope will serve as an encouragement and a promise for you. An encouragement, because in a short time you have achieved results that demonstrate the existence of a genuine spirit of



Translated by churchlatin.ai, a product of Boyne Archives

collaboration, a common will to substantially improve the living conditions of the farmer. Is it not comforting for each of you to know that you are not alone in this endeavor, but that you are part of a large, solid, well-managed organization, animated by a dynamism that has proven its effectiveness? What reason for confidence in the future! What happy prospects accompany your path! If you remain faithful to your principles, your activities will, over time, take on an even wider scope; new opportunities will be offered to you to increase union assistance, to multiply for each of you the opportunities to contribute to the good of all, to rekindle active love for your neighbor, Christian charity, which brings warmth and life everywhere. The Lord will not fail to help you, to inspire you with the courage and perseverance that overcomes every obstacle. In both prosperous and adverse circumstances, always maintain towards God feelings of profound gratitude. Is He not the author of all good, the dispenser of the most humble earthly realities, without which man cannot live, as well as of the higher gifts of the spirit and the heart? In this way, even if dedicated to labors not illuminated by outward splendor, your personal, family, and social life will rise to a dignity that surpasses all others, that of children of the heavenly Father, to whom you can and must entrust yourselves without reservation. May divine Providence guide you and pour forth its blessings upon you, your families, and all those dear to you. In anticipation of these graces and as a testament to our paternal affection, we impart to you, with all our heart, our Apostolic Blessing.

[*Latin ed. p. 501*]

Acts of Pope Pius XII, 501, III, To the Cultivators of the Art of Cinematography from Italy, Rome.

It gives Us the greatest pleasure to welcome you, Gentlemen, elected representatives of the world of cinema, whose extent and prestige have, in a short space of years, attained extraordinary proportions, giving almost a unique character to our century. Although We have, on other occasions and in different documents, devoted careful attention to the activity of cinema, We are pleased today to meet personally with those who are permanently dedicated to it, in order to open Our heart as a Pastor, where praise for the great achievements they have attained is accompanied by a keen concern for the fate of so many souls, upon whom the cinema exerts a profound influence.

It is rightly said that there exists a particular "world of cinema," when one considers the vast and dynamic activity to which cinema has given rise, both in the strictly artistic field, and in the economic and technical one. To it belong legions of producers, writers, directors, actors, musicians, cameramen, technicians, and so many others, whose names are new and constitute their own nomenclature in modern language. One must also think of the countless and complex industrial plants that provide for the



Translated by churchlatin.ai, a product of Boyne Archives

production of materials and machines, the studios, the theaters: which, if placed imaginarily in a single location, would certainly form one of the largest cities in the world, as, in smaller dimensions, they already exist on the outskirts of many cities.

Furthermore, the sphere of economic interests created by cinema and gravitating around it, both for the production of films and for their utilization, finds few parallels in private industry, especially when one considers the volume of capital employed, the ease with which it is offered, and the rapid turnover with which it returns to the same industrialists, not without significant advantages.

Indeed, this world of cinema cannot but create around itself a field of influence extraordinarily broad and profound in the thoughts, customs, and lives of the countries in which it exerts its power, especially among the humbler classes, for whom cinema often constitutes a *Habitadie*. June 21, 1955.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Commentarium Officiale. The sole recreation after labor, and among the young, who see in the cinema the swift and delightful means of satisfying the natural thirst for knowledge and experiences that their age promises. In this manner, the cinematic world of production, represented by you, corresponds to a particular and far more vast world of spectators, who, with more or less constancy and effectiveness, receive from it a particular direction in their culture, their ideas, their sentiments, and, not rarely, in their very conduct of life. From this simple consideration, it becomes clear the necessity that the art of cinema be suitably studied in its causes and its effects, so that it too, like every other activity, may be directed towards the perfection of man and the glory of God.

I. The Importance of the Art of Cinema. The extraordinary power of the cinema in contemporary society is demonstrated by the growing demand for it, and which, when expressed in figures, constitutes a completely new and astonishing phenomenon. In the copious documentation kindly communicated to us, it is reported, among other things, that, during the year 1954, the number of spectators for all the countries of the world taken together, amounted to 12 billion, of which two and a half billion went to the United States of America, one billion and 300 million to England, while the figure of 800 million places Italy in third place. From whence does this new art draw its charm, which, after approximately sixty years from its first appearance, has reached the almost magical power of attracting, into the darkness of its halls, and certainly not gratuitously, crowds that are counted in billions? What is the secret of the enchantment that makes these very crowds its constant clients? The answers to these questions lie in the fundamental causes from which derive the great importance and the



Translated by churchlatin.ai, a product of Boyne Archives

widespread popularity of the cinema.

The first force of attraction of a film arises from its technical qualities, which perform the prodigy of transporting the spectator into an imaginary world, or, in the documentary film, of bringing reality, distant in space and time, before his eyes. Therefore, technique holds the primacy in the order and evolution of cinema. It preceded the film and made it possible at first; it still makes it more delightful, easier, and more vivid every day. The principal technical elements of a cinematographic spectacle already existed before the film was born; then, gradually, the film appropriated them, finally pushing the...

[*Latin ed. p. 503*]

Acta Pii PP. XII 503: The technique serves to create new means for its own service. With mutual influence, the technique and the film have thus operated a rapid evolution, starting from the uncertain recordings of an approaching train, and progressing to the film animated by ideas and sentiments, first with silent characters, then with speaking and moving characters in places filled with sounds and music. Under the pressure to achieve the perfect transposition of the viewer into an unreal world, the film has demanded from the technique the colors of nature, then the three dimensions of space, and still strives, with daring innovations, to place the viewer on the living stage. When reviewing a film from forty years ago today, one can observe the marvelous technical progress achieved, and one must admit that, thanks to their virtues, a film today, even if simply sound and "in black and white," appears as a splendid representation. But more than from technical limitations, the power of attraction and the importance of the film derive from the refinement of the artistic element, which has not only been refined by the contributions of authors, writers, and actors, chosen with rigorous criteria, but also from the vivid emulation established among them in a worldwide competition. From the naive visual narration of an ordinary event, one has arrived at bringing the course of human life, with its manifold dramas, onto the screen, subtly analyzing the ideals, the sins, the hopes, the mediocrities, or the heights of one or more characters. A growing mastery of inventiveness and of the subject matter has made the spectacle increasingly vivid and vibrant, and has also availed itself of the traditional power of dramatic art of all times and all cultures, indeed with notable advantage over it, due to the greater freedom of movement, the breadth of the scenes, and other effects specific to cinema. But to penetrate the depths of the effectiveness of the film, and to obtain an accurate evaluation of cinematography, it is necessary to direct attention to the large part that the laws of psychology play in it, both in as much as they explain the way in which the film acts upon the minds, and in as much as they are consciously applied to make a more vivid impression on the viewers. With careful observations, scholars of this science study the process of action and



Translated by churchlatin.ai, a product of Boyne Archives

reaction that the viewing of the film evokes, applying the method of investigation, analysis, and the results of experimental psychology, and scrutinizing the hidden layers of the subconscious and the unconscious. They investigate the influence of the film not only in as much as it is passively received by the viewer, but also by analyzing its connected "activation" of the psyche according to inherent laws: its...

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Commentarium Officiale, concerning the power, that is, the ability to subjugate a soul with the enchantment of representation. If, through one influence and the other, the spectator is truly held captive by the world that unfolds before his eyes, he is, in a certain way, impelled to transfer his own self, with his psychic dispositions, his intimate experiences, his latent and ill-defined desires, into the person of the actor. For the entire duration of this kind of enchantment, largely due to the suggestion of the protagonist, the spectator moves within the world of this protagonist as if it were his own, indeed, in some sense and degree, he lives his life and almost within him, in perfect communion of sentiments, and sometimes even drawn by the action to suggest words and expressions. This procedure, which modern filmmakers well know and seek to utilize, can be compared to the dream state, with the difference that the visions and images in a dream arise only from the inner world of the dreamer, while for the spectator they come from the screen, but in such a way as to evoke others, more vivid and more cherished, from his own intimate consciousness. It often happens that the spectator sees realized, beneath the images of people and things, that which has never occurred in reality, but which he has nevertheless often, within his own self, deeply thought, desired, or feared. Therefore, the extraordinary power of the film finds its deepest explanation in the intimate structure of the psychic fact, and the spectacle is all the more captivating, the more the film stimulates these processes. Consequently, the filmmaker himself is constantly driven to refine his psychological sensitivity and his perspicacity by the effort to discover the most effective way to impart to the film the aforementioned power, which can act in a good or evil moral direction. Indeed, the intimate dynamics within the soul of the spectator, in the depths of his nature, of his subconscious and unconscious, can lead him either into the realm of light, of the noble, of the beautiful, or into the domains of darkness and depravity, at the mercy of powerful and unrestrained instincts, according to whether the spectacle highlights and stimulates the elements of one or the other field, making them the center of attention, of desire, and of psychic impulse. The condition of human nature is such, in fact, that not all spectators always possess or retain the spiritual energy, the inner reserve, and often even the will to resist the captivating suggestion, and therefore, the ability to dominate and guide themselves. Alongside these fundamental causes and



Translated by churchlatin.ai, a product of Boyne Archives

explanations of the attraction and importance of the film, another active psychic element has been...

[*Latin ed. p. 505*]

Acta PU Pp. XII 505, which sheds considerable light on this matter. It is the free and personal interpretation of the viewer, and the anticipation of the future unfolding of the action, which provides, in some measure, the delight proper to one who creates a narrative. The director also benefits from this element, with careful and seemingly insignificant gestures, such as, for example, the movement of a hand, a shrug of the shoulders, or a door left ajar. In this way, the film has adopted the canons of traditional narrative—also based on the laws of psychology—the first of which is to always keep the reader's attention engaged until the very last episode, arousing in him suppositions, expectations, hopes, and fears, in a word, placing him in anxiety about what will happen to the characters, who have, in a certain way, become his acquaintances. Therefore, it would be an error to present the plot of the narrative or the vision clearly and plainly from the very beginning. On the contrary, the book, and perhaps even more so the film, by virtue of the various and subtle means at its disposal, derives its typical charm from the impulse it communicates to the viewer to give their own interpretation to the story, inducing them, on the thread of a barely hinted logic, or with pleasant deceptions, to glimpse what is indeterminate, to anticipate an action, to foresee a feeling, to resolve a case. Thus, due to this further adherence of the film to the psychological activity of the viewer, the enchantment of the cinematic representation increases. Having ascertained the intimate power of the film, and considering the fact of its wide influence among the people and in moral customs, cinematography has attracted the attention of both the competent civil and ecclesiastical authorities, as well as the general public and those endowed with a serene judgment and a genuine sense of responsibility. Indeed, how could such a means, inherently noble, but so effective in elevating minds, as in corrupting them, be left to its own devices or conditioned solely by economic advantage? How could such a swift vehicle be allowed to bring good, but also to spread evil? The vigilance and reaction of the public authorities, fully justified by the right to defend the common civil and moral heritage, are manifested in various forms: with the civil and ecclesiastical censorship of films, and, if necessary, with their prohibition; with the lists of films published by special examining committees, which qualify them, according to their merit, for the information and guidance of the public. It is true that the spirit of our time, intolerant of the intervention of public authorities, would prefer a defense that originates directly from the community.

[*Latin ed. p. 506*]

Acts of the Apostolic See - Official Commentary: It would be desirable



*Translated by churchlatin.ai, a product of Boyne Archives*

to obtain the concord of good men against the corrupting film, wherever it appears, so that it may be combatted with the legal and moral means at their disposal; however, such an action is not, by itself, sufficient. The ardor and zeal of individuals can, and in fact do, quickly diminish, as experience demonstrates. Conversely, the aggressive propaganda opposed to the film often derives substantial profits from it, and frequently finds a ready ally within the very depths of man, that is, in blind instinct with its allurements or its brutal and base impulses. Therefore, if the civil and moral patrimony of the people and families is to be protected with certain effect, it is more than just that the public authority intervene appropriately to prevent or restrain the most dangerous influences. And now, let us address a word, we might almost say, confidential and paternal, to you, who are so full of good will. Would it not perhaps be fitting that the honest evaluation and rejection of that which is unworthy or inferior be, from the very beginning and in a particular way, in your hands? Certainly, then, the reproach of incompetence or negligence could not be made, if you, with mature judgment, formed by sound moral principles, and with seriousness of purpose, condemn that which harms human dignity, the good of individuals and of society, and especially of the young. No prudent mind could ignore or ridicule your conscientious and considered verdict in matters pertaining to your own profession. Therefore, make ample use of that preeminence and authority which your knowledge, your experience, and the dignity of your work confer upon you. In place of irrelevant or corrupting spectacles, present good, noble, and beautiful visions, which, without doubt, can be captivating without being corrupt, indeed, they can reach the pinnacle of art. You will have with you the consent and approval of those who have sound intellect and upright will, and especially that of your own conscience.

II. The Ideal Film: We have thus far devoted a portion of this exposition to the film as it is, in fact, at present; now, in a second part, we wish to express our thoughts on the film as it should be, that is, to speak to you of the ideal film.

[*Latin ed. p. 507*]

Acts of Pope Pius XII, 507. Firstly, a preliminary observation: can one speak of an ideal film? Usage defines the ideal as that which lacks nothing of what is proper to it, and indeed possesses it in a perfect degree. Does such a film exist, simply ideal? Some deny the possibility of the existence of an absolute ideal; in other words, they assert the relativity of an ideal, meaning that the ideal always indicates something only for a particular person or thing. This divergence of opinion is largely caused by the different criteria employed in distinguishing essential elements from accessory ones. Indeed, despite the asserted relativity, the ideal never lacks an absolute core, which is realized in every case, even amidst the multiplicity and



Translated by churchlatin.ai, a product of Boyne Archives

variety of secondary elements, required by their relationship to a particular circumstance. Having stated this, We believe it necessary to consider the ideal film from three aspects: 1st, in relation to the subject, that is, to the viewers to whom the film is intended; 2nd, in relation to the object, that is, to the content of the film itself; 3rd, in relation to the community, upon which, as We have already said, the film exerts a particular influence. Since We desire to dwell somewhat on this important topic, We shall today limit ourselves to treating the first aspect, reserving the second and third for another audience, if the opportunity arises.

II. The ideal film considered in relation to the viewer.

a) The first characteristic that, in this regard, must distinguish the ideal film is respect for man. Indeed, there is no reason to exclude it from the general rule, according to which he who deals with men must be understood to show respect for man. Although differences in age, condition, and sex may suggest a different demeanor and adaptation, there always remains the man, with his dignity and stature, which the Creator gave him when He made him in His image and likeness. In man is the spiritual and immortal soul; he is the microcosm with its multiplicity and polymorphism, with the marvelous order of all its parts; he is thought and will with the fullness and breadth of the field of his activity; he is affective life with its elevations and depths; he is the world of the senses with its manifold powers to perceive and feel; he is the body formed even in its last fibers according to a teleology not yet fully explored. 1 Genesis 1:26.

[*Latin ed. p. 508*]

Acta 508 Apostolicae Sedis - Commentarium Officiale: In hoc microcosmo, homo constituitur dominus; ille debeat libere se ipsum gubernare secundum leges veri, boni et belli, sicut natura, convivium cum aliis similibus et revelatio divina ei manifestant. Quoniam spectaculum cinematographicum, ut observatum est, potest animum spectatoris ad bonum vel ad malum inclinare, solum illud pellicula appellabimus ideale, quod non solum non offendit ea quae paulo ante descripsimus, sed ea reverenter tractat. Immo, etiam hoc non sufficit! Debemus dicere: quod confirmat et elevat hominem in conscientia dignitatis suae; quod facit ut plus cognoscat et amplexetur altum gradum in quo in sua natura a Creatore posuit; quod ei loquitur de possibilitate augere in se virtutes et praestantias de quibus disponit; quod ei confirmat: quod ille potest vincere obstacula et evitare decisiones erroneas; quod semper potest resurgere ex casibus et redire ad rectam viam; quod, tandem, potest progredi a bono ad optimum per usum libertatum et facultatum suarum.

b) Talis pellicula iam in re habebit functionem fundamentalem pelliculae idealis; sed illi etiam plus attribuere possumus, si ad reverentiam erga hominem afficiensur comprehensio. Meminimus verbi Domini, qui commovet corda: "Miseror hujus populi." Vita humana hic habet altitudines et



Translated by churchlatin.ai, a product of Boyne Archives

abyssum, ascensiones et declinationes, movetur inter virtutes et vitia, inter conflictus, implicaturas et truces, cognoscit victorias et casus. Omnia haec quisque experitur propria via, prout condicionibus internis et externis suis, et secundum aetas diversas, quae, quasi flumen, eum ducunt ab montibus ad colles silvaticos, ad plana infinita a sole irrigata.

2 Sic diversa sunt conditiones motus et pugnae: in puerio, cum spiritus eius incipit despertere; in adolecente, cum plena ratione et dominio rationis utitur; in iuvente, durante annis progressus, cum tempestates magnae alternantur cum lucis mirabilibus; in viro maturo, saepe totaliter absorpto pugna pro vita, cum eius inevitabilibus conturbationibus; in seniore, qui revolvens se ad praeteritum, inter paenitentias, nostalgia et lamentationes, interrogat se et considerat eventus, sicut solum ille facere potest qui multum navigavit. Pellicula idealis debet spectatori monstrare quod illa omnia cognoscat, comprehendat et recte aestimet; sed debet monstrare illud pueri, sicut MARC. 8, 2.

[*Latin ed. p. 509*]

Acta Pii PP. XII 509: If it is suitable for the child, for the young person with a language adapted to him, for the mature man as befits him, that is to say, by assimilating his own way of knowing and understanding things. But it is not enough to understand man in general, when the film addresses a particular profession or condition; it is also necessary to have a specific understanding of the particular characteristics in the different social strata. The film must communicate to the one who sees and hears the meaning of reality, but of a reality seen through the eyes of one who knows more than him, and treated with the will of one who fraternally places himself almost beside the viewer, in order to help and comfort him, if necessary. With this spirit, the reality reproduced by the film is presented in an artistic vision, because it is the artist's task not to mechanically reproduce reality, nor to submit to the mere technical possibilities of the instruments, but rather, by using them, to elevate and dominate the material, without altering it or taking it away from reality. An excellent example can be seen in the enchanting parables of the Holy Scripture, whose subjects are taken from the daily life and professions of the listeners, with a fidelity, one might almost say photographic, but governed and elevated in such a way that reality and ideal are fused into a perfect form of art. c) To respect and understanding must be added the fulfillment of promises and the satisfaction of desires, perhaps offered and aroused from the beginning; indeed, in general, the millions of people who flock to the cinema are driven by the vague hope of finding there the fulfillment of their secret and imprecise longings, of their intimate aspirations; in the aridity of their lives, they take refuge in the cinema as if to a magician, who can transform everything with the touch of his wand. Therefore, the ideal film must know how to respond to expectations, and bring not just any satisfaction, but a complete one; not of all desires,



Translated by churchlatin.ai, a product of Boyne Archives

even false and unreasonable (those that are improper or immoral are not discussed here), but of those that the viewer rightly holds. In one form or another, expectations are sometimes a relief, sometimes an instruction, or a joy, or a comfort, or a commiseration; some are deeper, others more superficial. The film now responds to one, now to the other request, or it will give a response that serves to satisfy several at once. Therefore, leaving to your judgment as specialists what belongs to the technical-aesthetic side, We prefer to consider the psychic-personal element, in order to draw from it further confirmation that, despite its relativity,

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis - Commentarium Officiale: Reest semper illud nucleus absolutum quod normas dictat ad concedendum vel negandum responsum ad petitiones spectatoris. Ad formandam opinionem de hac questione, non est necessarium reverti ad considerationes de filmologia et psychologia, de quibus iam locuti sumus; satis est, etiam in hoc, fieri ductis a communi sensu. In homine normali, enim, est etiam una, ita dicere, psychologia non docta, quae ex sua natura ipsa derivatur, et quae eum adhibet ad dirigendum se recte in casibus ordinariis vitae cotidianae, dummodo sequatur suam sanam facultatem cogitandi, suum sensum realitatis, et consilia suae experientiae; sed praesertim dum elementum affectivum in ipso sit ordinatum et regulatum, quia quod, in fine, hominem movet ad iudicandum et operandum, est eius praesentis dispositio affectiva. Ex hac psychologia simplici, patet quod qui se movet ad spectandum pellicula seriam et instructivam, habet ius ad praeceptum promissum; qui se movet ad spectaculum historicum, vult invenire eventum exhibitum, etiamsi necessitates technicae et artis eam modifigent et elevent formam; ille cui promissa est visio romani vel fabulae, non debet discedere delictus quod non viderit evolvi contentum. Sed sunt qui, contra, fatigati a monotonia vitae suae, vel infracti ab ipsis pugnis, in pellicula primo quaerunt solacium, oblivionem, quietem; fortasse etiam fugam in mundo illusorio. Suntne hae necessitates legitimae? Potest pellicula idealis accommodari ad talia exspectationes et conari eas satisfacere? Homo modernus, affirmatur, post turbinem vel monotoniam diei sui, sentit necessitatem mutandi circumstantias, personas et loca; ideo desiderat spectacula, quae, cum multiplicitate imaginum, vix inter se conectarum, animum requiescant, etiamsi maneant ad superficiem et non progrediantur in profundum; dummodo revocent fatigam suam et abibant tedium. Possibile est quod ita sit, et etiam saepe. In hoc casu, pellicula debet conari venire in auxilium ad talem conditionem, sed cavendo ne cadat in vulgaritatem vel sensus indignos. Non negatur quod etiam spectaculum quod est satis superficiale, possit attingere formas artis elevatas et perficiendum esse, quia homo est etiam superficialitas, et non solum profunditas: stultus est autem qui solum superficialitas est et non potest profundius cogitare et sentire. Dubitatio non est quin



Translated by churchlatin.ai, a product of Boyne Archives

pellicula idealis possit ducere animum fatigatum.

[*Latin ed. p. 511*]

Acta Pii PP. XII 511, and it is presented on the threshold of the world of illusion, so that it may enjoy a brief respite from the oppressive reality; however, it must take care not to clothe the illusion in such forms that it is taken by the minds of the inexperienced and weak as reality. Indeed, the film, which leads from reality into illusion, must then lead back from illusion to reality, in some way with the same gentleness that nature employs in sleep. Even it withdraws the weary man from reality and plunges him, for a short time, into the illusory world of dreams; but, after sleep, it restores him refreshed and almost renewed, to the waking reality, to the usual reality in which he lives, and which, even with labor and struggle, he must incessantly dominate. The film should follow nature in this; then it will have accomplished a considerable part of its office.

d) But the ideal film, considered in relation to the viewer, has, finally, a high and positive mission to fulfill. It is not enough for its evaluation to consider respect and understanding for the viewer, as well as responsiveness to his legitimate expectations and just desires. It must also conform to the requirements of the duty inherent in the nature of the human person and, in particular, of the spirit. From the moment reason awakens until its extinction, man has a series of duties to fulfill, at the foundation of which, as the foundation of all, lies the duty of rightly ordering himself, that is, according to honest thought and feeling, according to intelligence and conscience. The necessary guiding norm for this purpose, man derives from the consideration of his own nature, from the teachings of others, from the word of God to men. To detach him from this norm would mean to render him incapable of fulfilling his essential mission, in such a way that it would paralyze him, just as cutting the tendons and ligaments that connect and support the limbs and parts of his body would. Well, an ideal film has precisely the high office of putting the great possibility and power of influence that we have already recognized in cinematography at the service of man and of being of help to him in maintaining and realizing the affirmation of himself on the path of the right and the good. It is not hidden that for this, excellent artistic qualities are required in the director, since everyone knows that it is certainly not difficult to produce alluring films, making them accomplices of the lower instincts and passions that overwhelm man, taking him away from the dictates of his reasonable thought and his best will. The temptation of easy paths is great, especially since the film – as the Poet would say – is easily "incriminating," lending itself to filling halls and coffers, to eliciting frenzied applause, and to collecting on...

[*Latin ed. p. 512*]

612 Acta Apostolicae Sedis - Commentarium Officiale: Certain columns



*Translated by churchlatin.ai, a product of Boyne Archives*

of newspapers contain reviews that are excessively deferential and well-intentioned; but all of this has nothing in common with the fulfillment of an ideal duty. This is, in reality, a decline and degradation; it is especially a renunciation of the highest aspirations. The ideal film, on the other hand, intends to achieve these aspirations with every effort, and despite the refusal to serve unscrupulous merchants. It does not affect empty moralizing, but rather compensates abundantly for that denial with positive work, which, as circumstances require, instructs, delights, spreads genuine and noble joy and pleasure, and precludes any entrance to boredom; it is at the same time light and profound, imaginative and real. In a word, it knows how to draw without pause or jolts into the clear regions of art and enjoyment, so that the spectator, at the end, leaves the *sala* more joyful, more free, and, inwardly, better than when he entered: if, at that moment, he were to meet the producer or the writer or the director, he would not fail, perhaps, to warmly embrace them in a surge of admiration and gratitude, as we ourselves would paternally thank them in the name of so many souls who have become better. We have indicated to you, Gentlemen, an ideal, without concealing the difficulties of its implementation; but at the same time, we express our confidence in your excellent competence and your good will. To implement the ideal film is a privilege of extraordinary artists; certainly, it is the high purpose to which, in the end, your power and your vocation tend. May God assist you in this, all those who are capable! That these our wishes may be fulfilled in this important field of life, so close to the regions of the spirit, we invoke upon you, upon your families, upon the artists and the craftsmen of the world of cinema, the divine benevolence, under whose auspices may descend upon all our paternal Apostolic Blessing. IV: *Viae f erratae addictis, e discriptione romana*. *Ê* Still alive in Our heart is the memory of a great day, the significance of which will become increasingly clear to the eyes not only of friends, but also of the very adversaries of the Christian name. When, on the first of May of this year, we contemplated in St. Peter's Square 150,000 workers and laborers burning with enthusiasm, reaffirming... *Habitadie 26 Iuniimensisa. 1955.*

[*Latin ed. p. 513*]

The Acts of Pope Pius XII, 613, speak of their faith in Jesus Christ and their complete trust in the Church. We perceived that something new was in the air, becoming clearer and more breathable for them. Indeed, it had happened that the world of those who most needed legal and social protection, while increasingly aware of its human dignity and gradually seeing many of its rights recognized, was nonetheless the object of a subtle and disruptive action by men ready to deceive the souls of workers with false promises, determined to tear them away from the practice of Christian life, to the point of shaking their very faith. Today, there are signs of a condition of affairs that tends to improve; which, although it does not allow anyone



Translated by churchlatin.ai, a product of Boyne Archives

to slow down, and even less to stop or rest, nevertheless fuels the hope that better times are being prepared, even in the world of work. Therefore, while celebrating Holy Mass this morning and reading in the Gospel how the crowds (turbae) thronged around Jesus to hear the word of God, We were confirmed in the belief that such a scene symbolized the times we are preparing to live, and that the day should not be long delayed when, having overcome error and the Christian solution to the social problem having been revealed in all its truth, it will be possible to begin a true march of the working classes back to Christ Jesus, the only Master and divine Savior. It is in this atmosphere of eager, yet confident expectation and renewed fervor that a chapel is inaugurated at the Termini station; it was desired that Jesus, alive and truly present under the appearances of the Eucharist, not only personally watch over your anxieties, your sorrows, your hopes, your joys, but be close to each of you in your work, to make it an instrument of salvation and sanctification. Therefore, we give you our affectionate welcome, beloved railway workers of Rome, to whose promptness and skill, to whose spirit of generous sacrifice, the proper functioning of one of the most important public services is entrusted. How great is your world of work! In the "Service Movement," from the stationmaster to the track worker, to the signalman; in the "Traveling Personnel," from the train conductor to the ticket inspector, to the driver, to the brakeman; in the "Traction Department," from the engineers to the stokers and the workers involved in the maintenance and repair of locomotives and rolling stock. (Cf. Luke 5:1).

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Official Commentary on railway cars; in the "I. E. S." service, from the chief technician to the electrical workers responsible for the lines, substations, and telegraphic and telephone installations. While it would be difficult to say what technical preparation, conscientiousness, and readiness are required of each of you, it is easy to imagine the damage that could result from the negligence of even one of all those, both great and small, who are responsible for this delicate and complex railway service. Perhaps the travelers do not think about this, who arrive hurriedly at the station and take their places on the train, full of confidence and security. What would happen, if the schedules were not observed, if the locomotives and cars were not efficient, if the signals were damaged, if the electrical switches did not function, if the telegraphic and telephone lines were interrupted? Not to mention the discontent that would assail the passengers, with their diverse and even opposing needs and tastes, if the "traveling staff" did not fulfill their duty with the necessary care and courtesy. Such inconveniences do not seem to occur in your service. This is attested by, among others, the numerous pilgrims who come to Rome and find in the employees of the various departments all possible assistance



Translated by churchlatin.ai, a product of Boyne Archives

and consideration. Let us believe, dear children, that you are particularly diligent and prepared, and that in every traveler you see a brother in Christ, belonging to the great human family. Thus, also your faith, and your visible filial devotion towards the Vicar of the Divine Redeemer, are among the premonitory signs – of which we spoke at the beginning – that a more serene life is being prepared in peace with God and in fraternal love among men.

However, even before the sight of your grand assembly, we joyfully greet this "revival" of the Christian world of work, this does not diminish our concern. For the Christianity of a nation is a part of the Mystical Body of Christ, and wherever the enemy makes his attack, he strikes the entire organism. This awareness of the common danger to Christian Italy must strengthen in you the resolve to collaborate with all men of good will to combat the spirit of disunity and hatred among the members of the same people. Certainly, no group is permitted to abuse this your disposition and readiness. No true Christian can find fault if you unite in strong organizations, in order to protect, even while...

[*Latin ed. p. 515*]

With the full recognition of your duties, and of your rights, and in order to improve your conditions of life, We declare that, precisely because the concordant action of all groups of the Nation is a Christian obligation, none of them must become the victim of the arbitrary will and oppression of others. Therefore, you act fully in conformity with the social doctrine of the Church, when, by all morally permissible means, you assert your just rights. We have said: by all morally permissible means. It is unnecessary to remind you that acts of violence, which offend the liberty and property of others, are not even considered by true Christians. Moreover, when these [groups] employ the power of their organizations to achieve the attainment of their rights, it is fitting that they first use the means suitable to obtain a peaceful agreement. In particular, it is necessary to reflect whether the results to which one tends are in a reasonable proportion to the damage that would result from an action of force. This places a special responsibility on classes such as yours, Christian railway workers, whose work, as We have mentioned, has a vital function for the economy of the entire Nation.

2° However, there is another danger: that you, like so many of your brethren far away, limit your attention, your anxieties, and your consequent efforts to the problem of material life. There is another life within you, that very life of God, infused into your soul on the day of your baptism. To lose this life, to neglect it, to fail to care for the preservation of sanctifying grace, and to console oneself with the thought, for example, that one is always faithful to a Christian policy, would be insufficient and could lead to a dangerous illusion. You must, above all, be truly Christians in your hearts; adherence to Christian policy is then a natural consequence, which



Translated by churchlatin.ai, a product of Boyne Archives

comes as a matter of course. Some, moreover, do not hesitate to believe and to say that one cannot – indeed, one must not – think of the soul, until one has suitably provided for the material needs of the body. Is this perhaps the meaning of the eternal words of Jesus: "What doth it profit a man, if he gain the whole world, and lose his own soul?" (MARK 8:36). These words inspired and sustained the martyrs of the nascent Church, and they still teach – with their most brilliant example – the confessors of the faith in those lands, where they would like to kill God, and, since this is not possible, they torment the bodies of those who remain faithful to Him.

[*Latin ed. p. 516*]

Acta 516 Apostolicae Sedis - Commentarium Officiale. The material life, certainly. But Jesus, teaching us to pray, makes us ask for our daily bread only after we have asked that the will of the Father be done. On the other hand, He Himself promised to give in addition to all those who seek first the kingdom of God and His justice.

We implore you, beloved children, to beware of the poisonous leaven of the modern Pharisees: social action, yes, and timely, concordant, and resolute as much as possible; but not action arising from hatred, or which, solely concerned with the material life, ignores or denies the preeminent values of the soul. To the Church, for example, it greatly matters to see the social problem resolved, but not so that, meanwhile, souls are lost.

A final word, beloved children, before I leave you and bless you. It is certainly good to enjoy the advantages already obtained, and it is reasonable to consider, and to rejoice in, the ground gained. Especially since, in winning, you have not wished evil to anyone, and you strive to contribute to the good of all. But it is also true that no one who, when he puts his hand to the plow, looks back, is fit for the kingdom of heaven. Consider, beloved children, how many are still far away. You are certainly numerous; others, hindered by duties, have had to content themselves with being present in spirit. But there are also those who, being able to come, have not wanted to. Deceived by a malicious propaganda, they still believe (oh, what an error!) that the Church, which so tenderly loves them, wants to block the path to their just improvement, and they fear drawing near to her, fearing to distance themselves from those who, instead, cannot truly desire their good, if they destroy in them peace with God, if they transform love into hatred and proper and just action into a struggle for the defense of their own rights.

Speak to these brothers who are far away with the force of your persuasion and your example. Tell them that, far from Jesus, there is only discouragement and sadness, even if there were an abundance of material goods. Reassure them: Jesus does not want them to lack bread, He who worked miracles so that those who followed Him would not be deprived of the necessary sustenance. Thus, the grace of God and the good will of



Translated by churchlatin.ai, a product of Boyne Archives

all of you, and of the other Christian workers scattered throughout Italy, will hasten the coming of that day in which Jesus will reign in hearts and in the world.

**3 MATTH. 6, 10-31.**

**4 Cf. MATTH. 6, 33.**

5 Cf. Luke 9, 62.

[*Latin ed. p. 517*]

The Sacred Acts of the Consistorial Congregation, 517, 8, 8.

## SACRED CONSISTORIAL CONGREGATION OF VOLTERRA AND SIENA.

### DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

From the Apostolic See, it has recently been requested that the parishes, which are listed on the following pages: namely, Chiusdino, Frassini, and Castelletto; Ciciano, Montalcinello, Monticiano, Frosini, S. Galgano, Scalvaia, and Luriano; Tocchi, which constitute the Vicariates Forane of the town of Chiusdino and the town of Montichiamo, and which belong to the Diocese of Volterra, be separated from the Diocese of Volterra, due to their excessive distance from the episcopal See and the difficulties of travel, and be joined to the Archdiocese of Siena.

Therefore, the Sacred Consistorial Congregation, after hearing prayers, with the consent of the Most Reverend Father Mario Toccabelli, Archbishop of Siena, and with the necessary provisions made, having the consent of those present or presumed to consent, by virtue of special faculties granted to it by the Most Holy Father, Pope Pius XII, has deigned to decree, with the same validity as if Apostolic Letters sealed with the papal seal had been issued, that the territory of the parishes which are located in the towns of: Chiusdino, Frassini, and Castelletto; Ciciano, Montalcinello, Monticiano, Frosini, S. Galgano, Scalvaia, and Luriano; Tocchi, be separated from the Diocese of Volterra and added to the Archdiocese of Siena, together with all goods, rights, and obligations pertaining to said territory; thereby altering the boundaries of both dioceses.

To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Mario Toccabelli, Archbishop of Siena, granting him the necessary and appropriate faculties, including the power to delegate, to any man in ecclesiastical dignity, to effect the



Translated by churchlatin.ai, a product of Boyne Archives

aforementioned purpose.

[*Latin ed. p. 518*]

Acts 518 of the Apostolic See – Official Commentary, having imposed the obligation, as soon as possible, to send to the same Sacred Congregation of the Consistory, an authentic copy of the completed execution. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the twenty-seventh day of July, 1954. Fr. A. I. Card. Piazza, Bishop of Sabina, and Mandelen, and the Secretary, L. ÊJ3 S. ′ * Iosephus Ferretto, Assistant.

## DECREE CONCERNING THE CHANGE OF BOUNDARIES OF DIOCESES.

Whereas it has been requested that the parishes of Saint Nicholas in the village of ″Caprigliola″ and Saint Martin in the village of ″Albiano,″ which belong to the Diocese of Apuana, be separated from said Diocese of Apuana, due to the excessive distance from the episcopal See and the difficulties of roads and routes, and be united to the neighboring Diocese of Spediensis, to which easier and more convenient access is available; the Apostolic See, considering the reasons presented, has judged it to be just and proper to grant the requested petition.

Therefore, the Sacred Congregation of the Consistory, with the consent of His Excellency, Most Reverend Joseph Stella, Bishop of Lunensi, or Spediensis, Sarzana, and Brugnato, and with the necessary consents obtained, or presumed to be obtained, from those who have an interest or are presumed to have an interest, exercising the special faculties granted to it by the Most Holy Pope, Our Lord Pius Divine Providence XII, has deigned to decree that the territory of the parishes of Saint Nicholas in the village of ″Caprigliola″ and Saint Martin in the village of ″Albiano,″ which is currently under the Diocese of Apuana, be separated from said Diocese and added to the Diocese of Spediensis, together with all goods, rights, and obligations pertaining to said territory; thereby changing the boundaries of both Dioceses in this manner.

To carry out these matters, the Sacred Congregation of the Consistory appoints His Excellency, Most Reverend Joseph Stella, Bishop of Lunensi, or Spediensis, Sarzana, and Brugnato, granting him the necessary and appropriate faculties, including the power to delegate, to anyone, to effect what is intended.

[*Latin ed. p. 519*]

The Sacred Consistorial Congregation, composed of 519 men holding ecclesiastical office, having considered the matter, decrees that, as soon as possible, an authentic copy of the completed act shall be sent to the same Sacred Congregation. All contrary opinions notwithstanding. Given



Translated by churchlatin.ai, a product of Boyne Archives

in Rome, from the offices of the Sacred Consistorial Congregation, on the 5th of February, 1955. [Signed] Fr. A. I. Card. Piazza, Bishop of Sabina, and Mandelen, and the Secretary, L. ff. S. Iosephus Ferretto, Advisor.

## SACRED CONGREGATION FOR RELIGIOUS.

NOTICE TO RELIGIOUS MEMBERS IN EUROPE WHO ARE FORCED TO LIVE OUTSIDE THE CONVENT.

This Sacred Congregation, as far as circumstances permit, always pursues with particular zeal the cause of religious men, especially priests, and religious women, who are in difficult living conditions in certain regions of Europe. Aware of the inconveniences and hardships to which these individuals are daily subjected, this Sacred Congregation desires to express its feelings of compassion to each of these devout members, and to encourage and strengthen them to persevere in their holy vocation, to which they are dedicated.

Therefore, these many religious men and women, who, due to circumstances, are compelled to live outside their religious houses and to perform their work in circumstances far from ideal, will undoubtedly find comfort in knowing that the Church considers them not as members separated from their own Institute, or as those excluded from the cloister, but only as legitimately absent from the religious house.

Let religious men and women, therefore, remember that, due to their legitimate absence, they enjoy all the rights and privileges that they have acquired through their religious profession; and, in return, they are bound by their sacred vows and by the rules.

[*Latin ed. p. 520*]

520 Concerning Matters of the Apostolic See – An Official Commentary which may be reconciled with their present circumstances and which can be observed without serious inconvenience by those concerned. The Church earnestly desires that these individuals, in order to return to the customs of common life and to properly perform the sacred ministry, may, just like the members themselves, strive for this, and prays for peace and a tranquil order of things for these her children, who are bearing such heavy burdens. Let them take care, as far as possible given the circumstances, to maintain close ties with their own Institute, and to be subject to the local Ordinaries, like children. Let them approach their Superiors and Bishops with a free spirit, whenever the opportunity arises, so that they may reveal their difficulties and needs to them, confident that they will receive help from them to the best of their ability. Furthermore, this Sacred Congregation will be most grateful to the Most Reverend local Ordinaries, if, with apostolic zeal, as they are commanded, and with a sense of their duty in this critical situation, they will be present to the religious members, whether men or



Translated by churchlatin.ai, a product of Boyne Archives

women, and will provide them with special care, especially if they are unable to contact their Superiors. This union of spirits, this mutual faith and Christian and priestly benevolence will greatly contribute to alleviating the hardships that now afflict religious members; it will also greatly contribute to providing the necessary strength to those who are afflicted, so that they may faithfully observe their religious vows and constantly continue to offer themselves as sacrifices to God; this devotion of life is a principal part of the religious state, which cannot be prejudiced by any circumstances of time, and finally, it brings immense treasures of heavenly gifts to the entire Church. Rome, July 10, 1955. V. Card. Valeri, Prefect. L. B s. A. Larraona, C. M. F., Secretary.

[*Latin ed. p. 521*]

The Sacred Congregation of Rites, 621. The SACRED CONGREGATION OF RITES OF PARIS. Concerning the beatification and canonization of the Servant of God, Anthony Frederick Ozanam, a layman. Regarding the question of whether a commission should be appointed to investigate the cause, in this case and for the purpose in question. "But without faith it is impossible to please God. For he that cometh to God must believe that he is" (Hebrews 11:6). But this faith does not remain merely a mental apprehension of divinely revealed truths, but is also a standard of living for the Christian: "For the just man liveth by faith" (Romans 1:17), which "For in Christ Jesus neither circumcision availeth any thing nor uncircumcision" (Galatians 5:6). "For as the body without the spirit is dead, so also is faith without works dead" (James 2:26). This was well understood by Anthony Frederick Ozanam, to whom the words spoken by the divine oracle to Abraham can rightly be applied, namely: "You see that faith was working with his works, and by works faith was made perfect" (James 2:22). This Servant of God was born on April 23, 1831, in Milan, where his father, along with his family, had moved for his military medical duties. He was baptized on May 13 of the same year. His parents, natives of Lyons, of noble birth and of the Catholic faith, had fourteen children, whom they endeavored to instill with the Christian religion and the best morals, so that from a young age, Anthony Frederick displayed piety, docility, and obedience. A student at the Royal College of Lyons, at the age of thirteen, he first approached the Sacraments, and there diligently pursued his studies, progressing commendably through rhetoric and philosophy. The doubts with which he then struggled against the faith, and the scruples that troubled him, he overcame through prayer, study, and the counsel of a teacher, and he dedicated whatever talents God had given him to improving morals and social conditions, and to promoting the Catholic religion in his homeland.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Official Commentary. Having left the Col-



Translated by churchlatin.ai, a product of Boyne Archives

lege, and most obedient to his father's counsel, he devoted himself first to legal studies in Lyons, and then in Paris, completing them with great merit. In Paris, he shunned frivolities and never frequented public spectacles. Although intensely devoted to his studies, he wonderfully cultivated charity towards his neighbors, and through examples of virtue and his zeal for defending the Christian truth, he inspired admiration in both his fellow students and his professors. He chose the best and truly Christian men among his associates and friends, and they, in turn, encouraged one another to become better each day. To facilitate this, the Servant of God proposed and celebrated historical and religious gatherings. He also fostered the idea of establishing associations to assist the poor. Having completed his studies, in 1837 he was obliged to leave Paris and returned to Lyons, where, obeying the counsel of his now deceased father, he began his career as a lawyer, vigorously defending, above all, the causes of the poor; but the forum was not very welcoming to him. He was a fervent son of the Third Order of Franciscans. Using the counsel of confessors and with the help of divine grace, in 1841, he took a wife similar to himself, Mary Soulacroix, whom he called his "guardian angel." This blessed marriage was blessed with a single daughter by God. Although he taught commercial law in Lyons, he accepted the offer of a chair to teach foreign literature at the Sorbonne University. In this university, he exercised the office of teaching as if it were an apostolate, never being ashamed of the Gospel: for he earnestly invoked God, the Lord of all sciences, so that he might say nothing contrary to the truth. With his outstanding eloquence, he attracted students, skillfully illustrating and defending the Catholic faith and Christian religion, vigorously refuting errors, but exercising charity towards those who were in error. Thus, he elevated history, civil science and social studies, literature, and the liberal arts, all in obedience to the Catholic faith, in an age in which religious indifference and what they call "human respect" were rampant in schools and society. He also wrote and published many works, which stand as outstanding monuments to his doctrine and virtues, and are celebrated as such. However, he never published any writings without first submitting them to the revision and judgment of a learned ecclesiastical man. The famous sermons on religious matters, instituted by himself, were given in the cathedral of Paris, dedicated to the Virgin Mary, and which, from then on, were given each year during the Lenten season, to the great benefit of souls, and are still given today.

[*Latin ed. p. 523*]

The Sacred Congregation of Rites, 523. However, the most important and splendid work, to which We have already alluded, which the Servant of God initiated and fostered, and of which he was the primary founder, is now to be celebrated. We speak of the Society of Conferences, which are dedicated to visiting and assisting the poor. This association, whose seeds



Translated by churchlatin.ai, a product of Boyne Archives

were scarcely sown by the Servant of God with a few companions of the same spirit and virtue, has taken deep root, and has grown rapidly, like a tree reaching for the heavens, with branches spreading widely, and has been widely dispersed throughout the world, bringing great benefit not only to the immense multitude of the poor, to whom it provides assistance and support both for living on earth and for attaining eternal goods, but also to the members themselves, whom it exercises in all kinds of virtues through various works of Christian charity. In the year 1954, immediately after the death of Anthony Frederick Ozanam, there were 1532 groups of the Vincentians with 15,000 members. At the end of the year 1953, there were 17,000 groups in more than 30 nations scattered throughout the world. The Servant of God also established several institutions in Italy for the purpose of restoring health. He also traveled to Rome, where he was received with great kindness by the Supreme Pontiff Pius IX, whom he followed most diligently and with great reverence, having dedicated himself to illustrating and defending his rights and teachings. After having lived a life, albeit brief, marvelously active, and having achieved great holiness with fervent devotion to the Most Holy Eucharist, to the Blessed Virgin Mary, and to the Saints, especially those who excelled in charity towards their neighbors, and after enduring for a long time a debilitating illness with great patience, with remarkable mental serenity, and having been strengthened in his final days by the sacraments, he peacefully fell asleep in the Lord on September 8, 1853, at the age of forty. From the above, it is clear why the name of this Servant of God has been so widely honored, first within the confines of his own Society, and then, after his death, even more vividly among his friends, and finally even among outsiders, as the Vincentian Society has spread ever more widely. As a result, in the year 1925, an ordinary process was initiated in the archiepiscopal curia of Paris, based on the reputation for holiness and the writings of the Servant of God; and in 1928, it was transferred to Rome. Meanwhile, thirty Cardinals, many Archbishops and Bishops, and many others, both from the clergy and from the laity in positions of authority, urged the Supreme Pontiffs Pius XI and Pius XII with fervent prayers to propose the beatification of the Servant of God.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Official Commentary. Wherefore, this Sacred Congregation, after due deliberation, decreed on November 11th of the year 1949, that nothing stood in the way of proceeding further. Therefore, with all things that ought to be observed duly observed, the Reverend Monsignor Joseph Gerau, of the Society of the Priests of Saint Sulpice, acting as Promoter of the Cause, on December 15th of the year 1953, in the Ordinary Session of this Congregation, proposed the following question for discussion, presented by the Eminent and Reverend Lord Alexander



Translated by churchlatin.ai, a product of Boyne Archives

Cardinal Verde, Promoter of the Cause: Whether a commission should be appointed for the introduction of the cause, and for what purpose. And the Eminent Fathers, entrusted with the safeguarding of sacred rites, having also heard the Official Prelates, and in particular the Reverend Father Salvatore Natucci, General Promoter of the Faith, responded: That a commission should be appointed, if it pleases the Most Holy [Pope]. Finally, after a faithful report of all these matters had been presented to the Supreme Pontiff, Pope Pius XII, His Holiness, approving the response of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Anthony Frederick Ozanam, with His own hand. Given in Rome, on January 12th, in the Marian Year 1954. C. Card. Cicognani, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 525*]

The Roman Curia Diary, No. 525. Tuesday, July 5, 1955. The Holy Father, Pius XII, received in a solemn audience His Excellency, Dr. Mohan Sinha Mehta, Extraordinary Envoy and Minister Plenipotentiary of India, for the presentation of his credentials.

SACRED CONGREGATION OF RITES. Tuesday, March 29, 1955, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Most Reverend Lord Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of the Servant of God, Meinrado Eugster, a lay professed member of the Order of Saint Benedict, the Sacred Congregation of Rites held a preparatory meeting, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Friday, April 15, 1955, in the ordinary session of the Sacred Congregation of Rites, the validity of the apostolic processes concerning the miracles of the Blessed Charles of Sezze, Confessor, of the Order of the Friars Minor, and of the Blessed Bertilla Boscardin, Virgin, of the Institute of the Sisters Teachers of Saint Dorotea, Daughters of the Sacred Hearts, was considered, as well as the validity of the ordinary and apostolic processes concerning the virtues of the Servant of God, Teresa Valse Pantellini, a professed religious of the Institute of the Daughters of Mary Help of Christians.

Tuesday, April 26, 1955, in the Apostolic Palace at the Vatican, the ordinary session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Cardinals and the Reverend Prelates discussed the introduction of the Causes of the Servants of God:

1. Damiano De Veuster, Missionary, priest of the Congregation of the Sacred Hearts (Picpus).

2. Francesco Crusatz, priest of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary, who was, it is asserted, killed out of hatred for the faith.



Translated by churchlatin.ai, a product of Boyne Archives

They also discussed the writings of the Servants of God:

1. Massimiliano Kolbe, a professed priest of the Conventual Friars Minor.

2. Mary of the Incarnation (in secular life, Vincenza Rosai), Reformer of the Congregation of the Bethlehemite Sisters.

Tuesday, May 3, 1955, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held.

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Official Commentary, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes: 1. Concerning the martyrdom of the Servants of God, John Baptist Turpin Du Cormier, a secular priest; John Baptist Triquerie, a priest of the Order of the Friars Minor Conventual; and of seventeen other companions, both priests and laymen, who were killed at Lavai in France in the year 1794. 2. Concerning the miracles of the Venerable Servant of God, Marcellin Benoît Joseph Champagnat, a priest, founder of the Institute of the Little Brothers of Mary, or Marist Brothers of the Schools. 3. Concerning the virtues of the Venerable Servant of God, Mary Margaret Dufrost De Lajemmerais, widow of Youville, foundress of the Congregation of the Sisters of Charity of Montreal, known as the "Sœurs Grises." On Tuesday, May 24, 1955, in the Palace of Congregations at San Callisto, in the presence of the Most Reverend Lord Cardinal, Benedict Aloisi Masella, Bishop of Palestrina and Ponente, and Relator of the Cause of beatification of the Servant of God, Teresa of Jesus Jornet Ibars, foundress of the Institute of the Little Sisters of the Abandoned Elderly, the Holy Congregation of Rites, in its preparatory session, was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God. On Tuesday, June 14, 1955, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God, Helen Guerra, foundress of the Oblates of the Holy Spirit, known as the Sisters of St. Zita. Furthermore, the Eminent and Reverend Lords Cardinals examined the reports of the theological censors concerning the writings of the Servants of God: 1. Luigi Orione, a priest, founder of the Little Work of Divine Providence. 2. Joseph Vaz, a priest of the Oratory of St. Philip Neri. 3. Elizabeth Leseur. In the ordinary session on Friday, June 17, 1955, the Holy Congregation of Rites discussed, among other things, the non-cult of the Servants of God: 1. Joseph Gerard, a professed priest of the Congregation of the Oblates of the Immaculate Mary. 2. Francis Crusatz, a professed priest of the Congregation of the



Translated by churchlatin.ai, a product of Boyne Archives

Missionaries, Sons of the Immaculate Heart of Mary. 3. Damian Di Veuster, a professed priest of the Congregation of the Sacred Hearts (Picpus). On Tuesday, July 26, 1955, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Venerable Servant of God, Innocent XI, Pope.

[*Latin ed. p. 527*]

From the Roman Curia Diary, 527. SECRETARY OF STATE. By order of the Secretary of State, the Most Holy Father Pius XII, reigning happily, has deigned to appoint: May 30, June 18, July 22, 1955. The Reverend Father Philippe Paul, of the Order of the Friars Preachers, as Commissioner of the Most Holy Congregation of the Holy Office. The Reverend Father Verardo Raymond, of the Order of the Friars Preachers, as First Companion of the Commissioner of the Most Holy Congregation of the Holy Office, and as Consultor of the same Holy Dicastery. The Reverend Fathers Gonzalez Edward, of the Friars Preachers; Pesci Benedict, of the Order of Friars Minor; and Victor of Jesus and Mary, of the Discalced Carmelites, as Consultors of the Sacred Congregation of Rites, for Causes of Beatification and Canonization. His Eminence and Reverend Cardinal Gregory Peter XV Agagianian, as President of the Pontifical Commission for the Compilation of the Code of Canon Law of the Eastern Churches. HONORS. By order of the Secretary of State, the Most Holy Father Pius XII, reigning happily, has deigned to bestow: The Order of Saint Sylvester, Pope: March 14, 16, 25, 26, 28, April 2, 1955. To Mr. Myalay Anacleto, of the Apostolic Vicariate of Toungoo. To Mr. Cannizzaro Giuseppe (Rome). To Mr. Cavalletti Vincenzo (Rome). To Mr. De Stefano Vittorio (Rome). To Mr. Enrico Cesare (Rome). To Mr. Ferrari Gildo (Rome). To Mr. Fiori Ratti Leopoldo (Rome). To Mr. Gabrieli Giovanni (Rome). To Mr. Giacobini Elio (Rome). To Mr. Salucci-Navone Giuseppe (Rome). To Mr. Reda Silvio, of the Archdiocese of Turin. To Mr. Boni Giuseppe, of the Archdiocese of Milan. To Mr. Weber Leonardo, of the diocese of Basle and Lugano. To Mr. Ceresa Cesare (Rome). To Mr. Cipriani Siro (Rome).

[*Latin ed. p. 528*]

Acta 528 5 » » Aprilis » » Apostolicae Sedis - Commentarium Officiale 1955.

To the Reverend Mr. Vecellio Mario, of the Archdiocese of Milan.

To the Reverend Mr. Parente Francesco Giuseppe (Rome).

To the Reverend Mr. Dax Paolo (Germany).

The Knighthood of the Order of Saint Sylvester the Pope:

October 30, 1953.

To the Reverend Mr. Casagrande Vincenzo Fabio, of the Diocese of Guax-



Translated by churchlatin.ai, a product of Boyne Archives

upé.

May 11, 1954.

To the Reverend Mr. Ferreira Sabino Giuseppe, of the Archdiocese of Belo Horizonte.

June 14.

To the Reverend Mr. Parrei Silvio, of the Archdiocese of Avignon.

July 8.

To the Reverend Mr. Ciarte Desmond, of the Archdiocese of Montréal.

July 21.

To the Reverend Mr. Rapin Armando, of the Archdiocese of Paris.

August 11.

To the Reverend Mr. Pourvoyeur Giorgio, of the Archdiocese of Malines.

To the Reverend Mr. van den Bergh Enrico, of the same Archdiocese.

September 21.

To the Reverend Mr. Bus Giovanni, of the Diocese of Monaco Pr.

October 8.

To the Reverend Mr. Hernández Alvarez Domenico, of the Diocese of Ciudad Bolivar.

To the Reverend Mr. Joerg Pietro Giuseppe, of the Diocese of Wuerzburg.

November 19.

To the Reverend Mr. Pennisi Martino, of the Diocese of Acireale.

January 8, 1955.

To the Reverend Mr. Piccoli Giovanni Battista, of the Patriarchate of Venice.

To the Reverend Mr. Orsoni Angelo, of the same Patriarchate.

To the Reverend Mr. Scarpellon Ulisse, of the same Patriarchate.

January 11.

To the Reverend Mr. Baudouin Francesco, of the Archdiocese of Malines.

January 29.

To the Reverend Mr. Mignogna Francesco, of the Archdiocese of Taranto.

February 7.

To the Reverend Mr. Pace Filiberto (Rome).

February 8.

To the Reverend Mr. Fanchini Mario, of the Diocese of Crotone.

To the Reverend Mr. Celasco Fiorenzo, of the Diocese of Tortona.

To the Reverend Mr. Palli Guido, of the same Diocese.

February 18.

To the Reverend Mr. Possi Cesare (Rome).

February 22.



Translated by churchlatin.ai, a product of Boyne Archives

To the Reverend Mr. Prandoni Pietro, of the Archdiocese of Milan.
To the Reverend Mr. Ferretti Lotario (Rome).
March 3.
To the Reverend Mr. Hogan Geremia, of the Archdiocese of Dublin.
March 10.
To the Reverend Mr. D'Incecco Vincenzo, of the Archdiocese of Ancona.
March 16.
To the Reverend Mr. Pietrangeli Fortebraccio (Rome).
To the Reverend Mr. Simonetti Casimiro (Rome).
March 24.
To the Reverend Mr. Belviso Giuseppe, of the Diocese of Cerignola.
March 26.
To the Reverend Mr. Fabricio Giacomo, of the Diocese of Concordia.
To the Reverend Mr. Fabris Mario, of the Archdiocese of Genova.
To the Reverend Mr. Bonelli Elio, of the Archdiocese of Lucca.
April 6.
To the Reverend Mr. Battistig Adolfo, of the Diocese of Brescia.
To the Reverend Mr. Crescini Andrea, of the same Diocese.

[*Latin ed. p. 529*]

Year and Volume XXXVII, August 23, 1955 (Series II, Volume XXII) - No. 11. ACTA APOS- TOLICAE SEDIS, Official Commentary. CONSTITUTION. The APOSTOLIC CONSTITUTION concerning the separation of certain civil regions from the Archdiocese of PANAMÃ¡ (DAVID), which shall be erected into a new Diocese, to be called PIUS (DAVID). THE BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter: The most loving God, who, with benign mercy, predestined men to be conformed to the image of His Son (Romans 8:29), wished that we, who govern the Holy Church, should participate in a more profound way in the clemency of this design, and that the solicitude for assisting souls and the constant effort to promote their welfare should urge us. Therefore, since the venerable Brother Paul Bernier, Archbishop with the title of Laodicea in Syria, and Apostolic Nuncio in the Republics of Costa Rica and PANAMÃ¡, requested from this Roman See that certain regions be separated from the Archdiocese of PANAMÃ¡, and a new Church be established, we gladly assent to these requests: for we are certain that where the Christian cause is administered and governed more suitably, there also the sacred things will flourish more abundantly, morals will be maintained with uncorrupted integrity, and souls will be drawn to the love of heavenly things. Therefore, having learned what the venerable Brother Francis Beckmann, Archbishop of PANAMÃ¡, thinks about this matter; after hearing the counsel of our Venerable Brothers, Cardinals of



Translated by churchlatin.ai, a product of Boyne Archives

the Holy Roman Church.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary on the Proceedings of the Consistory; with the consent of those who, in this matter, possess some right whatsoever, and after most careful consideration, having attended to the matter with the diligence it deserved, We, exercising Our supreme authority, decree and ordain as follows. We separate a territory from the archdiocese of PanamÃ¡, from which the civil provinces commonly known as "Bocas del Toro" and "Chiriquí" are constituted; and from this territory, We establish a new diocese, to be called Davidensem, whose boundaries shall, of course, correspond to the boundaries of the two provinces mentioned above. The new Davidensem diocese shall be subordinate as a suffragan to the Panamense See, which We, on this very day, have adorned with the metropolitan honor through apostolic letters "Etsi quotidie," and whose Bishop shall therefore be subject to the jurisdiction of the Panamense Metropolitan. Furthermore, the same Bishop shall have his seat and residence in the city commonly called "David," which We, by these Our letters, elevate to the dignity of a cathedral city; he shall also place a chapter in the church of St. Joseph, the Blessed Virgin Mary, and We raise that church to the rank of a cathedral, granting it all the rights and privileges pertaining to other cathedral churches. Similarly, the Davidensem diocese and its Bishop for the time being shall enjoy the same honors with which all dioceses and their prelates throughout the world are adorned; the Bishop, however, shall be subject to the same obligations. Moreover, that the sacred rites may be celebrated with greater magnificence in the cathedral of David, We desire that a College of Canons be established there as soon as possible; and We shall provide for its founding through apostolic letters to be issued by Us. In order that the Bishop may not long be deprived of men whose counsel and assistance he needs in the discharge of his important duties, We order that, until a chapter of Canons can be established, diocesan Consultors shall be chosen in their place. The episcopal table, so-called, shall consist of either the revenues of the Curia, or offerings of money and goods from the faithful, or finally, of goods which, from the division of the assets of the Panamense table, shall accrue to this diocese in proportion, with the provisions of canon 1500 of the Code of Canon Law being observed in this division. Furthermore, since those young men are to be cultivated with the greatest care who, having been called to the priesthood, are a source of great hope for the Church, We desire that the Bishop of David, as soon as he is able, shall take care to establish at least an elementary seminary, in accordance with the law and according to the regulations and laws entrusted to the Congregation for Seminaries and Catholic Education; and that the Bishop shall choose from among the best young men and send them to Rome, to be educated in philosophy and theology at the Pontifi-



Translated by churchlatin.ai, a product of Boyne Archives

cal Latin American Institute. Likewise, with regard to the governance and administration of the new Church, the election of a capitular vicar in the vacancy of the See, the rights and obligations of the faithful and clergy, and other matters of this kind, We order that what is established by law shall prevail.

[*Latin ed. p. 531*]

The acts of Pope Pius XII, 531, are established canonically. We also decree that, as soon as the diocese of David is established, the clergy of the Church shall be assigned to it, and they shall reside within its territory by the best of rights. Furthermore, all documents and records pertaining to the new Church, and to its faithful, clergy, and temporal goods, shall be diligently sent from the Curia of Panamà to the Curia of David, to be preserved in its archives. In order that those things which We command in these Letters may be carried out, We choose the aforementioned venerable Brother Paul Bernier, or he who, at the time these instructions are put into effect, presides over the Apostolic Nunciature in the Republics of Costa Rica and Panamà; and to whomever this task falls, We grant the necessary powers for it, and authorize him to delegate, if necessary, to a distinguished ecclesiastic, and We impose upon him the duty of reporting the work accomplished and of sending, as soon as possible, worthy examples of it to the Sacred Congregation of the Consistory. We will and desire that these Letters be effective now and in the future; in such a way that those things which are decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the efficacy of these Letters, since through these Letters We annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same full faith as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixth day of the month of March, in the year of Our Lord one thousand nine hundred and fifty-fifth, in the seventeenth year of Our pontificate.

CELSUS Card. CONSTANTINI, Secretary of the Sacred Roman Ecclesiastical Council.

Fr. ADEODATUS I. Card. PIAZZA, Member of the Congregation of the Consistory, from the Secretariat.

Hamletus Tondini, Regent of the Apostolic Chancery.



Translated by churchlatin.ai, a product of Boyne Archives

Bernardus De Felicis, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

(Loco)

(In Ap. Cane, tab., vol. LXXXX, n. 44-).

[*Latin ed. p. 532*]

Acts 532 of the Apostolic See - Official Commentary II. A NEW ECCLESIASTICAL PROVINCE IS ESTABLISHED IN THE REPUBLIC OF PANAMÁ, TO BE CALLED THE "PANAMÁ" PROVINCE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE.

Although we have causes for sadness daily, since the enemies of the truth never cease to sow the seeds of evil with impious hands in the field of Christ, which is the Church, nevertheless, great joy is brought to us, whether it be by the nations which, having abandoned error, receive themselves into the bosom of the Church, as into the camp of truth, or by the growth of the Christian religion almost everywhere on earth. Therefore, with great joy, the plans presented to us by the venerable Brother Paul Bernier, Archbishop with the title of Laodicea in Syria, and also Apostolic Nuncio in the Republics of Costa Rica and Panamá, seem worthy of approval, who judged and requested that a new ecclesiastical province be established in the region of Panamá: for this will greatly contribute to the promotion of the Christian faith there in those parts of the world. After, therefore, having sought the opinion on this matter of our venerable Brother, His Eminence, Cardinal of the Sacred Congregation of the Consistory, and having considered the matter with great deliberation; and having obtained the consent of those who are considered to have some right in the matter, or who may have it, by our apostolic authority we decree and order the following.

In the Republic of Panamá, we establish a new ecclesiastical province, which shall be called the "Panamá" Province, and its principal seat shall be the same as that of the already existing Archdiocese of Panamá. This province shall consist of two churches: namely, the Archdiocese of Panamá itself, which has hitherto been directly subject to us and to the Holy See, and the Diocese of David, which today we establish by our Apostolic Letters "Amantissimus Deus." The former shall be metropolitan, with all the rights, honors, and privileges that are customary for such a seat; the latter shall be suffragan and subject to it. Furthermore, the Archbishop of Panamá shall have all the rights and obligations of metropolitan archbishops; therefore, he will be able to carry the cross before him throughout the entire territory of the province, and to use the pallium in the ceremonies of the sacred rites. The Bishop of David, however, shall be...

[*Latin ed. p. 533*]

The acts of Pope Pius XII, 533, concerning the same Metropolitan See of



Translated by churchlatin.ai, a product of Boyne Archives

PanamÃ¡, subject to the norms of Canon Law. As for the boundaries of the new circumscription, they shall be the same as those of the two existing parishes. Finally, We desire that the venerable Brother Paul Bernier, whom We have mentioned, shall take care to ensure that these Our orders and decrees are carried out, to whom We grant all powers, and We authorize him to delegate tasks to any person, if necessary, provided that the ecclesiastical dignity is maintained. When the aforementioned business has been completed, the same venerable Brother shall be ordered to draw up the necessary documents, and he shall strive to send true copies thereof to the Sacred Congregation of the Consistory as soon as possible. If, at the time when these decrees are to be brought to fruition, another person is in charge of the same Apostolic Nunciature in the Republics of Costa Rica and PanamÃ¡, We grant the same mandates and powers to him. We will and desire that these Letters be effective now and in the future; in such a way that those for whom these decrees are intended shall religiously observe them, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We derogate from all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were shown to be the original. Let those who in any way despise or disregard these Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the orders of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the sixth day of the month of March, in the year of Our Lord one thousand nine hundred and fifty-five, in the seventeenth year of Our Pontificate.

CELSUS Card.
COSTANTINI
©

**Fr. ADEODATUS I.**

Card. PIAZZA
S. R. B.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini Apostolicam Cancellariam Regens
Bernardus De Felicis, Proton. Apost.
Caesar Federici, Proton. Apost.



Translated by churchlatin.ai, a product of Boyne Archives

Loco
£BPlumbi
In Ap. Cane, tab., vol. LXXXX, n, 45.

[*Latin ed. p. 534*]

5 3 4 Acta Apostolicae Sedis - Official Commentary III. FROM THE TUNJA DIOCESE, CERTAIN TERRITORIES ARE DETACHED, WHICH ARE RECONSTITUTED INTO A NEW DIOCESE, TO BE CALLED ((DUITAMENSIS)). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The same ardent love of souls, and the same "daily urgency, solicitude for all the Churches" (2 Corinthians 11:28), with which the blessed Paul burned within his heart, also urges us, indeed, until the very end of our life, to provide our children with the most suitable means to attain salvation. Therefore, when the venerable Brother Paul Bertoli, Archbishop with the title of Nicomedia and Apostolic Nuncio in Colombia, concerned for the good of the faithful residing in the extensive Tunja diocese, requested from this Holy See that, after being separated from it, certain parts extending to the north and east, a new diocese be established, we gladly accept this proposal. After hearing the opinion of the venerable Brother Angel Maria Ocampo Reri, Bishop of Tunja, and with the consent of those who have something to say in this matter, or who believe themselves to have a right to speak, and after the matter has been carefully considered in every respect, as is fitting, we, by our supreme authority, decree and decide as follows: From the Tunja diocese, we detach the territory in which the following parishes are located, whose common names are enumerated here: Duitama, Tibasosa, Sagamoso, Nobsa, Mongui, Tópaga, Mongua, Gámeza, Corrales, Floresta, Labranzagrande, Pisva, Paya, Morcóte, Santa Rosa de Viterbo, Cerinza, Belén, Tutasá, Paz de Rio, Betéitiva, Tasco, Socha, Socotá, Jericó, Sativasur, Sativanorte, Susacón, Soatá, La Uvita, San Mateo, El Cocuy, Güicán, Guacamayas, Panqueva, El Espino, Chiscas, Covarachía, Busbanzá, Boavita; from this territory, we establish a new Church, to be called the Duitamensian. The boundaries of this diocese, as is evident, will be contained within the boundaries of all the aforementioned parishes, so that to the north, it will border the dioceses of Sucre and Saint Giles, the diocese of Bucaramanga, and the Apostolic Prefecture of Labateca; to the east, the Apostolic Prefecture of Arauca and the Apostolic Vicariate.

[*Latin ed. p. 535*]

The Apostolic See, in its wisdom, has determined the following:

The Vicariate Apostolic of Casanare shall be erected; to the south, the Church of Tunja and the same Vicariate of Casanare; to the west, finally, the See of Tunja and its dependencies, and the parish of Saint Giles. The new diocese of Duitama shall be a suffragan of the metropolitan See of Bogota,



Translated by churchlatin.ai, a product of Boyne Archives

to which the Bishop of Duitama shall be rightly and legally subject. This Bishop shall establish his seat and residence in the city commonly called Duitama, which we therefore honor with the title and dignity of a bishopric; and he shall place the cathedral of his pontifical teaching in the church of the Infant Jesus Christ, which we raise to the rank of a cathedral, granting it all the rights pertaining to other cathedral churches. Furthermore, we grant to the diocese of Duitama and to its Bishop, for the time being, the honors to which all dioceses and Bishops enjoy throughout the world; but we impose upon the Bishop the same obligations and duties. The episcopal endowment, whether it consists of a civil grant, the fruits of the Curia, the alms of the faithful, or finally, goods that shall be allotted to the diocese of Duitama in proportion, according to the instructions of canon 1500 of the Code of Canon Law, shall be regulated according to the laws of the Church, as pertains to the governance and administration of the new Church, as well as to the election of a capitular vicariate when the See is vacant, to the rights and duties of the faithful and the clergy, and to other matters of this kind. We also decree that as soon as the Church of Duitama is established, the clergy of that diocese shall be assigned to its territory, according to the best of established custom; and with regard to priests and seminarians who are studying outside the diocese, we decree that if any of them reside within the territory of the diocese of Duitama, they shall nevertheless remain subject to the diocese of Tunja. In order that nothing may be lacking to the splendor of the cathedral of Duitama, and that the Bishop may not long be deprived of men whose counsel and assistance he needs, we wish that a senate of Canons be established, through Apostolic Letters bearing the seal, which We shall grant; and until this can be lawfully done, We grant that diocesan Consultors may suffice in their place. Furthermore, since the utmost diligence must be exercised in the education of those young men whom the Holy Spirit draws to the priesthood, the Bishop of Duitama shall take care to erect, as soon as possible, at least an elementary seminary, according to the norms of law and according to the regulations issued by the Holy Council for Seminaries and Universities, and from there he shall select the best young men and send them to this city, to be educated in philosophy and theology at the Pontifical College for Latin America; and the others, who have also duly completed their studies in the humanities, shall be sent to the seminary of Tunja.

[*Latin ed. p. 536*]

The Acts of the Apostolic See, number 536, can continue to be sent, so that those there may be instructed in sacred disciplines, but without diminishing the patrimony of that same seminary. Finally, all documents and acts pertaining to the new See, and to its faithful, clergy, and temporal goods, should be sent by the Tunja Curia as quickly as possible to the Curia of Duitama, to be kept in its archives. In order that those things which we



Translated by churchlatin.ai, a product of Boyne Archives

command in these Letters may be carried out, we choose the aforementioned venerable Brother Paul Bertoli, or he who, at the same time that these instructions are presented, presides over the Apostolic Nunciature in Colombia; and to whomever this task falls, we grant the necessary powers for it, which may be delegated, if necessary, to a man of ecclesiastical dignity, and we impose the duty of diligently recording the work done and of sending faithful accounts of it to the Sacred Congregation of the Consistory. We intend these Letters to be effective now and in the future; so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the man who holds the highest ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventh day of the month of March, in the year of Our Lord one thousand nine hundred and seventy-fifth, in the seventeenth year of Our pontificate.

CELSUS Cardinal COSTANTINI

**Fr. ADEODATOSI**

Cardinal PIAZZA
Ä. R. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Cancellary
Bernardus De Felicis, Proton. Apost.
Caesar Federici, Proton. Apost.
Loco
£ß Plumbi
In. Ap. Cane, tal., vol. LXXXX, n. 59.

[*Latin ed. p. 537*]

ACTS OF POPE XII, 537. APOSTOLIC LETTERS FROM BEATA MARIA, OF THE CITY OF ((DEL BOSCHETTO)), KNOWN AS ((CAMOGLI)),



Translated by churchlatin.ai, a product of Boyne Archives

IN THE PRINCIPAL CELESTIAL ARCHDIOCESE OF GENOA, ARE PROCLAIMED. POPE XII, FOR THE PERPETUAL REMEMBRANCE OF THE MATTER. — As We have learned, the Most Blessed Virgin Mary, to whom the name "del Boschetto" was given, is held in great esteem by the faithful of the town, which, situated within the boundaries of the Archdiocese of Genoa, is called "Camogli" in the vernacular. It is said that the most holy Mother of God appeared there on the day of the month of July, in the year 1618, to a certain young woman; from which event, the piety of the citizens towards the Mother of God increased greatly. Therefore, the governing council of that town, following a commendable example, decided to adopt the Most Holy Virgin, bearing that very name, as the patroness of the town. Prayers were therefore presented to Us, so that We might add the strength and force of Apostolic sanction to such a decision. These requests, presented to Us by Our beloved son, Joseph Cardinal Siri, Archbishop of Genoa, with the utmost deference, We have decided to fulfill with a willing heart. Therefore, after consultation with the Congregation of Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish, declare, and proclaim, in perpetuity, the Most Blessed Virgin Mary, commonly called "del Boschetto," as the principal patroness of the town called "Camogli," before God in Heaven, granting to her all the honors and liturgical privileges that rightfully belong to the principal patrons of places. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that the present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if...

[*Latin ed. p. 538*]

538 ^ Acta Apostolicae Sedis — Any attempt, by anyone, with any authority, knowingly or unknowingly, to alter or add to these matters, will be considered invalid. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourth day of the month of June, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Congregation for the Discipline of the Sacraments and of the First Holy Communion, and to the Reverend Cardinal Aloisi Maseella, Patriarch of the Eastern Rites and Prefect of the Congregation of Saint Basil, to be sent as legate to the Eucharistic Congress from all nations, to be held in the city of São Sebastião do Rio de Janeiro, Brazil.

**PIUS PP. XII**



*Translated by churchlatin.ai, a product of Boyne Archives*

Venerable Brother, greetings and the Apostolic Blessing.

How greatly the Brazilian people cherish the wondrous Sacrament is clearly demonstrated, when, twenty-two years ago, the first Eucharistic Congress of the entire nation was celebrated in Bahia, that is, in the first city founded there by the Portuguese and dedicated to the Savior, nineteen centuries after the institution and consummation of the most holy Eucharist and the redemption of the human race. Moreover, We know that the faithful of Brazil have long ago, with customary fervor of spirit and with the greatest diligence, prepared the Eucharistic Congress from all nations of the Catholic world, and have chosen its seat, the city of São Sebastião do Rio de Janeiro, the capital of Brazil, and have adorned it with magnificent displays and splendid decorations, in order to celebrate the august Sacrament in the most solemn manner. Therefore, through public prayers and exhortations, whether spoken or published in newspapers or transmitted by radio, and through sacred gatherings and missions held in each place, the minds and hearts of the faithful have long been inflamed with a keen devotion to the Eucharist.

[*Latin ed. p. 539*]

The acts of Pope Pius XII, page 539, are diligently preserved and cherished. If the entire association of Catholics in Brasiliae participated in the joy, and if other nations desire and prepare to participate in the upcoming celebrations with pious and frequent gatherings, We are, above all, deeply pleased and, in a certain way, We desire to be present at these celebrations. We know how closely the faithful of Brasiliae are bound to this See of Peter, and how constantly and with what reverence they are accustomed to honor and cherish the Successors of the blessed Peter. Therefore, Venerable Brother, since you, having for almost nineteen years fulfilled the office of Apostolic Nuncio in Brasilia, are so closely connected to the Brazilian people through the bonds of office and benevolence, We choose and appoint Our Legate from Our side, so that, representing Our person, he may preside over the sacred rites that will be held at the upcoming Eucharistic Congress of all nations, solemnly beginning in the city of SÃ£o SebastiÃ£o do Rio de Janeiro. We are certain that you, with your outstanding piety towards the august Sacrament, and with the dignity you hold in the Church and the splendor of the Roman purple, will fully and usefully respond to Our expectations. While We earnestly implore the Lord that He may graciously bless this celebration with the abundance of His gifts, as a sign of this heavenly patronage and as a pledge of Our special charity, We impart, through Christ our Lord, the Apostolic Blessing to you, Venerable Brother, to your companions in the legation, and to all those who participate in the sacred ceremonies. Given in Rome, at St. Peter's, on the twenty-first day of the month of June, in the year 1955, in the seventeenth year of Our pontificate.



Translated by churchlatin.ai, a product of Boyne Archives

**PIUS PP. XII**

[Signature]

To: Most Reverend Father, greetings and the Apostolic Blessing.

To the Church of Christ, which is in the nations of Latin America, for the glory of religion, for civil honor, for the greater magnitude of its auspices, and for expectation.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - We carefully examine the official records, with the same diligence and attention that befits Our mind. Since the daily concerns of all the Churches urge Us, to whom the divine grace has entrusted the task of governing the entire flock of Christ, it is fitting that We devote special care to the multitude of the faithful who inhabit this continent. For, although they constitute various republics and nations, they are closely united by their proximity, their common culture, and, above all, by the brilliant light of the Gospel truth that they have received, and they comprise more than a quarter of the Catholic world: a truly magnificent multitude of children of the Church, a solid phalanx, steadfastly defending the Catholic faith, adhering to legitimate institutions and ancestral customs. To behold this is a great source of comfort to Our heart, amidst so many harsh and grievous things that, as they arise in many parts of the world, with persecutions and wars against the Christian name, and even against the very notion and worship of God, they often deeply sadden Our soul. Indeed, there have been, and in some parts of Americae they are not entirely absent—which, with appropriate recollection, We are compelled to mention, and which have undeservedly sharpened the pangs of Our grief—conflicts and struggles against the Church. Nevertheless, thus far—thanks be to God—nothing has been able to extinguish the flame of the saving light that shines forth from the Cross of Christ, that very light which, like a bright dawn, has illuminated the very origins of their human and civil culture. But We do not wish to burden you, Venerable Brother, with this constant concern, since We see that broader and more serious questions, concerning the Church in America Latina, remain unresolved, and that the necessary measures have not yet had the desired effect, which, if a dangerous situation is foreseen, We have justly declared to be extremely difficult and harmful, namely, the scarcity of priests. The cause of this shortage is well known, and it is not necessary now to dwell on explaining it. In the past century, and even now, alas, despite great efforts made to address this problem, it happens that in this continent the ratio and action of Catholic life show certain deficiencies, from which it seems to suffer with increasing damage and detriment, although there is no doubt that deep-seated roots



Translated by churchlatin.ai, a product of Boyne Archives

adhere in the minds and possess wonderful significance.

[*Latin ed. p. 541*]

Acts of the Most Holy Pontiff Pius XII, number 541, often reveal external difficulties, from which, at times, the palm of martyrdom, a sign of fortitude, blossoms. For when either a priest is lacking, or he himself is not a "vessel unto honor, unto sanctification, and unto the Lord, prepared for every good work," then the light of necessary religious truth is obscured by a dark cloud, the laws and precepts of life, which religion commands to be fulfilled, weaken, and the streams of heavenly grace become more feeble; and, with ease, softness and negligence creeping in, the morals of the people are corrupted, and in all actions, both public and private, the firmness of salutary purposes is shaken, which, at that time, remains firm, when each one moderates and directs himself according to the norm of the Gospel.

This shortage of both clergy, which is now more acutely and gravely observed in the Church, due to the magnitude of the apostolic duties entrusted to her, than it was in former times, is an impediment, or at least a delay, to the progress of the beloved nations of Latin America, so that, as they attain advancements in many other things, they may also make equal progress in the cultivation of the most holy religion. Confident in the Highest and Eternal God, and humbly invoking the protection of the Virgin Mary, Queen of Latin America, we consider it alien to us to foresee the occurrence of those sad events, which some, by considering the circumstances, suspect will come to pass. Rather, we hope that, soon, Latin America, with vigorous effort, will sustain that office and duty which the most provident God seems to have entrusted to that vast continent, glorifying the Catholic religion, so that, in turn, the desired gifts of salvation and peace may be extended to other nations, and that it may attain noble achievements in the highest matters.

However, in order that these our hopes may be fulfilled, it is absolutely necessary that, without any delay, diligent, generous, and courageous action be taken; it is necessary that the highly esteemed forces not be wasted in a bad dispersion, but be increased by being gathered together in order. If this seems to be the case, new methods of exercising the apostolate and new paths must be sought, which, while faithfully observing the ecclesiastical institution and custom, are more suitable for changing times, and which employ the safeguards of a progressing age, which, indeed, if evil people abuse them too much, may, with happy boldness, be turned to the advantage of virtue and the propagation of truth.

Therefore, it has seemed fitting to us, when we also wish to receive the supplications of the sacred prelates of Latin America, to decree that those



Translated by churchlatin.ai, a product of Boyne Archives

who possess authority in the same Latin America should act together.

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - The official commentary merges, so that the question under consideration may be carefully examined with joined councils, and a certain method and path may be found to address those matters that demand the necessities of this time, perfectly and swiftly. Therefore, after the sacred pastors have diligently prepared, so that the condition of affairs may be thoroughly understood and appropriate remedies indicated, the delegates of the ecclesiastical provinces and missionary jurisdictions of Latin America will attend the upcoming General Assembly, so that, after presenting the results of the investigation, they may join together in deliberation and establish a plan, and implement practical proposals, for promoting the more prosperous growth of the Catholic name throughout all the lands of that continent. "To this concern, which apostolic solicitude has intensified, We, through you, Venerable Brother, are pleased to announce that We shall participate in that assembly, and to offer salutary wishes and Our encouragement, as a testament of Our most loving will, through these letters. We are certain that wise and worthy pastors, having before their eyes those matters that have been assigned to their assembly, will deliberate, so that, in their regions, the inclinations to embrace the priesthood and the religious state may be aroused in the most suitable and effective manner, that these may increase in number and be diligently cultivated and constantly protected; so that, as is fitting, ministers of God and the Church, prepared for every good work, may be formed; and that the ecclesiastical spirit, to which they must be devoted, may be preserved unharmed amidst dangers and snares; and that it may, moreover, increasingly flourish and be perpetually animated by a constant zeal in fostering piety towards God and in faithfully performing their daily duties, so that the entire priestly life may be devoid of what is empty and full of what is essential. It is easily foreseen that, in a short time, the number of those who are called by divine inspiration to the sacred ministry will need to be increased in the homeland, and it is fitting that, as much as possible, they may serve the interests of the Church in Latin America, and that ecclesiastical men, who come from other nations, may also be present. Indeed, they should not be called strangers, since every Catholic priest, faithfully persevering in the exercise of his office, considers himself to be in his own homeland wherever the Kingdom of God flourishes or begins. Furthermore, there is another matter, which is by no means unimportant, in which the thoughts of the sacred pastors who will attend the assembly should be considered: namely, the abundance and ability to devote resources to the care of souls,



*Translated by churchlatin.ai, a product of Boyne Archives*

so that they may..."

[*Latin ed. p. 543*]

The Acts of the Pontifical Council for the Clergy, volume XII, page 543, justly and appropriately calls certain individuals "auxiliaries of the clergy." We understand, first, that religious men and women, members of religious orders, are particularly esteemed as auxiliaries; for, guided by the very divine inspiration that has led them to embrace a particular form of life, they are more closely and valuably associated with apostolic endeavors. Secondly, we include groups of lay Christians, inflamed by charity, who follow the voice of the Lord's evangelical message, a sweet and compelling call, to diligently dedicate their efforts to various tasks in the field and among the people served by apostolic workers, and who will, in time, receive the rewards of their labor in the heavenly homeland. We believe that this will indeed come to pass, that as long as the lamentable shortage of ecclesiastical men continues, the Sacred Hierarchy will draw upon these resources with the utmost care and necessity to sustain and expand the work entrusted to priests. We are also convinced that considerable strength will be given to the active exercise of the apostolate in Latin America, if these forces are united with harmonious order and mutual concord, and for this reason, due attention must be given to exploring those forms of pastoral care and apostolate that, from long experience and observation, appear to be best suited to the particular conditions of the times; and if the new resources of this age—such as the invention of radio and the art of printing—are employed to spread and more effectively impress upon minds the truths revealed from heaven and the documents published by the Church, the teacher of truth. Thus equipped and prepared, the Catholic ranks will stand stronger in battle, to defend and expand the Kingdom of God, in a difficult but meritorious struggle. Alas, there are many machinations of insidious enemies, against which we must be vigilant and resolute: such as the conspiracies of the Freemasons, the doctrines propagated by the Novatians, the many forms of secularism, superstition, and, as they say, spiritualism, which flourish all the more as ignorance of divine things increases and Christian life becomes more lax; all of which miserably replace true and unwavering faith and quench the thirst of a people longing for God. Furthermore, the perverted doctrines propagated by those who, under the guise of social justice and the improvement of the condition of the lower classes of citizens, seek to tear away from the hearts the treasure of religion, which is to be held in the highest esteem, must be added to this list. Moreover, in each individual region, diligent attention must be paid to matters that require it, for here it is clearly evident where apostolic faith



*Translated by churchlatin.ai, a product of Boyne Archives*

can lead to triumph.

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - Official Commentary. Among other matters of the highest importance, the following should not be omitted. The United States generously receives, with charitable hospitality, vast regions, metals, crops, and all things conducive to a flourishing life, as well as large numbers of people whom necessity or persecution compels to migrate from their homelands. This great movement of populations, as is easily understood, presents many questions that must be addressed, concerning which we have provided certain prescriptions and guidelines in our Apostolic Constitution "Exsul Familia," especially with regard to the spiritual care of those who migrate. Furthermore, we wish that the utmost attention be given to how greatly it is incumbent upon the Church, with the light of doctrine and prudent diligence, to perform its maternal duties. Moreover, this must be carefully considered by all peoples, but especially by the nations of Latin America, so that the Sacred Hierarchy may be moved to pastoral solicitude for a particular reason, because it is closely linked to the state and well-being of religion. Finally, we desire that all consider and hope that a more extensive and praiseworthy fruit may result from a diligent exchange of assistance, to which we paternally exhort not only the sacred prelates and faithful of Latin America, but also other nations, which can offer help and support in other ways. We are firmly confident that the benefits now received will be greatly increased in the future. May Latin America, having used the great number and weight of its forces in a most felicitous manner, contribute to the entire Church of Christ, and may these forces, which seem to seek the priestly hand, be directed to the glory of God and the increase of the Kingdom of Christ. While moved by paternal charity, we joyfully anticipate these happy events, which we entrust to the Most Sacred Heart of Jesus and the ever-Virgin Mary, undefiled from the very beginning, and it is a source of delight to us to impart to you, Venerable Brother, and to our most beloved Cardinals, Archbishops, Bishops, and Prelates of Latin America, and especially to those who are gathered together in the vicinity of SÃ£o SebastiÃ£o do Rio de Janeiro, that the rich fruits of the evangelical harvest may be gathered from their cares and labors, our Apostolic Blessing, which we willingly extend to the priests, and also to the religious and lay members, and to all the faithful of Latin America. Given at Rome, at St. Peter's, on the twenty-ninth day of the month of June, in the year 1955, in the seventeenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 545*]

Acts of Pope Pius XI, 545, III, To the Reverend Father Mimmi, to the Most Reverend Monsignor Marcello, Archbishop ad titulo S. Callisti of Naples, concerning the celebration of the tenth anniversary of his episcopate and



Translated by churchlatin.ai, a product of Boyne Archives

the twentieth anniversary of his ordination as a priest.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

It is a most pleasing duty of love and piety to recall the glorious benefits of God and to offer solemn thanks to the Giver of all gifts; and, amidst the daily labors, this provides a delightful respite and solace for the soul. This, certainly, will be your experience, when, with the joy and happiness of all the clergy and faithful who are with you, you will celebrate, with the favor of the Most High, the tenth anniversary of your episcopate and the twentieth anniversary from the beginning of your priesthood. Indeed, the divine gift of the sacred Order and, subsequently, the episcopal consecration have been the principal sources of heavenly graces, through which, over so long a period of time, you have abundantly produced the fruits of salvation, through your active will and the zeal of your soul.

From the very beginning of your priesthood, you devoted all your strength, all your cares and concerns, indeed, your very self, to bringing souls to God and to perfecting them in the way of Christian life. For, in the exercise of your parochial office, in guiding the students of the University or of the archiepiscopal school of Bologna with the duties of piety and in instilling them with the doctrines of the Gospel, and especially in governing the interdiocesan seminary for Romagna in Bologna itself, you displayed brilliant examples and clear foreshadowings of your future pastoral ministry. Therefore, after you were enriched with the fullness of the priesthood, your virtue and the zeal of your works shone more brightly and radiated more widely in a wider field, first in the diocese of Crema for three years, and then for nineteen years in the metropolitan see of Bari. We cannot, indeed, enumerate all your merits for the Church and for civil society; but we cannot pass in silence so many undertakings and endeavors and labors, which you constantly devoted to the founding or restoration of new churches, especially parochial churches, to the restoration of the cathedral of Bari, to the founding of numerous institutions, even for the benefit of the Christian East, to the fostering of sacred missions in various places, and to the thoroughly educating of young people and adults in religion through the preaching of the Word of God and catechesis.

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - Official Commentary: We commend the institution, and the salutary pastoral letters, concerning the promotion and improvement of sacred rites, the advancement of the Catholic Action in your diocese, and the management, for many years, in Italy, of the work for artisans and rural workers, and for the poor, especially orphans. Having considered these excellent achievements of yours, We, for Our part, wished to promote you, Our beloved Son, to the noble Neapolitan See three years ago, and shortly thereafter We decreed that you should be adorned with the splendor of the Roman purple. Now, desiring to increase your and your



Translated by churchlatin.ai, a product of Boyne Archives

people's joy twofold, We congratulate you on the fruitful exercise of your sacred and pastoral office, and We implore the abundance of heavenly gifts and rewards from God. In order that this celebration of a double event may be more beneficial to your flock, We freely grant you the power to, on the appointed day, after the Sacred pontifical rite has been performed, in the presence of the faithful, bless in Our name and with Our authority, offering plenary indulgences to them, for the benefit of the Church. Finally, may the Apostolic Blessing, a sign of the highest heavenly protection and a witness of Our particular love, be imparted to you, Our beloved Son, and to the entire Neapolitan clergy and people, in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of July, in the year 1955, in the seventeenth year of Our pontificate. PIUS PP. XII.

To the Most Reverend D. ELIAMTIT, Archbishop of FLORENTINUM, joyfully completing sixty years since his ordination to the priesthood.

PIUS PP. XII, To Our beloved Son, greetings and the Apostolic Blessing.

As you have happily completed ten years since the beginning of your priesthood, and then five years since you accepted the episcopate, so now, as the sixtieth anniversary of your sacred ministry approaches, we most gladly wish to increase your joy and that of your people through a public expression of our benevolence. The concordant and grateful sons of the ancient and noble Florencia, who not only shine with their native eloquence and literature and the humanities, but also with true Catholic faith and due obedience to the Roman Pontiff...

[*Latin ed. p. 547*]

The acts of Pope Pius XII, page 547, show that your devotion and affection have always been outstanding, and that the ministers of the sacred rites have preceded and favored you, as we have recently learned. Through the upcoming celebrations, they express most fervently their feelings of veneration and love for you. Indeed, the faithful entrusted to you love and honor you as a father and shepherd, and they rightly hold you in esteem, for you, adorned with solid piety and doctrine, with an inexhaustible and fervent charity towards your neighbors, having become a true pastor over a long period of years, have expended so many cares and concerns, so much study and effort and work for their benefit, and you have visited repeatedly, without sparing any effort, all parts of your vast diocese, and even in the last decade, you have enriched it with new churches, especially parish churches, and suitable buildings. Therefore, it is fitting and just that the excellent qualities of your mind and spirit, your virtues and pastoral care, your zeal in the sacred ministry, and the breadth and generosity of your charity towards your neighbors, be celebrated with grateful memory. And since your praise is placed in so high a position, especially in the eyes of all Florentines, it is entirely fitting, indeed it pleases Us greatly, to precede and lead, as it were, this chorus of those who congratulate you.



Translated by churchlatin.ai, a product of Boyne Archives

Therefore, beloved Son, we congratulate you most sincerely on your long and salutary labors in the sacred ministry and in pastoral duties, and we offer a heartfelt prayer to God that He may preserve you, renewed by heavenly gifts, until your old age; we follow the joyful events of this celebration with the best and most loving words. And so that these very celebrations may be increased by greater fruits of salvation here, We freely grant you the faculty, that, on a day you shall determine, after having performed the Sacred Pontifical rite, in the presence of the faithful, you may, in Our name and with Our authority, bestow a plenary indulgence upon them, according to the usual conditions of the Church. Finally, as a pledge of heavenly graces and as a testimony of Our singular affection, We impart to you, beloved Son, to your Archpriest, your Coadjutor, and to the entire clergy and people entrusted to your care, Our Apostolic Blessing, in the Lord. Given at Rome, near Saint Peter's, on the sixteenth day of the month of July, in the year 1955, in the seventeenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 548*]

Acts 548 of the Apostolic See - Official Commentary V TO THE REVEREND JOHN BAPTIST JANSSENS, OF THE SOCIETY OF JESUS, PREFECT OF QUARTERN, CELEBRATING THE ANNIVERSARY OF THE DEATH OF SAINT IGNATIUS, FOUNDER OF THE SOCIETY.

PIUS PP. XII, Beloved sons, greetings and the Apostolic Blessing.

With great pleasure, we have learned that the Society of Jesus, to which you, beloved sons, have now for nine years diligently presided, intends to celebrate the memory of its Holy Founder in a solemn manner, on the anniversary of his death, which falls this year. May all members be more deeply affected by their love for their esteemed Father Founder, and may their observance of his Institute be perfected.

We praise these anniversary celebrations with good will and follow them with auspicious wishes, hoping that more abundant fruits will result, not only for the members of the Ignatian Society, but also for the hearts of the faithful. Indeed, just as, in the year four hundred since the founding of your Society, we received with a grateful heart the Apostolic Letters, most beloved, which spoke of the "remarkable deeds that Provident God has accomplished through your predecessors and through you in these four centuries," so too, we now wish to recall this very thing as a most auspicious sign; and we wish, once again, paternally to exhort you to diligently pursue all endeavors, works, and safeguards, "so that the needs of this our age may be suitably met by them, as they are changed and increased."

We are all the more certain that all your Provinces, which are located throughout the world, have spontaneously resolved to celebrate this anniversary year with the utmost diligence and fidelity, and to promote spiritual exercises more generously for the sake of their esteemed Father



Translated by churchlatin.ai, a product of Boyne Archives

Founder.

Indeed, nothing is more precious, nothing more useful, nothing more lasting than that golden book which Saint Ignatius left to his sons, which, from Pope Paul III onwards, has been held in esteem by the Pontiffs and the Saints in 1 2 3 4 1 Epistola 2 Ibid . page . 289. 3 Ibid. page. 295. * Paulus Apost. tiae Apost. III : Nostri profecto; A. Litt. Quantum secessus, commentationes, 25 July 1922, A. 8 A. Apost. Pastoralis 20 March. 1753; Febr. S. A. A. S. X X I 698-706. A. 1900 ; X I V 420-422; S., anno 1940, officii, 31 Leo XIII : Pius XI : Pius X I : July vol. 32, 1548 ; ad R. Const. Apost. Encicl. 289 Benedictus Epist, Litt. pag. P. Lud. sq. XIV : Summorum Mens Nostra, Litt. Martin IgnaPontificum, 20 Dec . 1929,

[*Latin ed. p. 549*]

Acta Pii PP. XII 549: The Church, in no time, has heaped abundant and greatest praises upon it. If it is true, as P. La Palma wrote, that the *Exercitia Spiritualia* were the first work of Saint Ignatius, it can equally be said that the holy author himself was the first to practice these exercises. For they are those which strengthened his soul with a new kind of life, directed his first steps on the path of perfection, and increased his strength, so that, weary from labor, wounded by insults, enduring torments and death in the service of the eternal Father, he might choose the Divine King, and follow Him to the very height of love, so that, inflamed by the fires of divine charity, he might desire not only to bring himself, but also the entire world, to the feet of Christ, the Savior. Ignatius himself once testified to the great power of these exercises, stating that he found in them "everything that is best that I can think, feel, and understand, both for my own benefit, and so that it may bear fruit, and be useful and beneficial to many others." Therefore, it is not surprising that Saint Ignatius wished those to be thoroughly tested in these exercises who desired to join the Society, "to serve God under the banner of the Cross, and to serve only the Lord and the Church, His Bride, under the Roman Pontiff, the Vicar of Christ on earth." For from these exercises he himself had drawn new life, and he wished his sons to draw that same spirit, which gave rise to the Society: a certain wondrous and holy fervor of the spirit, excited by the grace of God working in the exercises, which would make them not only eager, but also prompt and zealous to serve the divine glory and to undertake labors for that purpose with all their strength. Therefore, forgetting their own comforts, fleeing idleness, devoted to prayer, strengthened by the mortification of themselves, they strive with all their might to attain the goal they have set for themselves in the Society. When Ignatius, with the authority granted by our predecessor, the blessed Pope Paul III, later established the constitutions and handed them over to his companions for observance, his intention was not to substitute dead laws for the living and life-giving law of inner love. But with the Society founded, it was not hidden from him what that intention meant:



Translated by churchlatin.ai, a product of Boyne Archives

"to serve particularly the Apostolic See," under the banner of the Cross, that very Cross to which Jesus Christ affixed the writing that was contrary to us, so that all men, freed from the power of the demons, might walk in the light of faith and the fervor of charity.

References:

5 Clarum a Monte, *Luis de la Palma: Camino S. espiritual*, Madrid, Apost, de la Prensa, 1944, c. 3, p. 702.

6 *Monumenta Historica*

7 Iulius Litt.

8 Paulus

9 Constitutiones III, III, Litt. Soc. J. Apost. Apost. Iesu : Mons.

Exposcit Ignatiana Vol. debitum, Regimini Pars X. 21 militantis Litt. B. I Iulii p. 1 1 3 Epist., ad Miona. 1550. Ecclesiae, 27 Sept. 1540. L. V.

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - Commentarium Officiale

"And you shall be my witnesses... unto the uttermost parts of the earth," it was commanded. "Extend charity throughout the whole world," wrote Augustine, "if you wish to love Christ, because the members of Christ lie throughout the world." He himself, Ignatius, would see more than a thousand companions, even in distant regions of Europe, Americae, Indiae, and Aethiopiae, serving under the banner of the cross. This was indeed the beginning of that apostolate, which called his sons to the vast vineyard of the Lord: some to missions among the infidels, which the Supreme Pontiffs, with laborious effort, sound knowledge, and even the blood of martyrdom, desire to cultivate in these declining years; others to the governors of states, or to those who are bound by harsh servitude; others to schools for children, or to the chairs of study in universities; and finally, others to impart spiritual exercises to every class of people, or to enrich and illuminate the world of letters through their writings. The Constitutions will pave the way so that the entire body, and each individual member, scattered in every region of the world, may, united by the same eternal King's love, both among themselves and with the head, attain that perfect form of life, which is the excellent fruit of the Exercises, according to the standard of the Ignatian Institute. Beloved sons, who among you will not hear, in this secular year, the voice of Paul, now made Ignatius: "Be ye followers of me, brethren: and observe them who walk so as you have our model." With God's help, the Society has never lacked men distinguished by holiness, who have faithfully observed the Ignatian Exercises, preserving that form intact, and who have received encouragement and strength to live most diligently according to the Constitutions, so that they may embody that perfect form in themselves, and render the most effective service for the glory of God and the salvation of souls. It was this form that Pius VII, of



Translated by churchlatin.ai, a product of Boyne Archives

immortal memory, sought when he desired to provide experienced and strong rowers for the ship of Peter, constantly tossed by storms; and now, the Holy Mother Church, in these turbulent times, seeks helpers from the same Society. Therefore, your sons today strive to follow in their footsteps. Let them stand firm under the banner of the cross, ready to repel all attacks from the princes of this world's darkness. Let them always show diligent and heartfelt obedience to their Superiors, especially to the Supreme Pontiff; this will be their greatest honor. Let them oppose secular desires with the love of poverty; let them oppose idle pleasures with...

[*Latin ed. p. 551*]

Acts of Pope Pius XII, 551: austerity and tireless labor; fraternal charity, benign and peaceful, mutually held and towards all men; that sincere and devoted faith, which always recognizes God present in the world, must always be revered. And if this should happily occur, Ignatius, dead, will live on in his children. While we address you, beloved sons, with a paternal heart through these letters, our thoughts turn to those brothers and fathers who, under the cruel hand of persecutors, have suffered or are suffering the most grievous exile and torments. Those most worthy sons, indeed, respond to the most illustrious memories and glories of the Society of Jesus! They are confessors of the Catholic faith, who confer the highest honors upon their brothers, and they provide an example for them. May God strengthen them, whom we embrace with the most loving will. But we also greet all the sons of Ignatius with paternal love, praying to God that, through the patronage of the Holy Creator and your Lawgiver, under the protection of the Most Blessed Virgin Mary, they may grow daily in virtues, which may make them a strong instrument of divine grace, by which all things may be rightly governed by the divine hand and happily led to the greater glory of God. As a particular witness of Our benevolence towards the Society of Jesus, We impart to you, beloved sons, and to all those under your care, who reside in any part of the world, Our Apostolic Blessing with the greatest affection in the Lord. Given in Rome, near St. Peter's, on the thirty-first day of the month of July, in the year 1955, in the seventeenth year of Our pontificate.

**PIUS PP. XII**

ADDRESS

To the Directors and Members of the Society of the Catholic Action of Belgium, called "Jeunesse Indépendante Catholique Féminine," celebrating the twenty-fifth anniversary of the founding of that Society, gathered in Rome for a pilgrimage.

The twenty-fifth anniversary of your Association has given you, dear daughters, members of the "Jeunesse Indépendante Catholique Féminine"



Translated by churchlatin.ai, a product of Boyne Archives

of Belgium, the opportunity for this pilgrimage to Rome; We are therefore pleased to receive you and to congratulate you most sincerely for this beautiful...

[*Latin ed. p. 552*]

552. "Acta Apostolicae Sedis – Commentarium Officiale" details the accomplishments of your movement during this quarter-century. It is with particular favor that the Church regards those of its children who, taking seriously the responsibilities of their Christian life, enter the ranks of the Catholic Action, there to expend their zeal. The conditions of modern civilization render it increasingly intolerable for the baptized to remain indifferent to the social aspects of the religious problem: one must openly declare oneself for or against Christ, not only in words, but in deeds; one's personal piety, the virtues that adorn a faithful soul, must produce fruits of salvation for one's neighbor. And since scattered efforts cannot seriously affect the institutions, groups, and, in general, the social framework that conditions human activities, the Catholic Action orients and coordinates individual energies into a solid whole. You have understood this well, and you have the noble ambition to restore within your sphere the fervor of the Christian spirit. Be well assured that you have been entrusted with a particularly delicate sector within the field of Catholic forces. The woman acts primarily within and through the family, which is the mother cell of the social organism. Even external activities, which take the young woman outside her family environment, must ultimately contribute to preparing the future wife and the future mother; they must give her the indispensable qualities of an educator of the heart; her apostolate will first be exercised among her own, but will then extend to the moral and spiritual upliftment of other, less fortunate homes. Therefore, We wish to draw your attention to the urgent necessity of forming within you a fully Christian personality, capable of assuming, in the face of pervasive and even tyrannical external influences, the task of education. The problem of modern means of disseminating ideas greatly concerns those responsible for the Catholic Action; it is observed that the press, the radio, the cinema, and television exert a constant pressure on minds and present without cease a multitude of images, impressions, opinions, and judgments, ranging from the excellent to the worst. Men of all ages and conditions are incessantly exposed to this invasion, against which they often defend themselves very imperfectly. What then becomes of the sense of supernatural life, the knowledge of the truths of the faith, the practice of the virtues of renunciation, fidelity, and generosity, the awareness of the presence of Christ in one's neighbor, and the charitable attitude towards him? How will a Christian mother preserve and cultivate these attitudes in her home, and educate her children



Translated by churchlatin.ai, a product of Boyne Archives

in them?

[*Latin ed. p. 553*]

Acts of Pope Pius XII, 553, concerning evangelical individuals, who, in the fullest sense, bear witness to the truth of Christianity? Is it not necessary that they "possess firm convictions, authentic Christian sentiments, and reflexes"? At every moment, they must be able to discern, among the countless influences that penetrate their lives and affect those around them, those that respect Christian values and promote them; the others, they will know how to prevent, reject, or counteract them through the fervor of an interior life, which will spontaneously manifest itself in their words, their actions, and their entire conduct. To achieve this, and to continue for many years this infinitely delicate work, upon which ultimately depends the spiritual level of a family, you must now learn this difficult art. You undoubtedly bring much enthusiasm to the performance of the apostolic tasks entrusted to you, but also know how to reflect and pray, to examine in groups or in solitude the principles that should inspire you, to study both the conditions of the environment with its deficiencies and its promises, and the doctrine of the Church that will guide your endeavors. Above all, you will strive to live more intensely in the Holy Spirit, under the impulse of grace, which you will draw from the sacramental sources. There will be no danger then that you will yield to the insidious temptations of a materialistic civilization, which seeks to establish a false paradise here on earth and risks lulling the purest spiritual energies into complacency, luxury, and comfort. We earnestly wish you a renewed fervor of interior life and of apostolate, as a fruit of your pilgrimage and your contact with this land watered by the blood of the great Apostles Peter and Paul, illustrious witnesses of Christ in pagan Rome of antiquity. We also invoke heavenly blessings upon the young spouses who accompany you: may their happy and fruitful family life radiate that love of Christ which united them in the sacrament of marriage, and which will always be light and strength in their joys and in their trials. As a pledge of the divine favors that We invoke upon yourselves, upon your movement, and upon all those who are dear to you, We paternally grant you Our Apostolic Blessing.

[*Latin ed. p. 554*]

Acta 554 Apostolicae Sedis - Commentarium Officiale

**NUNTIUS KADIOPHONICUS**

**TO THE FAITHFUL OF BRASILIA,**

**ON THE OCCASION OF THE XXXVI INTERNATIONAL**



*Translated by churchlatin.ai, a product of Boyne Archives*

## EUCHARISTIC CONGRESS

## IN THE CITY OF SÃO SEBASTIÃO DO RIO DE JANEIRO, IN JANUARY.

*Sing to the Lord new canticles; let praises resound in the assembly of the saints. Let the people of God rejoice in their Creator, and let the children of the heavenly Jerusalem exult in their King.*

1. Venerable Brothers and beloved Sons! A spectacle of surpassing grandeur is presented to our spirit at this solemn hour. Moreover, upon the lofty summit of Corcovado, the statue of the Redeemer, with arms constantly outstretched in the form of a cross, seems to repeat, not only to the great metropolis spread out at its feet, but also to those who labor and suffer in the turbulent seas of life: "Come to Me, all you who labor and are burdened, and I will give you rest; come to Me, and you will find peace and comfort for your souls!"

2. An eloquent symbol! But a symbol that, in these days, has become a wondrous reality. Rendering immortal thanks to God, the giver of all good things, we rejoice with you, beloved Sons, for the magnificent tributes of faith, love, and devotion that you have offered, before the face of heaven and earth, to the divine Redeemer and Eucharistic King. We are paternally pleased by the blessed fruits, the increase of fervor, and the growth of Christian life that you have undoubtedly reaped during these blessed days. And already our spirit rejoices in the Lord, anticipating the salutary Eucharistic apostolate that you will exercise, upon your return to your homes, with activity and example.

During these days, you have multiplied the demonstrations of Eucharistic piety: holy hours, day and night, in temples and homes.

[*Latin ed. p. 555*]

Acts of Pope Pius XII, 555, concerning hospitals and prisons; crowded gatherings for all classes of society; magnificent processions by sea and land; solemn pontifical Masses in all rites. But all of this was not enough for you. Under the honorary presidency and with the protection of Our Lady Aparecida, Patroness of Brazil and Seat of Wisdom, you have striven to meditate and study the mysteries of the Eucharistic Kingship of the Redeemer in all its aspects, in relation to the Church, its Eucharistic Kingdom, to individuals, to the family, and to society. Blessed science, which should be a science of salvation for you and for many. The science of the Eucharist is light and is fire: light that tends to illuminate, fire that needs to be kindled. Do not let it wane. Raise it up high, so that it may illuminate and inflame everything around you. There are so many dark places in this world, filled with ignorance! So much coldness of indifference! Who truly knows what the Eucharist is – sacrifice and communion? The Eucharist-



Translated by churchlatin.ai, a product of Boyne Archives

sacrifice: Calvary extended in space until it fills the entire earth, prolonged in time until the end of the ages! On Calvary, at the most august moment in the universe, the bloody sacrifice, in which the Incarnate Son of God operated, immolating Himself, accomplished the Redemption of the world! In the Eucharist, the same sacrifice is renewed in an unbloody manner, each day two hundred, three hundred thousand times in as many places on earth. *Caelia enarrant gloriam Dei!* The heavens proclaim the glory of God! And today, when science has explored so many of its immeasurable depths, how much more powerfully does this proclamation of divine glory resound in our spirit! But what is it, even if it were a million times more powerful, compared to the literally infinite glory that, in the silence of our altars, is rendered to the Eternal Father by the Eucharistic God, who immolates Himself perpetually? The Earth: a point in the immensity of the universe! But the Eucharistic sacrifice transforms it into an immense censer, which spreads through the spaces, exhaling spirals of infinite glory to the Creator. *Si scires donum Dei!* Oh! If one truly knew and recognized the gift of God! There would be no faithful person who, on the days of the Lord, would fail to actively participate in the divine Sacrifice. The Eucharist-communion: the divine King who is given to us. Oh! If one truly knew and appreciated this infinite gift of infinite Love! Ineffable mystery of union, after the Hypostatic Union and the divine Motherhood, the most astonishing and deifying, which tends to clothe us,

[*Latin ed. p. 556*]

556. The Acts of the Apostles – Official Commentary. 3. It does not offer merely royal purple, but the very Person of the Divine King; it makes us Christ's, in body and blood; it transforms and converts us into Him, so that we can say that, more than ourselves, it is Christ who lives in us. 4. Consequently, it is a mystery of unity, which, by incorporating and almost identifying the faithful with Christ, tends to unite them into one family, one body, in which one heart and one soul beat, and each member zealously cares for the good of others, as much or more than for his own. 5. It is a mystery of life, a divine remedy for immortality, which sustains the life of the soul, restores and renews its strength, neutralizes the germs of vices, and makes all virtues flourish, from the lilies of virginal and angelic purity to the heroisms of the most self-sacrificing zeal. 6. It is a mystery of divine energies, an invincible armor of the Christian militia. In the age of martyrs, all the Church's concern was to arm its athletes with the Body of Christ, so that they might endure, and even conquer. And today, where the palms of martyrdom abound, what joy for the confessor of the faith, if he can embrace the Sacramented Jesus! 7. Truly, what is Christian life, if not a bloodless martyrdom? Is it not to carry one's own cross and follow Christ? To resist the seductions of evil, does He not say that courage is needed, even if it requires sacrifices equivalent to plucking out the eyes



Translated by churchlatin.ai, a product of Boyne Archives

or severing the hands and feet? If you wish to have it, arm yourselves with the Sacramented Jesus! 8. Beloved Sons! Many of you, at the Congress, meditated on the mysteries of the Divine Eucharist. Know that the Redeemer and Eucharistic King has consecrated you as His heralds and apostles, to make the wonders of His love known everywhere. And you, in particular, who in the sky of your homeland see the Cross shining, lit by the Creator, remember constantly that you are "Land of the Holy Cross," a people born in the shadow of the cross, organized as a nation around the altar and the Eucharistic throne, who in the Eucharist have found the best energies to "make Christendom" and to ensure, with memorable deeds, the integrity of the homeland and the unity of the faith, which are...

[*Latin ed. p. 557*]

In the Acts of Pope Pius XII, page 557, addressed to you, in the city of São Sebastião, founded at the foot of the altar of the Lord, and, almost before your birth, saved for the Catholic faith more by the virtue acquired in Holy Communion than by the force of arms, you must, individually, return to your *lares*, resolved to be champions of the Eucharistic King always and everywhere, both in your individual and family lives, both in social and civil life and in public life; so that the Divine Redeemer and King, not only by right, but in fact, may reign in all hearts from the Amazon to the River Plate, establishing in all his kingdom of peace and love, of justice and holiness, which, in this way, even temporally, according to the divine promises, will be a kingdom of Order and Progress, of tranquility and concord, and of true prosperity. May the Divine Redeemer, through the intercession of Our Lady Aparecida, always assist you with the abundance of his graces, and may this be a pledge of them: Our paternal Apostolic Blessing.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Official Commentary

## ACTA OF THE HOLY CONGREGATIONS

## SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

### DECREE PROHIBITING A PERIODICAL

Thursday, July 13, 1955

In the general assembly of the Supreme Holy Congregation of the Holy Office,

The Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals,



Translated by churchlatin.ai, a product of Boyne Archives

after the vote of the Most Reverend Consultors,

condemned and prohibited the periodical entitled: *Katolicke Noviny*, Prague.

And on the 15th day of the same month and year,

His Holiness, Pope Pius XII, guided by divine Providence,

approved, confirmed, and ordered the publication of the aforementioned resolution.

Given at Rome, from the offices of the Holy Office, on July 22, 1955.

Marius Crovini,

Notary of the Supreme Holy Congregation of the Holy Office.

## SACRED CONSISTORIAL CONGREGATION OF TOLEDO AND OTHERS

### DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES

Following solemn agreements concluded between the Holy See and the Spanish Government on August 27, 1953,

His Excellency, the Most Reverend Hildebrandus Antoniutti, titular Archbishop of Synnades in Phrygia and Apostolic Nuncio in Spain,

requested that the boundaries of the dioceses of Toledo, Ávila, Cuenca, and Segovia be temporarily altered by the Apostolic See.

[*Latin ed. p. 559*]

The Sacred Consistorial Congregation, 55£, His Most Holy Lord Pope Pius, by Divine Providence XII, having considered the favorable votes of the Most Reverend Father Henry, Cardinal Pia y Deniel, Archbishop of Toledo, as well as the Most Reverend Fathers and Bishops of the aforementioned dioceses, desiring to better serve the good of souls, deemed it fitting to grant the requested petitions. Therefore, with the consent of those who have an interest in this matter, or are presumed to have such an interest, and by the fullness of Apostolic power, the present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with lead had been issued, separates: 1. from the archdiocese of Toledo, the territory extending to the boundaries of the civil province commonly called "Guadalajara," and containing the archpresbyterates commonly known as Guadalajara, Brihuega, Pastrana, and Tomajón, which until now belonged to it; 2. from the diocese of Ávila, thirty-seven parishes which are located within the territory of the civil province called "Toledo"; 3. from the diocese of Cuenca, nine parishes which are also located within the boundaries of the civil province commonly called "Toledo," and the territory which is included



Translated by churchlatin.ai, a product of Boyne Archives

within the boundaries of the civil province commonly called "Guadalajara," constituting the archpresbyterate called Bacedón. Having thus altered the boundaries of the aforementioned dioceses, His Most Holy Lord also adds: 1. to the archdiocese of Toledo, thirty parishes from the diocese of Ávila, and nine parishes from the diocese of Cuenca, as separated by the present Decree; 2. to the diocese of Segovia, the territory from the archdiocese of Toledo, since it is located within the boundaries of the civil province commonly called "Guadalajara," as separated by the present Decree, and the territory separated from the diocese of Cuenca, or as mentioned above, the archpresbyterate of Bacedón. Furthermore, His Holiness commands that all acts and documents pertaining to the clergy, faithful, and temporal goods of all the parishes involved, be delivered by those to whom they pertain, as soon as it is possible, to their respective Episcopal Curias. With regard to the clergy, it is decreed that as soon as the present Decree is put into effect, the clergy shall be considered incardinated in the diocese in whose territory they legitimately reside. For all of these matters to be carried out, His Most Holy Lord has deigned to appoint the Most Reverend Father Hildebrand Antoniutti, granting him the necessary and appropriate powers, including the power to delegate anyone in ecclesiastical dignity to carry out the aforementioned matters.

[*Latin ed. p. 560*]

Acts 560 of the Apostolic See – Official Commentary, with the document entrusted to the Most Holy Congregation of the Consistory, which first transmits the authentic copy of the executed decree. Given in Rome, from the offices of the Most Holy Consistory, on the 20th of May, 1955. Father A. I. Cardinal PIAZZA, Bishop of Sabina and Mantenola, and Secretary. Most Holy Joseph Ferretto, Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH CONCERNING KOANGO (KIKWIT). DECREE: THE APOSTOLIC VICARIATE OF KOANGO SHALL HEREAFTER BE CALLED THE APOSTOLIC VICARIATE OF KIKWIT. Since, in the Belgian Congo, due to numerous divisions of the territory of Koango carried out over the years, the name of the aforementioned Apostolic Vicariate no longer corresponded to the actual circumstances, it seemed fitting to the Most Reverend and Venerable Cardinals, entrusted with the administration of this Sacred Council for the Propagation of the Christian Faith, in plenary sessions held on the 14th of February of the current year, to proceed with a change in the name of the aforementioned Vicariate. Therefore, after mature deliberation, the aforementioned Most Reverend Fathers judged that the Vicariate of Koango should henceforth be called the Apostolic Vicariate of Kikwit, from the name Kikwit, which is the principal city of the same Vicariate, and in which the Ordinary holds his seat. This decision was approved and confirmed by the Sacred Congregation for the Propagation of the



Translated by churchlatin.ai, a product of Boyne Archives

Faith, by order of the Most Holy Lord Pope Pius XII, Divine Providence, namely, by virtue of the powers specially granted to it by the same Most Holy Lord, and the present Decree was ordered to be drawn up for this purpose. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 21st of February, in the year of Our Lord 1955. Father Cardinal FUMASONI BIONDI, Prefect. L. © S. f P. Sigismondi, Archbishop titular of Neapolis, Secretary.

[*Latin ed. p. 561*]

Vicariate of the City, Tribunal 561. ACTS OF THE TRIBUNALS OF THE VICARIATE OF THE CITY. TRIBUNAL. Summons by edict concerning the NULLITY OF MARRIAGE (ZOUBOFF-VILLIERS). Since the actual place of residence of Mr. René Villiers du Terrage, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of First Instance of the Vicariate of the City (Rome, Via della Pigna 13 a) on September 26, 1955, at 4:00 PM, either to reach an agreement regarding the doubt mentioned below, or to affix his signature, or to designate a day for the interrogation of the aforementioned party. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned René Villiers du Terrage, ought, insofar as possible, to inform him of this edictal summons. B. Prévôt, Vice-Official. From the Chancery of the Tribunal of First Instance of the Vicariate of the City, July 15, 1955. V. Fr azzano, Chancellor. *The place of current residence of Mr. René Villiers du Terrage, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of First Instance of the Vicariate of the City (Rome, via della Pigna 13 a) on September 26, 1955, at 4:00 PM, to agree or to affix his signature to the doubt mentioned below, and to fix the day for the interrogation of the defendant. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the Curés, the priests, the faithful who have knowledge of the place of residence of the aforementioned René Villiers du Terrage, must, insofar as possible, inform him of this summons. 36 - ACTS, vol. XXII, n. 11. — August 23, 1955.

[*Latin ed. p. 562*]

From the Acts of the Apostolic See, 662, Official Commentary of the DIARY OF THE ROMAN CURIA, SECRETARY OF STATE, with documents from the Secretary of State, the Most Holy Father Pius XII, may He be blessed, deigned to appoint:

July 20, 1955: The Reverend Father Callaey Fredegando, of the Order of the Friars Minor Capuchin, Consultor of the Sacred Congregation for the Propagation of the Faith.



Translated by churchlatin.ai, a product of Boyne Archives

The Reverend Priests: Antonio Caretta, Vito Gemmiti, and Angelo Di Pasquale, Extraordinary Masters of the Pontifical Ceremonies.

Likewise, with documents from the Secretary of State, the Most Holy Father Pius XII, may He be blessed, deigned to appoint:

Assistants to the Papal Throne:

December 17, 1954: His Excellency, the Most Reverend Monsignor Vebr Urban G., Archbishop of Denver.

February 17, 1955: His Excellency, the Most Reverend Monsignor Remiger Giovanni Nepomuceno, titular Bishop of Dadima.

May 22: His Excellency, the Most Reverend Monsignor Binaschi Gaudenzio, Bishop of Pinerolo.

Apostolic Protonotaries, as if participating:

April 16, 1954: Monsignor Simone Hirt, of the Archdiocese of Freiburg im Breisgau.

May 21: Monsignor Guglielmo Gomes Restrepo, of the Archdiocese of Medellin.

September 25: Monsignor Lorenzo Miguelez, of the Diocese of Tuy.

September 27: Monsignor Eugenio Galligan, of the Diocese of Ballarat.

December 29: Monsignor Bernardo J. Dolan, of the Archdiocese of Los Angeles.

December 30: Monsignor Giuseppe B. Brunini, of the Diocese of Natchez.

March 23, 1955: Monsignor Agostino Mozier, of the Diocese of Camden.

May 2: Monsignor Giuseppe Piccolo, of the Diocese of Gerace-Locri.

May 21: Monsignor Giuseppe Trossi, of the Archdiocese of Turin.

June 11: Monsignor Bartolomeo Verzeroli (Rome).

June 16: Monsignor Giovanni Barlassina, of the Diocese of Novara.

[*Latin ed. p. 563*]

Diary, June 16th to July 8th, 1955. Roman Curia, 563.

Most Reverend Monsignor Giulio Baroli, of the same diocese.

Most Reverend Monsignor Ugo Poletti, of the same diocese.

Most Reverend Monsignor Giovanni Senerchia, of the diocese of Bovino.

Domestic Prelates of His Holiness:

February 18, 1950.

Most Reverend Monsignor Leo Keenan, of the diocese of Rockford.

Most Reverend Monsignor Michele Krug, of the same diocese.

Most Reverend Monsignor Giovanni Laffey, of the same diocese.

January 9, 1952.

Most Reverend Monsignor Giuseppe Pascher, of the Archdiocese of Mu-



Translated by churchlatin.ai, a product of Boyne Archives

nich and Freising.

Most Reverend Monsignor Michele Schmaus, of the same Archdiocese.

February 24, 1954.

Most Reverend Monsignor Domenico Lindner, of the same Archdiocese.

Most Reverend Monsignor Matteo Pothanamuzhy, of the Archdiocese of Ernakulam.

Most Reverend Monsignor Giacomo Thayil, of the diocese of Mysore.

April 12th.

Most Reverend Monsignor Pietro Lodovico Alvarez, of the Archdiocese of Medellín.

Most Reverend Monsignor Othmar Perler, of the diocese of Freiburg im Breisgau.

April 23rd.

Most Reverend Monsignor Carlo Isaza Mejia, of the Archdiocese of Manizales.

May 10th.

Most Reverend Monsignor Ermanno Jansen, of the Archdiocese of Cologne.

June 1st.

Most Reverend Monsignor Michele Augusto de Oliviera, of the diocese of Porto.

Most Reverend Monsignor Felice Delgadillo, of the Archdiocese of Sucre.

July 14th.

Most Reverend Monsignor Federico Noetscher, of the Archdiocese of Cologne.

Most Reverend Monsignor Enrico Giuseppe Vogels, of the same Archdiocese.

Most Reverend Monsignor Carlo Rudolf, of the Archdiocese of Vienna.

August 14th.

September 18th.

Most Reverend Monsignor Giacomo O'Mara, of the diocese of Sale.

Most Reverend Monsignor Gerardo P. G. Van der Burg, of the diocese of Haarlem.

Most Reverend Monsignor Giacomo L. Conway, of the diocese of Ballarat.

September 27th.

Most Reverend Monsignor Leo S. Fiscalini, of the same diocese.

Most Reverend Monsignor Giovanni Gleeson, of the same diocese.

Most Reverend Monsignor Giacomo Hyland, of the same diocese.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Monsignor Michele Mulcahy, of the same diocese.

Most Reverend Monsignor Giacomo Timmons, of the same diocese.

Most Reverend Monsignor Francesco Werhahn, of the Archdiocese of Cologne.

October 5th.

Most Reverend Monsignor Adolfo Ammann, of the Apostolic Administration of Innsbruck.

November 4th.

Most Reverend Monsignor Giovanni F. Denery, of the diocese of San Clodoaldo.

Most Reverend Monsignor Mattia Hoffmann, of the same diocese.

Most Reverend Monsignor Michele Kremer, of the same diocese.

Most Reverend Monsignor Giuseppe Trobec, of the same diocese.

Most Reverend Monsignor Taddeo Ziolkowski, of the same diocese.

November 13th.

Most Reverend Monsignor Francesco Op de Coul, of the diocese of Ruremonda.

Most Reverend Monsignor Ignazio Bialdyga, of the Archdiocese of New York.

November 24th.

Most Reverend Monsignor Tommaso Cummings, of the same Archdiocese.

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - Commentarium Officiale, November 2, 1954.
Monsignor Daniele Fant, of the same archdiocese.

Monsignor Leo Gregg, of the same archdiocese.

Monsignor Guglielmo Little, of the same archdiocese.

Monsignor Davide O'Connor, of the same archdiocese.

Monsignor Francesco Ostermann, of the same archdiocese.

Monsignor Antonio Rothlauf, of the same archdiocese.

Monsignor Michele Toner, of the same archdiocese.

December 29.

Monsignor Alden G. Bell, of the Archdiocese of Los Angeles.

Monsignor Michele Carvill, of the same archdiocese.

Monsignor Pietro Corcoran, of the same archdiocese.

Monsignor Pietro Hanrahan, of the same archdiocese.

Monsignor Michele Lee, of the same archdiocese.

Monsignor Giacomo McLaughlin, of the same archdiocese.

Monsignor Harry Meade, of the same archdiocese.



*Translated by churchlatin.ai, a product of Boyne Archives*

Monsignor Tommaso Moran, of the same archdiocese.
Monsignor Tommaso Murphy, of the same archdiocese.
Monsignor Geraldo O'Keeffe, of the same archdiocese.
Monsignor Tommaso O'Toole, of the same archdiocese.
Monsignor Patrizio Pierse, of the same archdiocese.
Monsignor Patrizio Shear, of the same archdiocese.
December 30.
Monsignor Giosia Chatam, of the Diocese of Natchez.
Monsignor Michele McCarthy, of the same diocese.
Monsignor Giacomo McKenna, of the same diocese.
Monsignor Martino Moloney, of the same diocese.
Monsignor Francesco Quinn, of the same diocese.
January 25, 1955.
Monsignor Tommaso Maloney, of the Diocese of Providence.
Monsignor Alfonso Buchholz, of the Diocese of Wuerzburg.
February 18.
Monsignor Giacomo A. Byrnes, of the Archdiocese of St. Paul of Minnesota.
Monsignor Mario Picco, of the Archdiocese of Turin.
February 28.
Monsignor Giovanni Battista Baldauf, of the Diocese of Ratisbon.
March 2.
Monsignor Giovanni Byrnes, of the Archdiocese of Hartford.
Monsignor Giovanni Kennedy, of the same archdiocese.
Monsignor Giuseppe Lacy, of the same archdiocese.
March 8.
Monsignor Patrizio Canning, of the Diocese of Providence.
Monsignor Matteo Clarke, of the same diocese.
Monsignor Giuseppe Corbeil, of the same diocese.
Monsignor Guglielmo Ferry, of the same diocese.
Monsignor Mose Leprohon, of the same diocese.
March 21.
Monsignor Federico Des Sureault, of the Diocese of Norwich.
Monsignor Alfredo Driscoll, of the same diocese.
Monsignor Donato Jette, of the same diocese.
Monsignor Giovanni McGrath, of the same diocese.
Monsignor Ladislao Nowakowski, of the same diocese.
Monsignor Giovanni Quinn, of the same diocese.



Translated by churchlatin.ai, a product of Boyne Archives

March 23.
Monsignor Daniele E. Cooper, of the Diocese of Lincoln.

[*Latin ed. p. 565*]

Diary, March 28, 30, 31, April 4, 16, 20, 1955. Roman Curia, 565.
Most Reverend Crowley Clarenzio, of the same diocese.
Most Reverend Hart Howard, of the same diocese.
Most Reverend Ingenhorst Enrico, of the same diocese.
Most Reverend Kaezmarek Mitchell, of the same diocese.
Most Reverend Kean Giovanni, of the same diocese.
Most Reverend Keenan Carlo, of the same diocese.
Most Reverend Kraemer Augusto, of the same diocese.
Most Reverend Lisko Alfonso, of the same diocese.
Most Reverend Murphy Guglielmo, of the same diocese.
Most Reverend Pokorny Gerolamo, of the same diocese.
Most Reverend Rezabek Guglielmo, of the same diocese.
Most Reverend Sherman Francesco, of the same diocese.
Most Reverend Tupy Giuseppe, of the same diocese.
Most Reverend Wagner Silvestro, of the same diocese.
Most Reverend Benedik Anthony, of the diocese of Pittsburgh.
Most Reverend Connare Guglielmo, of the same diocese.
Most Reverend Davin Giacomo, of the same diocese.
Most Reverend Hensler Carlo, of the same diocese.
Most Reverend Henninger Thomas, of the same diocese.
Most Reverend Immekus Enrico, of the same diocese.
Most Reverend Kushner Giuseppe, of the same diocese.
Most Reverend McCarter Francesco, of the same diocese.
Most Reverend Moore Filippo, of the same diocese.
Most Reverend Moriarty Edward, of the same diocese.
Most Reverend Pastorius Leo, of the same diocese.
Most Reverend Rieland Vincent, of the same diocese.
Most Reverend del Rosario Emmanuel, of the diocese of Sorsogón.
Most Reverend Yllana Florence, of the same diocese.
Most Reverend Borsieri Giovanni, of the Archdiocese of Milan.
Most Reverend Ceriani Grazioso, of the same archdiocese.
Most Reverend Corbella Luigi, of the same archdiocese.
Most Reverend Figini Carlo, of the same archdiocese.
Most Reverend Rossi Francesco, of the same archdiocese.
Most Reverend Barry Thomas, of the Archdiocese of New York.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Cacella Giuseppe, of the same archdiocese.
Most Reverend Dunleavy Christopher, of the same archdiocese.
Most Reverend Jones Giacomo, of the same archdiocese.
Most Reverend Keane Arthur, of the same archdiocese.
Most Reverend Raith Vincent, of the same archdiocese.
April.
Most Reverend Flandrup Casimir, of the diocese of Copenhagen.
Most Reverend Begley Michael, of the diocese of Raleigh.
Most Reverend Gable Carlo, of the same diocese.
Most Reverend Gilbert Edward, of the same diocese.
Most Reverend Harkins Herbert, of the same diocese.
Most Reverend Roueche John F.S., of the same diocese.
Most Reverend Koenig Alexander, of the Archdiocese of Cincinnati.
Most Reverend Kuenle Francesco, of the same archdiocese.
Most Reverend Buettner Alfonso, of the diocese of Limburgo.
Most Reverend Bianco Michael A., of the diocese of Albano Laziale.

[*Latin ed. p. 566*]

April 20th. . . . . April 26th. . . . . May 2nd. . . . . 20, 22. . . . . 6, 13, 16, 1, 4. . . . . 11. . . . . ;) . . . . . 22. . . . . *Sedis* - Official Commentary, 1955.

Most Reverend Daniel Burns, of the same diocese.
Most Reverend John Finn, of the same diocese.
Most Reverend Joseph Franklin, of the same diocese.
Most Reverend George Gratton, of the same diocese.
Most Reverend James Hanraban, of the same diocese.
Most Reverend William Keane, of the same diocese.
Most Reverend James Kelly, of the same diocese.
Most Reverend Joseph Kelly, of the same diocese.
Most Reverend Arthur Kifiin, of the same diocese.
Most Reverend Thomas Loughlin, of the same diocese.
Most Reverend James Nolan, of the same diocese.
Most Reverend William Noonan, of the same diocese.
Most Reverend Peter Nowak, of the same diocese.
Most Reverend Leo Schmidt, of the same diocese.
Most Reverend William Taaffe, of the same diocese.
Most Reverend Edward Walsh, of the same diocese.
Most Reverend William Galli, of the Archdiocese of Milan.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Ecclesio Terraneo, of the same Archdiocese.
Most Reverend Michael De Masi, of the Diocese of Gerace Locri.
Most Reverend Attilio Spanò, of the same diocese.
Most Reverend Robert Masi, of Rome.
Most Reverend Luigi Morstabilini, of the Diocese of Bergamo.
Most Reverend Joseph De Vooght, of the Archdiocese of Malines.
Most Reverend Joseph Devreode, of the same Archdiocese.
Most Reverend Paul Theevws, of the same Archdiocese.
Most Reverend Pasquale Severini, of the Diocese of Norcia.
Most Reverend Raimondo Garcia Plaza, of the Archdiocese of Mes-
June 15th. Apostolic. . . . . .
Most Reverend Michael O'Donnell, of the Diocese of Elphin.
Most Reverend Francis S. Donnellan, of the Diocese of Tucson.
Most Reverend Donaldo Hughes, of the same diocese.
Most Reverend Bernard Gordon, of the same diocese.
Most Reverend Salvatore Cambria, of the Archdiocese of Palermo.
Most Reverend Thomas De Dominicis, of Rome.
Most Reverend Paul Giaccio, of the Diocese of Agrigento.
Most Reverend Silvio Bertrand, of the Diocese of Novara.
Most Reverend Edward Piana, of the same diocese.
Most Reverend Mario Consigli, of the Diocese of Parma.
Most Reverend Henry Bartolom, of the Diocese of Bagnoregio.
Secret Chamberlains *in commendam* of His Holiness:
August 31st, 1950.
Most Reverend Thomas Hayden, of the Diocese of La Crosse.
September 5th.
Most Reverend Raffaele Roldan, of the Diocese of Campinas.
1952.
Most Reverend Joseph Bibiano de Abreu, of the Archdiocese of São Paulo of Brazil.
May 18th, 1953.
Most Reverend Joseph Nardin, of the Diocese of Campinas.
Most Reverend Pasquale Francis Quercia, of the same diocese.

[*Latin ed. p. 567*]

Diarium Romanae Curiae 567, May 18, 1953. Monsignor Agnello Rossi, of the same diocese. Monsignor Antonio G. Tavora, of the diocese of Botucatú. December 11, 1953 – February 1, 1954. Monsignor Candido Ferreira Machado, of the Archdiocese of Maceió. Monsignor Gad Lopes Faria, of the diocese of Barra do Piral. April 21, Monsignor Lodovico Stanuch, of



Translated by churchlatin.ai, a product of Boyne Archives

the same diocese. Monsignor Giovanni Snider, of the diocese of Lugano. June 24, Monsignor Francesco Moreira das Neves, of the diocese of Porto. Monsignor Biagio Francesco D'Silva, of the Archdiocese of Bombay. Monsignor Ermenegildo Bonaventura Marques, of the same archdiocese. August 8, Monsignor Giuseppe Maurào Pinheiro, of the Archdiocese of Fortaleza. Monsignor Andrea Viana Camurca, of the same archdiocese. Monsignor Frederick Peters, of the diocese of Lajes. July 1, Monsignor Ferdinando Fischer, of the Archdiocese of KolÃn. Monsignor Enrico Rupperath, of the same archdiocese. August 7, Monsignor Francesco Giuseppe Villegas, of the diocese of Pereira. Monsignor Emiliano de Cristo, of the diocese of Paraiba. November 24, Monsignor Silvio de Melo, of the same diocese. Monsignor Giuseppe Geminiano de Freitas, of the diocese of Aracaju. Monsignor Esperidião Goes, of the same diocese. Monsignor Enrico Freistedt, of the Archdiocese of KolÃn. September 2, Monsignor Cesario de Castro Leibenites, of the diocese of Rio Preto. October 7, Monsignor Alfonso Kurchewski, of the diocese of Bragança. Monsignor Giuseppe Vita, of the diocese of Taubaté. October 7, Monsignor Ilario Paridini, of the diocese of Guaxupé. Monsignor Pietro Briefs, of the Archdiocese of KolÃn. November 18, Monsignor Edwin Broderick, of the Archdiocese of Nova York. November 24, Monsignor Bernard Cullen, of the same archdiocese. Monsignor Bernard Fleming, of the same archdiocese. Monsignor Giuseppe Moore, of the same archdiocese. Monsignor Giorgio Rosso, of the same archdiocese. Monsignor Giorgio Bram, of the diocese of Osnabrück. December 1, Monsignor Beniamino Hawkes, of the Archdiocese of Los Angeles. Monsignor Patrizio Roche, of the same archdiocese. Monsignor Daniele Sullivan, of the same archdiocese. Monsignor Giacomo Hannon, of the diocese of Natchez. December 30, Monsignor Lodovico Pralle, of the diocese of Fulda. January 4, 1955. Monsignor Edoardo Schick, of the same diocese. Monsignor Luigi Schmand, of the same diocese. Monsignor Gerolamo Murray, of the diocese of Lincoln. March 23.

[*Latin ed. p. 568*]

Acta 568, March 23rd » » » » » April 8th » » » » April 16, 18 » » April 20 » » » April 2, » » » » » » » » » » » April 9th » » April 12th » » » » » » » » » » April 13th, 18 » April 20th » » » » » » April 27th » » May 1st » » » » » » May 11th » » » May 14th » » » » » » » » » » May 15th » » » » » » *Apostolicae Sedis - Commentarium Officiale* 1955.

Most Reverend Szmydt, Auxiliary Bishop, of the same diocese.

Most Reverend Coyle, Paul, of the diocese of Pittsburgh.

Most Reverend Keener, Joseph, of the same diocese.

Most Reverend Shinar, James, of the same diocese.

Most Reverend Collina, Joseph, of the Archdiocese of Bologna.

Most Reverend Orlandi, Elio, of the same Archdiocese.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Schiassi, Anselm, of the same Archdiocese.
Most Reverend Hermes, Hermann, of the diocese of Osnabrück.
Most Reverend Ricciuti, Joseph, of the Archdiocese of Lanciano.
Most Reverend Forman, John, of the diocese of Albany.
Most Reverend Mulqueen, Thomas, of the same diocese.
Most Reverend Rooney, Raymond, of the same diocese.
Most Reverend Caminiti, Anthony, of the diocese of Gerace Locri.
Most Reverend Cappelleri, Victor, of the same diocese.
Most Reverend Polifroni, Dominic, of the same diocese.
Most Reverend Zappavigna, Bruno, of the same diocese.
Most Reverend Alfano, Mario, of the diocese of Cassano all'Ionio.
Most Reverend Poletto, Peter (Rome).
Most Reverend De Angelis, Charles, of the suburbicarian diocese of Velletri.
Most Reverend Astolfi, Dominic, of the diocese of Fano.
Most Reverend Micci, Constanzo, of the same diocese.
Most Reverend Tonelli, Igino, of the same diocese.
Most Reverend Jarossi, Carmine, of the Archdiocese of Benevento.
Most Reverend Lombardi, Anthony, of the same Archdiocese.
Most Reverend Perone, John Baptist, of the same Archdiocese.
Most Reverend Cavagna, Joseph, of the diocese of Bergamo.
Most Reverend Pilleri, Pasquale, of the diocese of Aversa.
Most Reverend Antonelli, James, of the diocese of Norcia.
Most Reverend Benedetti, Ernest, of the same diocese.
Most Reverend Dellegrotti, Augustus, of the same diocese.
Most Reverend Patrini, Felix, of the diocese of Lodi.
Most Reverend Costantini, Joseph (Rome).
Most Reverend Giolli, Richard, of the Archdiocese of Milan.
Most Reverend Sessa, Mark, of the same Archdiocese.
Most Reverend Valsecela, Gaspare, of the same Archdiocese.
Most Reverend Galliano, John, of the diocese of Aequi.
Most Reverend Pizzo, Joseph, of the Archdiocese of Palermo.
Most Reverend Sucato, Ignatius, of the same Archdiocese.
Most Reverend Conte, Davino, of the diocese of Reggio-Emilia.
Most Reverend Prandi, Mario, of the same diocese.
Most Reverend Rossi, Severino, of the same diocese.
Most Reverend Simonelli, Prospero, of the same diocese.
Most Reverend Stefani, Vito, of the same diocese.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Grossi, Joseph, of the Archdiocese of Milan.

Most Reverend Brustia, Francis, of the diocese of Novara.

Most Reverend Castelli, John, of the same diocese.

Most Reverend Coffa-no, Joseph, of the same diocese.

[*Latin ed. p. 569*]

Diary 15 » » » » » » » » » » » 22 27 4 9 » June » » » » » » » » » » » July » Roman Curia 569 1955. Monsignor Colli Cesare, of the same diocese. » Monsignor Delorenzi Giuseppe, of the same diocese. » Monsignor Delsignore Casimiro, of the same diocese. » Monsignor Ferri Francesco, of the same diocese. » Monsignor Gallante Giovanni, of the same diocese. » Monsignor Lupo Eugenio, of the same diocese. Monsignor Ponti Agostino, of the same diocese. » Monsignor Rossi Mario, of the same diocese. » Monsignor Spagnolini Pietro, of the same diocese. » Monsignor Binini Bruno, of the diocese of Parma. » Monsignor Buttinelli Giovanni (Rome). » Monsignor Moncelsi Galliano, of the diocese of Bagnoregio. » Monsignor Addivinola Carmine, of the Archdiocese of Salerno. ii) Monsignor Corrias Mario, of the diocese of Alghero. » Monsignor De Riccardis Giovanni (Rome). » Monsignor Macculi Anthony, of the Archdiocese of Otranto. Honorary Secret Chamberlains of His Holiness, with sword and cape: 27 April, 21 May, 4 July 1948. The Count de Wolff Metternich Francesco, of the Archdiocese of KolÃn. 1955. Mr. Scacchi Giuseppe, of the diocese of Como. » The Marquis Sallier de la Tour Carlo (Rome). Honorary Chamberlains in peacock blue attire of His Holiness: 31 July 1954. Monsignor Murari Silvestro, of the diocese of Sorocaba. 18 February 1955. Monsignor Stella Orazio, of the Archdiocese of Barletta. » Monsignor Ardito Giovanni, of the diocese of Trapani. 28 March » 13 May Monsignor Vairo Giuseppe, of the Archdiocese of Cosenza. » 18 July Monsignor Santantonio Pietro, of the Archdiocese of Gaeta. Honorary Chamberlain outside of Rome of His Holiness: 16 May 1955. Monsignor Borriello Cosimo, of the diocese of Avellino. Honorary Chamberlain, supernumerary, with sword and cape of His Holiness: 8 July 1955. Mr. Ladelci Francesco (Rome). Honorary Chaplains outside of Rome of His Holiness: 7 September 1954. Monsignor Bicudo de Almeida Luigi O., of the same diocese. » » » Monsignor da Cunha Sornas Augusto, of the same diocese. » » » Monsignor Hafner Alfonso, of the same diocese.

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - Commentarium Officiale. HONORS, with tickets from the Secretary of State: The Most Holy Father Pius XII, reigning happily, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: June 26th, 1955. To His Excellency, Mr. Kripp Giuseppe, Ambassador of Austria to the Holy See. To His Excellency, Mr. Montalvo Giuseppe A., Ambassador of Colombia to the Holy See. To His Excellency, General Nemours Alfredo, Ambassador of Haiti to the Holy See. To His



Translated by churchlatin.ai, a product of Boyne Archives

Excellency, Mr. Cumming Alberto, Ambassador of Chile to the Holy See. To His Excellency, Mr. Galindo Quiroga Alfredo, Ambassador of Bolivia to the Holy See. To His Excellency, Mr. Ortiz Bilbao Luigi A., Ambassador of Ecuador to the Holy See. To His Excellency, Mr. Cafe Filbo Giovanni, President of the United States of Brazil. To His Excellency, Mr. Saouda Giuseppe, Ambassador of Lebanon to the Holy See. The Insignia of the Order of Saint Gregory the Great: March 3rd, 1955. To the Noble Sacconi Agostino (Rome). The Knighthood of the Order of Saint Gregory the Great: June 25th, 1954. To Mr. Van Zwanenberg Salomone (Netherlands). March 3rd, 1955. To Mr. Douglas William, of the Archdiocese of Manila. June 30th. To Prince Odescalcbi, Don Alessandro (Rome). The Grand Cross of the Order of Saint Gregory the Great, civil class: June 28th, 1955. To His Excellency, Mr. Aly Fawzi Marei, Minister of Egypt to the Holy See. To His Excellency, Mr. Takajiro Inoue, Minister of Japan to the Holy See. To His Excellency, Mr. Anouar Hatem, Minister of Syria to the Holy See. The Commander's Cross with Insignia of the Order of Saint Gregory the Great, civil class: August 26th, 1954. To Mr. Gaul Villalbi Pietro, of the Diocese of Barcelona. March 29th, 1955. To Mr. Gufanti Mario, of the Archdiocese of Milan. June 17th. To Mr. Giannini Gaudenzio, of the same Archdiocese.

[*Latin ed. p. 571*]

Diarium Romanae Curiae 571: The Order of Saint Gregory the Great, military class: June 17, 1955. To General Morosini Luigi (Rome). The Order of Saint Gregory the Great, civil class: February 28, 1955. To Marquis Sacripanti Vitutii Giuseppe (Rome). The Order of Saint Gregory the Great, civil class: May 2, 1954. To Mr. Terrier Paolo, of the diocese of Geneva. June 5: To Mr. Gyr Costantino, of the diocese of Basle and Lugano. June 14: To Mr. Lacote Giorgio, of the diocese of Geneva. June 14: To Mr. Torchio Giles, of the same diocese. July 1: To Mr. Schorn Uberto, of the archdiocese of Cologne. July 12: To Mr. Russell William J. C, of the diocese of Haarlem. July 17: To Mr. Bravo Mejia Gonzalo, of the archdiocese of Lima. August 3: To Mr. Schwering Ernesto, of the archdiocese of Cologne. August 7: To Mr. Riese Giuseppe, of the archdiocese of Vienna. November 11: To Mr. Schetter Rudolph, of the archdiocese of Cologne. November 11: To Mr. Buytendijk Frederick G. G., of the diocese of Haarlem. November 11: To Mr. Clark Henry, of the archdiocese of Los Angeles. November 11: To Mr. Doolan Jerome, of the same archdiocese. November 11: To Mr. Ejaiser Irvin, of the same archdiocese. November 11: To Mr. McCone John, of the same archdiocese. November 11: To Mr. Rauen John, of the same archdiocese. November 11: To Mr. Welborn Olin, of the same archdiocese. January 4, 1955: To Mr. Raabe Cuno, of the diocese of Fulda. January 4: To Mr. Schmitt Giuseppe, of the same diocese. January 31: To Mr. Dee Thomas, of the diocese of Oklahoma and Tulsa. January 31: To Mr. Eberle John, of the same diocese. February 18: To Mr. Barazzone Giuseppe, of the diocese of Geneva.



Translated by churchlatin.ai, a product of Boyne Archives

February 18: To Mr. Zoppino Alfonso, of the same diocese. February 18: To Mr. Marulanda Jesus Maria, of the diocese of Zipaquirá. March 11: To Mr. O'Neill John E., of the diocese of Monterey-Fresno. March 26: To Mr. Mayer Giuseppe, of the archdiocese of Munich and Freising. March 29: To Mr. Guffanti Felix, of the archdiocese of Milan. March 29: To Mr. Pozzi Mario, of the same archdiocese. April 26: To Mr. Castelli Edward, of the same archdiocese. April 29: To Mr. Fornoni Dante, of the diocese of Bergamo. May 26: To Mr. Grassi Luigi, of the archdiocese of Milan. May 26: To Mr. Magri Salvatore, of the same archdiocese. May 26: To Mr. Majnoni Steno, of the same archdiocese. June 17: To Mr. Gilberti Francis, of the same archdiocese. June 23: To Mr. Lamacchia Giuseppe, of the archdiocese of Matera. June 23: To Mr. Pietri John Andrea, of the archdiocese of Sassari.

[*Latin ed. p. 572*]

Acta 572 30 » 2 6 20 June » July » » Official Commentary of the Apostolic See, 1955. To Mr. Guedes Regis Bittencourt Luigi (Brazil). To Mr. Llosa Pautrat Giorgio (Peru). To Mr. Bertolini Franco, of the Archdiocese of Milan. To Mr. Grossi Gonidi Luigi (Rome). To Mr. Crespi Alberto, of the Archdiocese of Trento. The Knighthood of the Order of Saint Gregory the Great, civil class: 23 March, 18 June 1954. To Mr. Brandts Francesco, of the Diocese of Aix-la-Chapelle. To Mr. Lips Massimiliano, of the Diocese of 's-Hertogenbosch. 30 To Mr. Schippers Giovanni A., of the Diocese of Haarlem. 1 July To Mr. Westhoff Paolo, of the Archdiocese of Cologne. 10 To Mr. Lombaers Ermanno C E., of the same Diocese. To Mr. van der Lande Antonio L. M., of the same Diocese. To Mr. Neutelings Teodoro R., of the Diocese of Breda. 14 To Mr. Smits Francesco, of the same Diocese. 21 To Mr. van Hussen Nicola G. G., of the Diocese of 's-Hertogenbosch. 3 August To Mr. Van der Lugt Antonio H., of the Diocese of Haarlem. To Mr. Janssens Federico B., of the Archdiocese of Utrecht. To Mr. Steenberghe Enrico, of the same Archdiocese. 26 To Mr. Huelsenbeck Alfonso, of the same Archdiocese. 7 September To Mr. Werheit Giovanni, of the Archdiocese of Cologne. 9 To Mr. van Ders Francesco Antonio G., of the Diocese of Breda. To Mr. Raijmakers Rodolfo, of the Diocese of 's-Hertogenbosch. 4 October To Mr. Williams Carlo, of the Archdiocese of Panama. 12 To Mr. Dresmé Teodoro M., of the Diocese of Haarlem. To Mr. Sicking Enrico Giacomo G., of the Diocese of 's-Hertogenbosch. 17 November To Mr. Willemse Enrico L. M., of the Archdiocese of Utrecht. 23 To Mr. van Hammersveld Cornelio M., of the Diocese of Haarlem. 4 January 1955. To Mr. Lorenz Adolfo, of the Diocese of Fulda. To Mr. Nuechter Giovanni, of the same Diocese. 8 To Mr. Foresti Alberto, of the Archdiocese of Bologna. 18 To Mr. Faller Adolfo, of the Diocese of Freiburg im Breisgau. 31 To Mr. Burns Giuseppe, of the Diocese of Oklahoma and Tulsa. To Mr. Delciello Domenico P., of the same Diocese. To Mr. Duncan Giacomo, of the same Diocese. To Mr. Enrico Carlo A., of the same Diocese. To Mr. Goad Carlo, of the same Diocese. To Mr.



Translated by churchlatin.ai, a product of Boyne Archives

Hoenig Carlo, of the same Diocese. To Mr. Hughes Guglielmo T., of the same Diocese.

[*Latin ed. p. 573*]

Diarium Romanae Curiae 573, 31 Januarii, 1955.
Ad Dominum Joyce Waldo, ex eadem dioecesi.
Ad Dominum Mollman Raimondo, ex eadem dioecesi.
Ad Dominum Moran Henricum Thoma, ex eadem dioecesi.
Ad Dominum Morrison Leo, ex eadem dioecesi.
Ad Dominum Murphy Clifford Giacomo, ex eadem dioecesi.
Ad Dominum Perkins Cole P., ex eadem dioecesi.
Ad Dominum Spaèth Ervin P., ex eadem dioecesi.
Ad Dominum Zoernig Ermanno G., ex eadem dioecesi.
Ad Dominum Zurline Ermanno G., ex eadem dioecesi.
3 Martii.
Ad Dominum Capitolo Francesco, ex dioecesi Salt Lake City.
Ad Dominum Rinetti Cesare, ex eadem dioecesi.
8.
Ad Dominum Halloran Guglielmum, ex dioecesi Providence.
Ad Dominum McMahon Joannem, ex eadem dioecesi.
Ad Dominum Mirando Felicem, ex eadem dioecesi.
11.
Ad Dominum Goldstein Davidem, ex archidioecesi Boston.
23.
Ad Dominum Beaurivage Emili, ex dioecesi Lincoln.
Ad Dominum Buechel Joannem N., ex eadem dioecesi.
Ad Dominum Ekeler Ludovicum G., ex eadem dioecesi.
Ad Dominum Formanack Carolum G., ex eadem dioecesi.
Ad Dominum Kalin Leandro, ex eadem dioecesi.
Ad Dominum Mahoney Giacomo, ex eadem dioecesi.
Ad Dominum Michael Leone V., ex eadem dioecesi.
Ad Dominum Podlesak Giacomo, ex eadem dioecesi.
Ad Dominum Steinauer Guglielmum A., ex eadem dioecesi.
Ad Dominum Whelan Guglielmum, ex eadem dioecesi.
29.
Ad Dominum Guffanti Riccardum, ex archidioecesi Mediolani.
13 Aprilis.
Ad Dominum Hermes Lambertum, ex dioecesi Tucson.
Ad Dominum Walsh Riccardum, ex eadem dioecesi.



*Translated by churchlatin.ai, a product of Boyne Archives*

21.

Ad Dominum Doublesin Joannem, ex archidioecesi Maltae.

22.

Ad Dominum Gildemyn Edmondum, ex dioecesi Gandi.

Ad Dominum Rueping Joannem, ex archidioecesi Milwaukee.

29.

Ad Dominum Antenore Joannem, ex dioecesi Faentiae.

Ad Dominum Johnson Travis T., ex dioecesi Corpus Christi.

12 Maii.

Ad Dominum Bertotti Josephum, ex archidioecesi Tridenti.

22.

Ad Dominum Oliù Chiazzaro Fernando, ex archidioecesi Montevidei.

Ad Dominum Peirano Facio Georgium, ex eadem archidioecesi.

6 Iulii.

Ad Dominum Vastano Claudium (Roma).

3.

Cavalieratus Ordinis Sancti Gregorii Magni, classis militaris: 23 Iunii, 1955.

Ad Dominum Stella Francesco (Roma).

Commendator cum Placa Ordinis Sancti Sylvestri Papae: 18 Maii, 1951.

Ad Dominum Lafayette de Andrade Antonio Carolum, ex archidioecesi Sancti Sebastiani de Rio de Janeiro.

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Commentarium Officinae La Placca dell'Orsine di san Silvestro Papa: May 21 » 26, 1955. To Mr. Bogaerts Théo, of the Archdiocese of Mecheln. To Mr. Casali Ferruccio, of the Archdiocese of Milan. The Order of Saint Sylvester: December 19, 1953. To Mr. Bettschart Francesco, of the Diocese of Coira. August 26, 1954. To Mr. Ribera Barnola Gioacchino, of the Diocese of Barcelona. September 1. To Mr. Maldigan Giovanni, of the Archdiocese of Indianapolis. To Mr. Mueller Carlo, of the Archdiocese of Cologne. October 7. To Mr. Colorely Mannsfeld Ferdinando, of the Archdiocese of Vienna. October 20. To Mr. Puhr Giuseppe, of the Diocese of Secovia. To Mr. de Abensperg-Traun Rodolfo, of the Archdiocese of Vienna. To Mr. Wertanek Giovanni, of the same Archdiocese. November 4. To Mr. Cosentino Pasquale, of the Diocese of Cassano Jonio. To Mr. Zagarese Amedeo, of the same Diocese. To Mr. Ruppero Guglielmo, of the Archdiocese of Cologne. March 3, 1955. To Mr. Kaiser Francesco, of the Diocese of Rottemburgo. To Mr. Montagnani Giovanni, of the Archdiocese of Modena. March 10. To Mr. Pardon Giuseppe, of the Archdiocese of Mecheln. March 11. To Mr. Van



Translated by churchlatin.ai, a product of Boyne Archives

Haelst Edgardo, of the same Archdiocese. To Mr. Manta Gerard, of the Diocese of Amelia. April 13. To Mr. Carfora Alfonso, of the Diocese of Acerra. April 21. To Mr. Ozino Caligaris Albert, of the Diocese of Biella. To Mr. Pecorelli Angelo, of the Diocese of Brescia. To Mr. Sbardolini Lewis, of the same Diocese. To Mr. Libertini Bruno, of the same Diocese. To Mr. Mandarini Umberto, of the Archdiocese of Capua. To Mr. Fattori Giulio, of the Diocese of Civitavecchia. To Mr. Almini Umberto, of the Archdiocese of Milan. To Mr. Tagliazucchi Francesco, of the "nullius" Abbey of Nonantola. To Mr. Bonaceto Anthony (Rome). To Mr. Ciambellini Mario (Rome). To Mr. Agostini Filiberto, of the Diocese of Tarquinia. To Mr. Polizzi Salvatore, of the Diocese of Treviso. May 22. To Mr. Bencivenga Mario (Rome). May 27. To Mr. Adinolfi Cesare, of the Diocese of Caltanissetta. May 30. To Mr. Tibaldesehi Cesare, of the Archdiocese of Vercelli. To Mr. Tognetti Enrico, of the Archdiocese of Florence. May 2. To Mr. Cappelleri Giuseppe Maria, of the Diocese of Gerace-Locri. To Mr. Menegoni Lorenzo, of the Diocese of Fano.

[*Latin ed. p. 575*]

Diary, May 2nd, 25th; June 14th, 17th, 23rd, 24th, 26th; July 6th; Roman Curia, 575, 1955.

To Mr. Antonio Travostiiii, of the same diocese.

To Mr. Felice Pfanner, of the Archdiocese of Lucca.

To Mr. Pasquale Argenziano (Rome).

To Mr. Paolo Corbellini, of the Archdiocese of Milan.

To Mr. Eugenio Crugnola, of the same archdiocese.

To Mr. Dante Giussani, of the same archdiocese.

To Mr. Prospero Rino Ficcarelli, of the diocese of Reggio Emilia.

To Mr. Giulio Fornaciari, of the same diocese.

To Mr. Vittorio Voltolini, of the same diocese.

To Mr. Angelo Campiotti, of the Archdiocese of Milan.

To Mr. Edoardo Testorr, of the same archdiocese.

To Mr. Lino Cappelli (Rome).

To Mr. Federico Vogliotti, of the Archdiocese of Turin.

To Mr. Rinaldo Ocaechia (Rome).

To Mr. Ernesto Forno (Rome).

To Mr. Armando Furlanis, of the diocese of Concordia.

To Mr. Marco Antonelli (Rome).

To Mr. Edoardo Pompa (Rome).

To Mr. Agostino Staboli (Rome).

The Knighthood of the Order of Saint Sylvester, Pope: July 8th, 1954.

To Mr. Bernardo Gerlach, of the diocese of Muenster.



Translated by churchlatin.ai, a product of Boyne Archives

September 7th: To Mr. Augusto Koch, of the Archdiocese of KolÃn.

September 9th: To Mr. Martino F. Bonants, of the diocese of 's-Hertogenbosch.

September 21st: To Mr. Sebastiano A. Jongerus, of the Archdiocese of Utrecht.

September 22nd: To Mr. Giovanni Ernst, of the diocese of Aix-la-Chapelle.

October 4th: To Mr. Gerardo Vos, of the Archdiocese of Utrecht.

October 13th: To Mr. Guglielmo G. F. Van Dijck, of the diocese of Haarlem.

October 23rd: To Mr. Salvatore Viscito, of the diocese of Brooklyn.

November 4th: To Mr. Silvio De Maddis, of the diocese of Cassano Jonio.

To Mr. Francesco Marrone, of the same diocese.

November 11th: To Mr. Michele E. Cox, of the diocese of 's-Hertogenbosch.

November 23rd: To Mr. Paolo J. H. A. Wijsen, of the diocese of Ruremonda.

March 11th, 1955.

To Mr. Lorenzo Crois, of the Archdiocese of Malines.

To Mr. Maurizio Piette, of the same archdiocese.

To Mr. Edoardo Van Elderen, of the same archdiocese.

June 26th: To Mr. Giovanni Hieber, of the Archdiocese of Monaco and Freising.

To Mr. Eugenio Hornstein, of the same archdiocese.

To Mr. Enrico Rueddel, of the same archdiocese.

April 21st: To Mr. Riccardo Tannoja, of the diocese of Andria.

To Mr. Francesco Ceolin, of the diocese of Padua.

To Mr. Silvio Mazza, of the same diocese.

To Mr. Domenico Barani, of the "nullius" abbey of Nonantola.

[*Latin ed. p. 576*]

Acta 576 April 21 » 29 30 » » » » May 2 » » » » » » » 12 » 16 17 26 » 27 » August 8 17 » 23 » 5 » » » June » » » » July Apostolicæ Sedis - Commentarium Officiale 1955. To the Reverend Mr. Fartuzzi Fulvio, of the diocese of Tarquinia. To the Reverend Mr. Bentini Giuseppe, of the diocese of Faenza. To the Reverend Mr. Bordoni Tito, of the archdiocese of Florence. To the Reverend Mr. Lavorini Nello, of the same archdiocese. To the Reverend Mr. Bianco Vincenzo, of the archdiocese of Milan. To the Reverend Mr. Colombo Annibale, of the archdiocese of Bologna. To the Reverend Mr. Scaglione Giulio, of the diocese of Gerace-Locri. To the Reverend Mr. Falletti Giuseppe, of the same diocese. To the Reverend Mr. Spagnolo Saverio, of the same diocese. To the Reverend Mr. Curzi Fausto, of the suburbicarian diocese of Palestine.



*Translated by churchlatin.ai, a product of Boyne Archives*

To the Reverend Mr. Senni Ottorino, of the same diocese. To the Reverend Mr. Clerici Giovanni, of the diocese of Brzesc. To the Reverend Mr. Valerio Francesco, of the diocese of Tortona. To the Reverend Mr. Colombo Giuseppe, of the archdiocese of Milan. To the Reverend Mr. Scarpelli Mario, of the diocese of S. Marco and Bisognano. To the Reverend Mr. Rozzera Bruno (Rome). To the Reverend Mr. Val torta Riccardo (Rome). To the Reverend Mr. Parini Allieto (Rome). To the Reverend Mr. Galli Carlo, of the diocese of Albenga. To the Reverend Mr. Graglia Luigi, of the archdiocese of Turin. To the Reverend Mr. De Luca Antonino (Rome). To the Reverend Mr. Trippodo Giuseppe (Rome). To the Reverend Mr. Longhi Raffaele (Rome). Necrology June 19, 1955. Most Reverend Romualdo Jalbrzykowski, Archbishop of Vilna. June 20 » » Most Reverend Andrea Arcoverde de Albuquerque Cavalcanti, Titular Bishop of Limme. June 28 » » Most Reverend Giovanni Dieter, Titular Bishop of Gerafi, Apostolic Vicar of the Navigator Islands. July 27 » » Most Reverend Faustino Moreira dos Santos, Bishop of Santiago de Cabo Verde. » » » Most Reverend Giovanni Perelló y Pu, Bishop of Vich. August 10 » » Most Reverend Giorgio Antonio Larrain Cotapos, Bishop of Chillan. August 13 » » » » Most Reverend Luigi Liagre, Bishop of La Rochelle. Most Reverend Mario Vianello, Archbishop of Perugia.

[*Latin ed. p. 577*]

Ann. et vol. XXXVII, 26 September 1955 (Ser. II, v. XXII) - N. 12

**ACTA APOSTOLICAE SEDIS**

**COMMENTARIUM OFFICIALE**

**ACTA PII PP. XII**

**CONSTITUTIONES APOSTOLICAE**

**AD DIOCESIM BACOLODENSIM (DUMAGUETENSIM)**

**DE TERRITORIIS E DIOCESI BACOLODENSIS DETRACTIS ET ECCLESIA FORMATUR,**

(DUMAGUETENSIS)

**PIUS XII**



Translated by churchlatin.ai, a product of Boyne Archives

## EPISCOPUS SERVUS SERVATORUM DEI

"Et estis mihi testes in Hierusalem, et in omni Iudaea et Samaria, et usque ad fines terrae" (Acts 1, 8).

Haec sanctissima verba, quae Christus discipulis dixit, verae omnino per saecula factae sunt, per extensionem finium Ecclesiae ad omnes populos, et per communicationem, etiam ad gentes ultimas terrae, veritatis et sanctitatis christianae.

Quod cum, praesertim in his temporibus, in insulis Philippinis evenit, et cum venerabili Fratro Aegidio Vagnozzi, Archiepiscopo titulo Myrensi et in iisdem insulis Apostolico Nuntio, visum sit ibi novam dioecesim condere: id enim magnas utilitates rei christianae se afferre censere;

Nos, audito consilio venerabilium Fratrum Nostrorum, Sacrae Romanae Ecclesiae Cardinalium, praepositorum Negotiis Consistorialibus, simulque quid hac de re sentiat venerabilis Frater Emmanuel Yap, Episcopus Bacolodensis; post rem magna consideratione reputatasi, et suppletum consensum eorum qui in negotio aliquid iuris vel habent, vel se habere arbitrentur, de Nostra.

37 - ACTA, vol. XXII, n. 12. - 26-9-1955.

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - With the highest and most complete authority, We establish and decree the following. We separate from the diocese of Bacolod the territory which comprises a civil province, commonly known as Negros Oriental; also, we detach the island called Siquijor, and the municipalities popularly called S. Carlos, Calatrava, Toboso, and Escalante; from these regions, We constitute a new diocese, to be called Dumaguete, named after the principal city of that region, and to be bounded by the same limits and the land from which it is formed. We place this Church under the metropolitan See of the Most Holy Name of Jesus, also known as Cebu, as a suffragan, and We make its Prelate subject to the Archbishop of that same metropolis. Furthermore, this diocese will have the city of Dumaguete as its seat; and the Bishop will establish his cathedral in the church of Saint Catherine, Virgin and Martyr, in that same city, which We hereby elevate to the dignity of a cathedral church, granting it the honors, rights, and privileges which are, by Canon Law, granted to churches of that kind. We grant all these things also to the Bishops of Dumaguete, but We impose upon them also the burdens that arise from such a distinguished position. The episcopal table will be supported by the voluntary offerings of the Christians, by a portion of the goods which, according to Canon 1500 of the Code of Canon Law, will be ceded to the Church of Dumaguete, and finally, by the revenues of the Curia. The governance and administration of the new diocese, together with the election of a Capitular Vicar in the event of a vacancy, the rights and obligations of the clergy and the people,



Translated by churchlatin.ai, a product of Boyne Archives

and all other matters of this kind, shall be entirely governed by Canon Law. With regard to the clergy, We decree that clerics shall be assigned to this Church, where they reside with a legitimate domicile, at the time that these Letters of Ours are put into effect. In order that the splendor of the sacred ceremonies may be increased in the diocese of Dumaguete, and that a council of advisors may be available to the Bishop, We order that a College of Canons be established in that Church, according to the norms to be set forth in other Apostolic Letters to be issued under the seal. However, We grant the power that, until this is done, at least diocesan Consultors be chosen, who will assist the Bishop with counsel and prudence. Furthermore, since priests are the guides of the Christian people, and the Holy Church has the greatest need of them, the venerable Prelate to whom the governance of this new See is entrusted, shall devote all his efforts to ensuring that at least an elementary school be built in his territory, to receive and educate boys whom divine goodness has called to the ministry of the priesthood. From among these, he will send the most suitable at the appropriate time to Rome, so that they may be imbued with and instructed in philosophical and theological truths at the Pontifical College for Latin America. Finally, We order that the acts and documents pertaining to the new diocese be, as soon as it is permissible, sent from the Curia of Bacolod to the

[*Latin ed. p. 579*]

The acts of Pope Pius XII, page 579, should be sent to Dumaguete, where they are to be religiously preserved. Finally, We desire that the venerable Brother Giles Vagnozzi, of whom We have made mention, bring about the execution of what We have commanded in these Letters, using the necessary means and faculties, and if he deems it advisable, he may also delegate this task to another man, provided that he is constituted in ecclesiastical dignity; and having completed the business, he should take care to write down the documents and send them promptly to the Sacred Congregation of the Consistory. If, at the time when these orders and decrees are to be carried out, another person presides over the Apostolic Nunciature in the Philippine Islands, We give him the same instructions and grant him the same powers. We will and order that these Letters be effective now and in the future; in such a way that those for whom these things are intended will religiously observe what has been decreed in them, and thus they will obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are also signed by a public notary,



Translated by churchlatin.ai, a product of Boyne Archives

shall have the same validity as if they were presented, as they would have if they were the original. Let everyone know that if anyone should despise or in any way disregard Our decrees in general, they will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth day of the month of April, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our pontificate.

Celsus Cardinal Costantini, Substitute.

Fr. Adeodatus L. Cardinal Piazza, of the Congregation of the Consistory, Secretary.

Hamletus Tondini, Apostolic Chancellor.

Bernardus De Felicis, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

(Seal)

In Ap. Cane. tab. vol. LXXXX, n. 63.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Official Commentary

FROM THE UBERABENSIAN (PATENSIS) DIOCESE, CERTAIN TERRITORIES ARE SEPARATED; AFTER EXAMINATION AND REDUCTION TO UNITY, A NEW DIOCESE IS ESTABLISHED, TO BE CALLED (PATENSIS).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE EVENT:

From the day when infinite divine goodness willed that We be raised to the highest pinnacle of the Church and hold the supreme authority, We have striven for nothing more, nothing more sacred, than to make the path to eternal salvation ever more accessible and suitable for those who boast the Christian name. Therefore, when the venerable Brother Alexander Gonçalves do Amaral, Bishop of Uberaba, concerned for the good of the faithful who dwell in the southern region of his City, commonly called "Minas Gerais," in the Brazilian Republic, petitioned this Roman See to establish a new diocese by separating a portion of the territory of his extensive diocese, We deem it fitting to grant these requests.

After hearing the opinion of the venerable Brother Armandus Lombardi, holding the title of Archbishop of Caesarea Philippi and Apostolic Nuncio in Brazil, and with the consent of those who have some right or believe they have a right in this matter; after careful consideration, and with the advice of our venerable Brothers, the Cardinals Prefects of the Consistorial Congregations, and by our supreme authority, We decree and order the following:

From the Diocese of Uberaba, We separate the entire territory in which



Translated by churchlatin.ai, a product of Boyne Archives

are located the curias, which are commonly known by the following names: S. Antonio de Patos, N. S. do Rosario de Patos, Araxá, Coromandel, Ibiá, Pratinha, Lagoa Formosa, Sant'Ana de Patos, Presidente Olegario, Patrocinio, Serra do Salitre, Abadia dos Dourados, Monte Carmelo, Perdizes, Carmo do Paranaiba, Desemboque, Delfinópolis; and from these, united into one, We establish a new diocese, to be called Patens.

Its boundaries, as is evident, will be defined by the boundaries of all of these curias together, so that to the north it will border the Prelature of Paracatu, belonging to no diocese; to the east, the Diocese of Aterrado; to the south, the Diocese of Guaxupé; and finally, to the west, the Diocese of Uberaba.

Therefore, We decree that a new...

[*Latin ed. p. 581*]

Let it be known that the Church of Patensis is to be established as a suffragan see, subject to the Metropolitan of Bellohorizontinae, whose Archbishop shall be the Prelate of Patensis, by law obligated to do so; furthermore, let the same Prelate establish his residence and domicile in the city commonly known as "Patos de Minas," and let the cathedral of the pontifical magistracy be located in the curial building of Saint Anthony of Padua; finally, let the city and the sacred building, and the Patensis diocese, of which we speak, be adorned with the same honors, rights, and privileges that pertain to other episcopal cities of the same rank, cathedrals, and dioceses; and let the Bishop have the rights and obligations that are customary for an episcopal dignity.

Moreover, that nothing may be lacking in the magnificence of the cathedral of Patensis, nor that the Supreme Pontiff may long be deprived of the counsel of men, of whose wisdom and experience He may avail Himself, We decree that a College of Canons be established promptly, according to the special norms which We describe in other documents sealed with Our seal; and, should such a College not be able to be established immediately, We grant that, in its place, diocesan officials be appointed as advisors.

Concerning matters pertaining to the governance and administration of the new Church, as well as the creation of a Capitular Vicar in the event of a vacancy, concerning the rights and obligations of the faithful and the clergy, and other similar matters, We decree that the same be observed as the Code of Canon Law prescribes.

The episcopal table, or Curia, shall consist of revenues, either from the Church's own resources, or from the alms and offerings of the faithful, or finally, from goods that, after a division of assets and resources from the episcopal table of Uberaba, shall be assigned to this diocese in proportion, with the provisions of canon 1500 of the Code of Canon Law observed.

Furthermore, since it is most important to care for the young people



Translated by churchlatin.ai, a product of Boyne Archives

whom the inspiration of Christ and the love of their souls have drawn to the priesthood, the Bishop of Patensis shall take care to establish, as soon as possible, at least an elementary seminary, in accordance with the norms of law and according to the regulations issued by the Holy Council for Seminaries and Universities, and from among them he shall select the best young men, whom he shall send to this city, to be instructed in philosophy and theology at the Pontifical Major Seminary of Latin Studies in Brazil.

We also decree that, as soon as the Patensis diocese is established, the clergy of that diocese shall be assigned to it, in whose region they rightfully reside, and that all documents and records pertaining to the new See and its clergy, faithful, and temporal goods, be sent as soon as possible from the Curia of Uberaba to the Curia of Patensis, to be kept in its archives.

Finally, We choose the Most Reverend Brother Armando Lombardi, whom We mentioned above, to carry out those things which We have prescribed in these Our documents, or, if at the time these instructions are presented, he is presiding over the Apostolic Nunciature in Brazil, to him We grant the necessary powers for this purpose, to whomever.

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Official Commentary: We delegate, if necessary, to an ecclesiastical person of suitable dignity, the task of recording the outcome of the matter in writing, and of sending trustworthy accounts thereof promptly to the Sacred Congregation of the Consistory. We will that these Letters be efficacious now and in the future; in such a way that those to whom they pertain shall religiously observe what is prescribed therein, and thus obtain their full effect. No prescriptions of any kind whatsoever shall be able to oppose the efficacy of these Letters, since through these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely equivalent to the originals, as if they were presented. Let anyone who, in general, disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the fifth day of the month of April, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our pontificate.

CELSUS Card.

COSTANTINI



Translated by churchlatin.ai, a product of Boyne Archives

**Fr. ADEODATUS I.**

Card. PIAZZA
S. R. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
Bernardus De Felicis,
Proton. Apost.
Caesar Federici,
Pront. Apost.
JLoco S Plumbi in Cane, Ap. tab., vol. LXXXX, n. IS.

[*Latin ed. p. 583*]

Acts of Pope Pius X, Year 1958, March 3, MARILIA. In the Cathedral of Marilia, a College of Canons is established. The Most Reverend Bishop, Servant of the Servants of God, concerned for the perpetual memory, whether for the execution of the decrees of Canon Law, or for the more magnificent care of the worship of God, or finally, for the availability of a gathering of most excellent men, petitioned this Apostolic See to establish a College of Canons in his cathedral. To this petition, which we gladly grant, after hearing the Most Reverend Brother Armand Lombardi, Archbishop with the title of Caesarea, Philip, and Apostolic Nuncio in Brazil, and after considering the matter with great deliberation; and finally, after the consent of those who, in this matter, have some right or believe themselves to have it, and after the Most Holy Congregation Consistorial judged that it should be done entirely, we, by our apostolic authority, establish and decree the following. We establish a College of Canons in the Cathedral of Marilia; which shall consist of two Dignities, which are called: the Archdeaconate, and the Archpresbyterate. In addition to these, this assembly of men shall comprise four Canons, of whom one shall perform the office of theologian, and to the other the office of hearing confessions. Furthermore, it is Our will that the Canonicates and Dignities, although initially assigned according to the norms of Canon Law, may also be conferred upon priests who already enjoy another benefit, or who are engaged in the care of souls. As for the performance of divine offices, we permit the Canons to perform the sacred ceremonies only on these days: namely, on the feast of the Nativity of Christ, Easter, and Pentecost.

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Official Commentary on the Feast of the Most Holy Body and Blood of Christ, of the Blessed Virgin Mary assumed



Translated by churchlatin.ai, a product of Boyne Archives

into Heaven, of the Holy Apostles Peter and Paul, of Saint Benedict, to whose honor the cathedral church is dedicated, and finally, the anniversary of the consecration of that same church. Since it is entirely fitting that those men who are admitted to the College of Bishops should be adorned with the highest distinctions, we grant that Dignitaries and Canons, within the boundaries of their own diocese, may wear a black clerical robe with violet trim, a violet silk sash, a cope with a crimson (vermelho-cremisi) lining, in the sleeves, a mozzetta of black, hairy silk with crimson trim, and, according to the season, a white fur-lined hood and violet shoes. With regard to all other offices, rights, duties, and obligations pertaining to the Canons, all of these are entirely governed by the Code of Canon Law; and from this it also follows that, once a Chapter of Canons is established, the diocesan Consultors shall cease from their duties. The Most Reverend Archbishop of Marília should, with particular diligence, ensure that, as soon as possible, and in accordance with the prescriptions of that same Code, the Constitutions or Chapter Rules are drawn up and sincerely and religiously observed by each and every Canon. To give effect to these Letters, we choose the venerable Brother Armando Lombardi, to whom we grant all powers to carry out this matter, and, if the circumstances require, to delegate to another person who is distinguished by ecclesiastical dignity. The same venerable Brother will ensure that the documents pertaining to the completed business are prepared, and will promptly send true copies to the Sacred Congregation for Bishops. If, at the time when this matter is to be carried out, another person is presiding over the same Nunciature in Brazil, we give the same mandate and grant the same powers to him. We intend that these Letters be effective now and in the future, so that those things which have been decreed by them will be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since by these Letters we repeal all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. If anyone should disregard or in any way contravene Our decrees in general,

[*Latin ed. p. 585*]

From the Acts of Pope Pius XII, page 585, let it be known that those who do not comply with the orders of the Supreme Pontiffs will incur the penalties prescribed by law. Given at Rome, near St. Peter's, on the twenty-first day of the month of April, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our Pontificate.



*Translated by churchlatin.ai, a product of Boyne Archives*

CELSUS, Cardinal COSTANTINI

**© Fr. ADEODATUS I.**

Cardinal PIAZZA
S. R. E.
Chancellor of the Sacred Congregation Consistorialis
a Secretis
Hamletus Tondini, Apostolic Chancellor
Francis Hannibal Ferretti, Protonotary Apostolic
Silvius Sericano, Protonotary Apostolic
In Ap. Cane, tab., vol. LXXXX, n. 06.

## APOSTOLIC LETTERS

TO THE PAROCHIAL CHURCH, DEDICATED TO THE IMMACULATE VIRGIN MARY ("OUR LADY OF APPARITION") IN THE CITY AND DIOCESE OF RIOPRETENSE, GRANTING IT THE PRIVILEGES OF A MINOR BASILICA.

**PIUS PP. XII**

For the perpetual memory of this event.

— It has been Our greatest concern to follow in the footsteps of Our Predecessors, the Roman Pontiffs, and to encourage the faithful to practice piety towards God and the Divine Virgin. Now, with great joy, We learn that the faithful of the city and diocese of Riopretense have shown great devotion to the Blessed Virgin Mary, whose name, commonly known as "Senhora Aparecida," or "Our Lady of Apparition," is well known.

Indeed, it was decided by the local Ordinary to build a new and more magnificent Marian church in that same episcopal city. This church, built at the expense of the faithful and through their generosity, and especially through the zeal and work of the Brothers Minor Franciscans, to whom its care was entrusted, was completed in just five years and solemnly consecrated in the year 1943. In size and length, it is also...

[*Latin ed. p. 586*]

The Acts of the Apostolic See record that a prominent tower is visible, and that ten, besides the main altar, are adorned with marble altars. Furthermore, in the year 1949, a Eucharistic and Marian Congress, convened from the entire ecclesiastical province, was held in the same temple, under the solemn presidency of our beloved son, Charles Carmelo, of the Sacred Roman Edict, Cardinal of Vasconcelos Mota, Archbishop of SÃ£o Paulo in



Translated by churchlatin.ai, a product of Boyne Archives

Brazil. Here, throngs of faithful pilgrims gather, imploring the Immaculate Virgin as their Patroness; and from here, the image of the Virgin Mary herself was twice carried in a religious procession to the entire diocese. Having considered all these matters, our beloved son, the present Prefect, together with the Minor Franciscan Brothers, as well as citizens and pious visitors, approached the Venerable Brother Libanium Lafayette, Bishop of Riopreto, so that he might obtain from us the honor whereby the aforementioned temple, especially dedicated to the Immaculate Conception of the Blessed Virgin Mary, would be elevated in name and in law to the rank of a Minor Basilica. Desirous of fulfilling these requests, in order to further increase this great Marian piety and to bestow upon it a fitting reward, and after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by our Apostolic authority, we hereby, by these present letters, perpetually elevate the aforementioned church, dedicated to God in honor of the Blessed Virgin Mary, the Immaculate, commonly known as "Nossa Senhora da Conceiçao Aparecida," located in the city and diocese of Riopreto in Brazil, to the rank of a Minor Basilica, bestowing upon it the honors and privileges pertaining thereto. Notwithstanding any objections to the contrary. These things we decree, establish, and ordain, that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall fully and completely benefit those to whom they pertain or may pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fourth day of the month of June, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy, for the affairs of the Church, Cardinal Gildo Brugnola, from Apostolic Briefs.

[*Latin ed. p. 587*]

XII 587 FROM THE IMMACULATE ORIGIN OF THE ENTIRE CITY OF THE AMAZON, IN THE ACTS OF POPE PIUS XII, BEATA MARIAV. BRASILIA, PATRON SAINT, IS CONFIRMED. POPE PIUS XII, FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER. — As we have learned, the citizens of the Amazon in Brazil have, from the beginning, held the most profound veneration for the most holy Virgin Mary. Indeed, those who first conquered that region, having founded the town of "Manaus," which became its principal city, desired to dedicate it to the faith and protection of the most holy Virgin Mary, Immaculate. Therefore, the Immaculate Conception of the most holy Virgin holds such great religious significance among that people that the feast day of her Immaculate Conception is celebrated with the greatest solemnity, and the Mother of God, invoked by



Translated by churchlatin.ai, a product of Boyne Archives

that name, is considered a special Protector and Patron. Now, during this Marian Year, in which the two thousandth anniversary of the defined head of this Catholic doctrine is celebrated throughout the Church, the Most Reverend Albert Gaudentius Ramos, Archbishop of Manaus, together with supplications from other prelates, the clergy, public officials, and the faithful people, requested that We declare Beata Maria Virgin, from the origin, the heavenly Patron Saint of the entire City of the Amazon in Brazil. These prayers being gladly received, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in a perpetual manner, We confirm, or choose, constitute, and declare Beata Maria Virgin, from the origin, the principal Patron Saint before God in Heaven of the entire City of the Amazon in Brazil, with all the honors and liturgical privileges that rightly belong to the principal Patrons of regions. Contrary things notwithstanding. These things We decree, We establish, We decide, that these present letters shall forever remain and be valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall now and henceforth fully avail themselves of them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if...

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - Commentarium Officiale. Quidquid aliter super his, ab aliquo, auctoritate aliqua, scienter sive ignoranter attentatum fieri contigerit. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die V mensis Iunii, anno MCMXLIV, Pontificatus Nostri sexto decimo. De speciali mandato Sanctissimi Pro Domino Cardinali a publicis Ecclesiae negotiis; GILDO PRUGNOLA. A Brevibus Apostolicis III. CONSTITUTIONES ORDINIS BASILIANI SANCTI IOSAPHAT APPROBANTUR. PIUS PP. XII. Ad perpetuam rei memoriam. — Divus Basilius Magnus, auctor et pater legifer vitae communitatis monachorum, mente sua praecipue intendit ut praecepta Evangelii de christiana perfectione monachorum in religiosa societate degentium conditioni accommodaret, quam, utpote Christi doctrinae magis congruentem, institutis anachoretarum anteferendam esse edixit. Quam in coenobio vivendi rationem, pro ingenii sui ubertate, luculenter exposuit in libris, quos de pietatis cultu scripsit, maxime vero Regulis, quas fusiores et breviores appellant, ac quibus, quasi fundamento, laudatum hoc vitae genus in Orientis atque etiam Occidentis partes feliciter provectum est. Ex Orientalium vero consuetudine in Ecclesia quoque Ruthena, ab ipsis rerum eius initiis, haec vitae Deo devote societas floruit viguitque, auctore praesertim Sancto Theodosio Peceriensi, eiusdem Ecclesiae Coenobiarcha, cuius typicon, quod dicitur, Sancti Basilii instituta complectens atque e "Laura" Peceriensi ceteris eiusdem Ecclesiae asceteriis in exemplum



Translated by churchlatin.ai, a product of Boyne Archives

praefulgens, communem quandam praebuit sacrae huic militiae normam. Monasteria, deinde, in regione Metropolitana Kioviensi sita, postquam Ruthenorum Ecclesia est cum hac Apostolica Sede, saeculo XVI, iterum coniuncta, in unam Congregationem Sancti Basilii Magni, a Iosepho Velamin Rutskyj, Metropolita, — annitente Sancto Iosaphat, Archiepiscopo Polocensi, Martyre, — anno millesimo sexcentesimo septimo decimo, constitutam, paulatim coaluerunt. Quam monasteriorum coagmentationem seu Congregationem imprimis Urbanus PP. VIII, Predecessor Noster, anno millesimo...

[*Latin ed. p. 589*]

The acts of Pope Pius XII, number 589, dated the three hundred and sixty-first day, attest to this, and Pope Benedict XIV, also our predecessor, confirmed it in the year one thousand seven hundred and forty-four, with his authority, now that all those matters were contained within the one Order of Saint Basil. However, after a flourishing period, the Basilian Order suffered great losses due to the vicissitudes of time, namely, in the eighteenth century, since a large part of it had been taken away and destroyed by the power of Russia. Therefore, Pope Pius VII and Pope Pius IX, our predecessors, with provident wisdom, attempted to support its condition. Pope Leo XIII, of blessed memory, by Apostolic Letters, on the twelfth day of the month of May, in the year one thousand eight hundred and eighty-two, issued, under the Fisherman's seal, a decree that this religious society should be regulated by new laws and institutions; from this decree, new constitutions were established, which, finally, in the year one thousand nine hundred and nine, were approved by the Holy Pope Pius X, as certain and complete. These constitutions were adapted to the canons of the letters which we issued, by our own initiative, on the ninth day of the month of February, in the year one thousand nine hundred and fifty-two, for the Eastern Churches, by the Sacred Council itself. Therefore, petitions were presented to Us, so that We might approve them with Our authority; and, in order to signify Our will to this religious family of Saint Basil, We have decided to comply with pleasure. Wherefore, after consultation with the Sacred Congregation for the Eastern Church, having carefully considered all things, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, We approve and confirm these Letters and, in perpetuity, the Constitutions of the Basilian Order of Saint Josaphat, duly recognized by the aforementioned Sacred Council, and We add to them the strength of Apostolic sanction, provided that they conform to the model which is preserved in the archives of the aforementioned Sacred Congregation for the Eastern Church, and whose first words are: "Our Order," "The Basilian Order of Saint Josaphat," and whose last words are: "All those who profess are subject to this discipline concerning reserved sins with censure." With these Letters and with Our authority, We abolish and



Translated by churchlatin.ai, a product of Boyne Archives

declare to be abolished all those things which are not contained in these Constitutions, which We have approved. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; amen.

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - This commentary is official and will remain so from now on, and will become void if anything contrary to these matters is attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, near Saint Peter, under the Fisherman's ring, on the fourteenth day of the month of June, on the feast of Saint Basil the Great, Bishop and Doctor of the Church, in the year 1904, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal for public affairs of the Church, Gildo Prugnola, by Apostolic Briefs, BEATA MARIA V. IMMACULATA and SAINT LEANDER, BISHOP OF THE ENTIRE DIOCESE OF HUELVA, are established as principal patrons. PIUS PP. XII For the perpetual memory of this matter. - Just as recently cultivated fields require special care and attention, so too may newly established dioceses from this Apostolic See benefit greatly from heavenly patronage, so that they may flourish and bear more joyful fruits. Therefore, Our beloved son, Peter Cantero Cuadrado, Bishop of the diocese of Huelva, which We erected last year, requested that We declare the Blessed Virgin Mary, free from all stain from the very beginning, and Saint Leander, formerly Bishop of the diocese of Hispalis, from which the diocese of Huelva was separated, as the heavenly patrons of the region over which he held authority. We willingly agreed to comply with these requests, for Our pastoral care, which We also extend to this new diocese. Therefore, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, We hereby establish, in perpetuity, the Blessed Virgin Mary, from her Immaculate Conception, as the principal heavenly patron of the diocese of Huelva, together with Saint Leander, Bishop and Confessor, granting to them all the honors and liturgical privileges that rightly belong to the principal patrons of dioceses. Notwithstanding any contrary provisions. We decree that these present letters shall remain firm, valid, and effective forever; and shall have their full and complete effect.

[*Latin ed. p. 591*]

Acts, Pope Pius XII, 591, are to be observed and followed; and those to whom they apply, or who may apply to them, shall fully and completely adhere to them; and thus it must be rightly judged and defined; and any-



Translated by churchlatin.ai, a product of Boyne Archives

thing attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be declared invalid and void from this moment forward. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the fourteenth day of the month of June, in the year 1954, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal in charge of the public affairs of the Church: Gildo Prugnola, the Church of Santa Rita, a widow, in the town of Cascia, in the Diocese of Nursia, is raised to the dignity of a Minor Basilica. POPE PIUS XII. For the perpetual memory of the matter. — As Our Predecessor, Pope Leo XIII, said, the "veneration" and cult of Saint Rita of Cascia "has not only surpassed the boundaries of Umbria and Italy, but has occupied all of Europe, and flourishes even in the New World, having been raised and increased by numerous and constant miracles from Christ." These words, far from being obscured by the passage of time, have rather been confirmed and made more evident after eleven lustra, and it is clear to all who see. However, if almost no land is devoid of the powerful patronage of Saint Rita, Cascia, the faithful custodian of her sacred body and once the witness of her sanctity, is a blessed place that God has chosen, where He has shown the greatest power of her intercession. It is scarcely possible to say how many crowds of Christians, even from distant regions, flock there almost throughout the year to fulfill their vows, and to have their consciences cleansed and their souls renewed at the sacred ceremonies. Therefore, it is not surprising that in recent times, it has been necessary to build another church in place of the old one, one that would be sufficient for such a large number of faithful and for such great celebrations. Nor has it been neglected to seek out, through art and nature, what would adorn and enrich this new temple. Under the airy dome, the finest marbles and mosaic works, of many colors, shine, and the art of excellent painters is brought to view.

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - The official record adds to the glorious history of Saint Rita, the choirs of Angels, and the mysteries of the divine religion. It is also pleasing to remember the diligent and constant service of the nuns of Saint Augustine, the dignified performance of ceremonies, the abundant and precious furnishings. Nor should we overlook the fact that, not far from this abode of piety, a house is established, where young girls are nurtured and educated, with a staff drawn from all parts of the land. Having carefully considered all these things, the Venerable Father Hilary Boatta, Bishop of Nursia, presented to Us, supported by the most fervent prayers of Our beloved Son, Nicholas, Most Reverend and Eminent Prothonotary Cardinal Canali, Protector of the Order of the Eremites of Saint Augustine, a request that We grant this church the title and status of a Minor Basilica. And We, who desire to increase the piety and sanctity of



Translated by churchlatin.ai, a product of Boyne Archives

the Christian faithful in every way, willingly resolved to accede to these requests. Therefore, after consultation with the Sacred Congregation for Religious, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force and perpetuity of these letters, We elevate the Church of Saint Rita, in Viduae, in the town of Cassia, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches of that rank. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully and completely observe them now and forever; and that it shall be rightly judged and defined, and that from this moment it shall be declared void and null, if anything contrary to these things should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given from the Palace of Gandulf, under the Fisherman's ring, on the day of August, in the year 1955, in the seventeenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 593*]

From the Secret Archives, PP. XII, 593, LETTERS I TO THE MOST REVEREND FATHERS, PAUL MOUCHI, BISHOP OF TYRE, BISHOP OF CAHIRE, IGNATIUS ZIADÉ, PROCURATORS OR TRIARCHS, AND OTHER COMMISSIONERS, TO THE ARCHBISHOP OF BERYTUS, TO THE APOSTOLIC MARONITE PATRIARCHS, AND TO THE BISHOPS.

PIUS PP. XII, To the Venerable Brothers, greetings and the Apostolic Benediction.

We, as well as all our beloved Maronites, have deeply lamented when we received the news of the passing of the most esteemed Patriarch Anthony Peter Arida, who, having reached a venerable age and weakened by a grave infirmity, concluded his earthly life on the 19th day of the aforementioned month, on the feast of the Ascension of Our Lord Jesus Christ; and so we beseech God with fervent prayers for the soul of the departed, that he may receive the reward of eternal light and peace, remembering with praise that he fulfilled the patriarchal office entrusted to him more than twenty years ago, having discharged it with a noble testament, by which he exhorted them to always maintain and preserve, in their hearts, unwavering devotion to the Catholic Church and to the See of the Blessed Peter.

In these sorrowful circumstances, We, who diligently and with loving concern watch over the Church among the Maronites, direct Our attention to certain necessary or opportune matters concerning Our Supreme Church, with the sole purpose of the salvation of souls, as it is fitting for Us, who, although unworthy, fulfill the duties of the Divine Redeemer on earth.

No one, to whom the history of the Eastern Churches is known, is igno-



Translated by churchlatin.ai, a product of Boyne Archives

rant of, or considers insignificant, the numerous testimonies by which the Roman Pontiffs have demonstrated particular benevolence and solicitude towards the Maronite people; and everyone knows that they have sought to respond to this paternal charity with the most devoted acts of love and piety.

Recently, the prudent care and devotion of the Apostolic See have again been made manifest, when We, moved by great concern for this Church, which was experiencing particular difficulties for various reasons, and desiring the progress of you, Venerable Brothers, sent to you three sacred prelates, chosen from among yourselves, who, endowed with appropriate authority, will fulfill the duties of Our Procurators.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - They acted, whether concerning spiritual or temporal matters, within this Patriarchate. Indeed, having been entrusted with a weighty duty, they strove to fulfill it to the best of their ability, considering the circumstances and seeking the best possible outcome, and they endeavored to be steadfast – as we wrote concerning the deceased Patriarch, who, having been given this opportunity, passed away – "wise counselors both to sacred pastors and to the Christian faithful, and faithful guides in the present circumstances." However, We believe that you, Our Procurators, have fulfilled your office; therefore, while rendering heartfelt thanks to you all individually (without forgetting the dearly departed Abdallah Khoury, who, while Our Procurator, reached his final day), We hereby declare and decree, through these Letters, that the Apostolic Council, established by Our Apostolic Letters "Christiani Orientis" and "Praeclaro Decessorum," given at Damas (Maronite) on the twenty-eighth day of the month of May in the year 1948, is hereby dissolved. You, Venerable Brothers, know well that, by virtue of this extraordinary provision of Ours, which We mentioned above, the right to provide for the Patriarchate, in this case, is entirely "transferred to the Apostolic See, as ecclesiastical laws require, and as has always been the custom." A clear example of this is found in your own history, when, by Our predecessor, Pope Benedict XIV, who, with the authority of the pontificate, confirmed the Synod of Mount Lebanon, Simon, the Maronite Archbishop of Tyr (Maronite), was appointed Patriarch. Therefore, since We are entirely compelled, for Our own purpose and for the office of the Supreme Apostolate, to ensure that the Patriarchal Church among the Maronites is not deprived of the help of a Pastor for much longer, while so many dangers threaten it, We again direct Our care towards it and We look to the well-being of that Patriarchate, completing what We recently established for the advancement of these Christian faithful with further provisions. And so, having duly received testimonies of good opinion, unanimously and with approval, in which the Venerable Brother Paulus



Translated by churchlatin.ai, a product of Boyne Archives

Meouchi, the Maronite Bishop of Tyr and also, until now, the President of the Apostolic Council, is commended to Us and to yourselves, by the authority of the Sacred Congregation for the Oriental Church and by the fullness of Our Apostolic Power, We transfer him from the See of Tyr (Maronite) to the Patriarchal See of Antioch (Maronite), and We choose and appoint him as the Patriarch and pastor of these Churches, entrusting to him entirely the care, governance, and administration of the Church of Antioch among the Maronites, both in spiritual and temporal matters. Therefore, We command and order the Venerable Brother Paulus Meouchi that, as soon as He receives these Our letters...

[*Latin ed. p. 595*]

The Acts of Pope Pius XII, page 695, state that Apostolic Letters are to be delivered, and that the Patriarchate shall immediately take possession, and shall use and enjoy all rights, authority, or power, jurisdiction, honors, privileges, and all other things pertaining to the Patriarch of that Church at any time, as well as those which his predecessors, the Patriarchs, have enjoyed. We desire that the new Patriarch, before undertaking the governance and administration of the aforementioned Patriarchal Church in any way, shall, before the assembly of Bishops, make a profession of the Catholic faith and recite the customary words for taking the oath of office, according to the forms annexed to these Letters, which, duly signed, he will take care to transmit to the Sacred Congregation for the Oriental Church as soon as possible. The Sacred Pallium, the symbol of the fullness of the pontifical office, taken from the body of the Blessed Apostle Peter, we will present to the Venerable Brother Paul, when he earnestly requests it, as is customary. Venerable Brothers, we do not consider it necessary to inform you further that the provision for this Patriarchal See, having been completed out of order, was not made with the intention of in any way altering your right to choose a Patriarch, a right approved by the Apostolic See. Therefore, while we earnestly implore Christ, the eternal King and Shepherd, to graciously grant that this Church, under the prudent and diligent guidance of the new Patriarch, may experience more prosperous events and new growth in virtues, we exhort you and command you, by these our Letters, to diligently show due obedience and reverence to the same Patriarch. Likewise, we exhort and command the entire clergy, both secular and religious, and the entire Maronite people, that they may regard the newly elected one as their pastor and father, and that they may give him evidence of obedience and fidelity, which are rightly attributed to the virtue of the venerable Church among the Maronites and are worthy of praise. Communicating these things to you, we are certain that, because of the reverence with which you are adorned towards the Chair of the Blessed Peter, you will readily accept the promptings of our paternal concern, so that you may diligently apply yourselves to this matter. We do not doubt that, as you have done



Translated by churchlatin.ai, a product of Boyne Archives

before, you will spare no effort in promoting the good of religion and the republic. To each of you, Venerable Brothers, and to the clergy and faithful entrusted to your care, we impart the Apostolic Blessing, the auspice of heavenly generosity, with all our love in the Lord. Given at Rome, at St. Peter's, on the twenty-fifth day of the month of May, in the year 1955, in the seventeenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 596*]

Acts 596 of the Apostolic See - Official Commentary II TO THE MOST REVEREND LORD, JOSEPH FREUNDORFER, BISHOP OF AUGUSTA VINDE LICORUM, ON THE COMMEMORATION AFTER TEN CENTURIES. OF ULRICH, BISHOP OF AUGUSTA, AUTHOR OF THE NARRATIVE OF THE VICTORY OF THE CHRISTIANS AT (LECHFELD).

You have, most reverend brother, thoroughly informed Us about the millennial commemoration of the battle of Lechfeld, which lies immediately before your episcopal city, and you have presented to Us the rich program that aims to shape the jubilee celebration as "Days of Western Confession" and to conclude it with a "great Catholic Day of Confession." For this week of festivities, and for all those filled with its spirit, you ask Us for the grace of the Apostolic Blessing.

Regarding the "Days of Western Confession"—today, when Western culture is under severe threat, the remembrance of the battle of Lechfeld is particularly fitting. Augsburg, the ancient Augusta Vindelicorum, has risen from antiquity, traversing the varied path of Western history, from the Middle Ages to the modern and newest times. In Ulrich, the great and holy bishop, the inner strength of the Christian West, the Catholic faith, prayer, and the creation of religious and cultural values stemming from this faith, are impressively embodied. The victory of the king, and later emperor, Otto the Great, over the Hungarians, saved the Christian West from a terrifying danger from the pagan East. The battle of Lechfeld stands in a line with the struggle and victory of Charles Martel between Tours and Poitiers in the year 732, as well as with the glorious victory under the walls of Vienna in the year 1683 by Charles of Lorraine and the Polish King Sobieski, when it had pleased Pope Innocent XI and Emperor Leopold to erect a European bulwark against that terrible threat to the Christian West.

The Catholic Church is not one with Western culture. It does not make itself one with any culture whatsoever; rather, it is ready to form a bond with every culture: it gladly acknowledges what, in each, does not contradict the work of the Creator, what is in accord with the dignity of man and his natural endowments.

[*Latin ed. p. 597*]

Acta Pii PP. XII 597. Reconciling rights and duties, it also plants within



*Translated by churchlatin.ai, a product of Boyne Archives*

them the riches of the truth and grace of Jesus Christ, thereby achieving that the various cultures, however dissimilar they may have seemed, draw closer to one another and truly become sisters. The history of the mission and the spread of Christianity and the Church, from the times of the migrations of peoples to the present day, is a compelling proof of the blessing that emanates from the Catholic Church to cultures. In this sense, the Church is also for the renewal and strengthening of Western culture. It is already stated herein that the renewal of Western culture lies precisely in the fact that Western man anew affirms, confesses, receives into himself, and makes the living foundation of all existence, the truth and grace of Christ. In its confrontation with the new form of life of the materialistic East, the West asserts its commitment to human dignity and human rights, first and foremost to the freedom of the individual. However, it must not overlook that the dignity and rights of man – his personal freedom in particular – turn against him, indeed, that they nullify themselves, if they are taken in separation from the bonds, the duties, with which the order of nature and of grace are inextricably linked, and which are presented to man in the commandment of God and the law of Christ. A conference such as the one in Augsburg must not pass by the question of how many men and women the West still numbers, for whom no sacrifice is too great for the upholding of those bonds. The city of Augsburg commemorates this year another momentous event that took place within its walls: the signing, on September 25, 1555, of the so-called "Augsburg Religious Peace." It sealed the religious division of Germany. The common good of the Empire, and of the Church, for which it was a matter of existence or non-existence within the German borders, justified the signing by the Catholic princes of the religious treaty. However, we shall not blame them if We see in the rupture of the religious unity of Germany and Europe the gravest misfortune that could befall Christian Western civilization and its culture. May We, in remembrance of that day, express the hope that the path that Divine Providence points out for the West may increasingly lead it back to the lost unity.

[*Latin ed. p. 598*]

Acta 598 Apostolicae Sedis - Official Commentary. For we cannot but repeat, concerning the West, what We declared three years ago regarding European culture, namely, that it must be "truly Christian and Catholic, or else it will be consumed by the wildfire of that other materialism, which values only the masses and purely physical power." These last words lead us back to the victory of the Christian army on the Lechfeld. The crowning glory of that victory was not the destruction of the pagan Hungarians, but their conversion to the Catholic faith. Already fifty years later, they were led by their great King Stephen the Saint into that very Christian culture of which they had been a deadly threat in the year 955. May this



Translated by churchlatin.ai, a product of Boyne Archives

event be a sign for today! The true Christian Westerner harbors thoughts of peace and love towards the peoples of the East, who live under the sway of a materialistic worldview backed by state power. While the question of coexistence constantly occupies minds, We can wholeheartedly affirm a certain kind of coexistence: the faithful Westerners pray together with those beyond the Iron Curtain who still raise their hands to God – and there are many – that we may all become one in full freedom, directing both our personal and public lives entirely according to God's will, and that those who have made it their task to build a world without God and Christ may return from the darkness and cold of their separation from God to the sun of truth, justice, and love: to Jesus Christ, "who is above all things, blessed for ever." 1 Timothy 2:5. May God's grace and mercy prevail over the Augsburg Days of Western Confession, that they may sharpen the mind and strengthen the will for the essential tasks of a distinctly Christian West. As a pledge of this, We impart to all those participating in the works and celebrations of the festival week the Apostolic Blessing from the fullness of Our heart. From the Vatican, June 27, 1955. PIUS PP. XII.

1. Letter of July 17, 1952, to the Catholic Women's League - Acta Ap. Sedis 44.

[*Latin ed. p. 599*]

From the Acts of Pope Pius XII, page 599, section III, concerning Isidore Croce, the Abbot of the Monastery of Santa Maria ad Cryptam, on the completion of the ninth century since the death of Saint Bartholomew the Younger.

Pius XII to the Abbot: My beloved son, I impart to you greetings and the Apostolic Blessing.

We are pleased to learn, and it is in perfect accord with Our wishes, of the fervent zeal with which you, my beloved son, and your brethren are striving to celebrate the pious anniversary of the death of Saint Bartholomew the Younger, the fourth Abbot of this Monastery, marking the completion of nine centuries. It is indeed most pleasing to Us that special honors are being rendered to that light of the Church, whose outstanding deeds have adorned not only monastic discipline but also this Apostolic See; and it is fitting that you should remember the memory of so great a man, who, along with Saint Nilus, is rightly considered a father of this monastic Institute.

Indeed, after the death of the Founder, who had scarcely laid the first foundations of your monastery in the Tusculan countryside, it so happened, by divine providence, that Saint Bartholomew the Younger, having been raised to the dignity of Abbot, completed the work begun by Saint Nilus and ordered it with most wise norms. And it is to his prudence, doctrine, and sanctity that we owe it that this noble seed of Eastern monastic life, transplanted to the West, continues to exert its salutary influence on the Church after so many centuries.



Translated by churchlatin.ai, a product of Boyne Archives

Among the many things that come to Our mind on this occasion, We deem it fitting to propose something of great importance, especially at this time, for consideration. Whenever we recall the time of Saint Bartholomew and the beginnings of your Monastery, the mind is filled with a certain sadness and longing for what has been lost through the calamities of a long age: namely, that ancient, unbroken union, by which the Greeks were not separated from the Church of Rome, but were united in one flock under the governance and teaching of Christ's Vicar. For this reason, as Saint Bartholomew the Younger testifies, your "Lawgiver" Father gathered together "a place and a monastery where all the brothers and scattered sons" (Life of Saint Nilus; Migne, P., G., vol. 120, col. 158), seeking generous hospitality in this venerable city, where, under the protection of the Roman Pontiffs,

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis – The official commentary has greatly enhanced your Institute, which, with its strong faith in Roma, its connection to the Greek language and the Greek discipline of the sacred rites, remains a splendid testament to that ancient unity, even to this day. If all these things are considered with an even mind, will not preconceived opinions, which for a long time have kept countless souls away from the bosom of the Mother Church, gradually yield to the truth, with God's help? Indeed, there is nothing to be feared by the Eastern nations from restoring unity with the Roman Church, and from that most auspicious and necessary return; nothing at all will be lost of their dignity, of the splendor of their sacred rites, or of the sacred heritage of discipline transmitted to them by their ancestors; on the contrary, they will gain both assistance and glory. Therefore, beloved sons, strive, throughout the course of these celebrations, which are certainly most beneficial to Catholic unity, not only to remember these things in your minds, but also to publicly recall them and to place them in their proper light. In the meantime, remembering the virtues and the examples of that great father, firmly follow in his footsteps, and strive to draw the strength of his sanctity ever more deeply into yourselves. That these things may come to pass, we impart to you, beloved son, and to all your companions, with all our heart, the Apostolic Blessing, under the auspices of divine assistance. Given in Roma, at Saint Peter's, on the thirtieth day of the month of June, in the year 1909, in the seventeenth year of Our Pontificate. PIUS PP. XII. To the Most Reverend Paul Aemilius, Titular Archbishop of SANCTAE MARIAE ANGELORUM, Secretary of the Congregation, Prefect of the Sacred Palace, Cardinal LÉGER, Archbishop of Marianopolitana, appointed Legate to bestow the Golden Rose upon the image of Saint Joseph, Spouse of the Blessed Virgin. PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing. – During the past year, we have graciously decreed to elevate the distinguished temple dedicated to Saint



Translated by churchlatin.ai, a product of Boyne Archives

Joseph, which is located in the noble city of Marianopolitana, to the honor and dignity of a Minor Basilica, heeding your prayers. Now, as the fiftieth anniversary of the founding of that temple is auspiciously approaching, the Canadian clergy have conceived a fitting plan to increase devotion to Our Savior.

[*Latin ed. p. 601*]

Acta PP. XII, 601: Here, a gathering of fathers from all nations is held, and novendial prayers are also performed in honor of the Patron of this Church. In order that the established celebration may have a more solemn conclusion, the Rector of the temple, which is entrusted to the religious sodality of the Holy Cross, humbly requested that We command, in Our name and authority, that the sacred image of Saint Joseph, religiously preserved and most piously venerated within the sacred edifice, and frequently visited by groups of Canadian pilgrims, be adorned with a golden crown in Eichstätt. Therefore, beloved Son, who so honorably holds the illustrious Marianopolitan See and shines with the Roman purple, We choose you as Our Legate and declare that, in the Oratory, which they call of Saint Joseph, you, with Our hands, may place a golden diadem upon the renowned image of the Bridegroom of the Virgin Mary. We are confident that, from this, the piety and devotion of the faithful towards Saint Joseph, and the fruits of their salvation, will happily and increasingly grow from day to day. Furthermore, We grant you the power, that, on a designated day, after the Sacred pontifical rite has been performed, in Our name and with Our authority, you may bless those present, offering them a plenary indulgence for the benefit of the Church. Meanwhile, as a pledge of Our special favor and of Our paternal charity, We impart to you, beloved Son, the Apostolic Benediction, to you, to the religious sodality of the Holy Cross, and to all the clergy and people entrusted to your care. Given in Rome, at Saint Peter's, on the twenty-first day of the month of July, in the year 1955, in the seventeenth year of Our Pontificate.

**PIUS PP. XII**

ADDRESS

To those who attended the International Conference of Leaders of Catholic Girls, commonly called "Guides," held in Rome.

*We are pleased to welcome you, dear girls, on the occasion of the fifth international conference of Catholic Guides, presided over by your most worthy Chief Guide, Princess Marie Massimo Lancellotti, and to see so many nations gathered in the group that you form before Our eyes. It is with great joy and with affection...*



Translated by churchlatin.ai, a product of Boyne Archives

*August 26, 1955.*

[*Latin ed. p. 602*]

We gratefully accept the tribute of your filial devotion, and we are pleased to offer you the encouragement you seek for your important mission as Catholic educators. The contacts you will have in the coming days will allow you to share your experiences as leaders, and to then benefit the entire movement from your fruitful reflections. Aware of the responsibility that rests upon you in the Christian formation of the Catholic Guides, you have not hesitated to address together, under the guidance of your chaplains, the serious subject of Redemption and its relationship to education. The importance of this study cannot escape any educator, for every Christian educator undertakes to guide their students not towards any arbitrary goal, but towards the ultimate end of man, which is Christian sanctity. Now, a guide who undertakes such a task must know both the starting point, the goal to be reached, the path to be followed, and the strengths of those being guided. The starting point is a nature created in the image of God and destined by the Creator for beatific vision, but deprived of grace by original sin. Never will the efforts of man alone obtain the supernatural grace that will allow him to be saved and to rise to the summit of sanctity to which God calls him. And God sends His Son to redeem humanity. The Christian educator is called to collaborate with the unique Savior, to make Him known and loved by the children entrusted to them. This is a sublime honor, but one that demands the greatest humility and the greatest fidelity to the commands of Christ. For Christ defined Himself: "I am the way, the truth, and the life." "Without the way, one does not advance; without the truth, one does not know; without life, one does not live." The Savior offers Himself to all, but He does not present two truths, nor two paths to follow, nor two lives to choose from. Have not the Evangelists reported the words of the Savior regarding a necessary condition for entering into new life, namely, to prefer it, even at the cost of the most difficult sacrifices, to the goods of the earth, to personal comforts, and to human affections, even legitimate ones? The educator who would forget this fundamental principle of Christian life, who would neglect to draw the practical consequences from it, first for themselves and then for those in their care, would not be a good guide.

Your movement encourages you to do without modern comforts, that artificial environment that exempts one from physical effort and softens the will; it invites you to practice a more austere way of life, and it solicits your generosity.

[*Latin ed. p. 603*]

The Acts of Pope Pius XII, 603, speak of the rosary and the gift of oneself to younger sisters. How can one, who at every moment, so to speak, satis-



Translated by churchlatin.ai, a product of Boyne Archives

fies his whims, be sensitive to the needs of others, to their suffering? How can he experience for himself the necessity of an interior life, of contemplation, of prayer, which alone gives the strength to mortify selfish tendencies and to practice disinterested charity? Therefore, more than others, you are capable of understanding the meaning of the words of Jesus and of drawing all the consequences from them. Guiding principles aim to develop your personality, to cultivate your aptitudes, so that one day you may be able to face all the responsibilities that will be entrusted to you, to assume them with determination, to bear them with courage. But beyond human virtues, it is the Christian ideal that you pursue, an ideal impossible to achieve without a persevering struggle against oneself. Is there not a contradiction here? Certainly, if it were only a matter of taking away, of sacrificing, without any compensation. But, at the same time that Christ imposes a difficult renunciation, as you know, He transforms the soul of the Christian, helps him to penetrate the mysteries of His work, invites him to collaborate in it, and for this purpose gives him an ever-increasing zeal. Thus, the Christian doctrine of education, more demanding and more austere than all others, is the most optimistic of all; it is not based solely on human forces, but on the capacity given to every man to become a son of God: "Behold," says St. John, "what great love the Father has bestowed upon us, that we should be called the sons of God; and indeed we are." The pedagogical methods are diverse, even among Catholics, and that is a good thing. According to the characters and the condition of the educators and the students, one will obtain better results than another. However, all must be based on the truths of Revelation, at the crossroads of which is the mystery of Redemption. All the children of Adam bear the consequences of original sin, and Baptism, which makes them children of God and of the Church, does not remove from them a certain tendency to evil, against which they must victoriously struggle with the grace of God. This international conference will certainly enlighten you on this primordial condition of Christian education and will suggest the means to be employed to achieve the desired goal. You work constantly under the guidance of the divine Guide and Savior; therefore, you will first of all seek to be inspired by His examples: the Gospel.

[*Latin ed. p. 604*]

Acta 604 Apostolicae Sedis - Commentarium Officiale describes her admirable patience, her surprising humility, her great love for people, especially for children and the poor. And this Jesus, so amiable, whom you find in Scripture, you will find even more intimately in the Eucharist, the vital center of your activity: "Si non manducaveritis carnem meam, et biberitis sanguinem meum, non habebitis vitam in vobis" (John 6:53). Yes, truly, when it comes to forming Christians, it is Jesus who must always have the first place. He is the gate of the sheep, He is their light, their path, their bread, their life. The more united you are to Him, the more you render



Translated by churchlatin.ai, a product of Boyne Archives

yourselves apt to fulfill the beautiful mission entrusted to you.

Here, dear Guides, is what We wished to say to you, in response to the filial eagerness with which you came to seek Our encouragement and Our blessing. May this Apostolic Blessing descend abundantly from heaven, upon yourselves who are present here, upon all those whom you represent and for whom you are responsible, upon your entire movement and its chaplains, upon your families, and upon all those and those who are dear to you.

TO THE ((EXPLORERS)), COMMONLY KNOWN AS ((BOY SCOUTS)), CATHOLIC CANADIANS, ASSEMBLED IN THE CITY OF NIAGARA-ON-THE-LAKE FOR AN INTERNATIONAL GATHERING.

As the World Jamboree of Niagara-on-the-Lake is about to open its doors to a whole generation of young people, animated by the same ideal of service, energy, and loyalty, We gladly respond to the call of the Canadian Catholic Scouts and address to them, as well as to Our sons of all nationalities who will join them in their hospitable land, a paternal invitation to collaborate with one heart in the success of this vast gathering.

During these days of fraternal life, where cordial exchanges multiply and sincere friendships are forged, Our sons will remember that, as true disciples of the Master of Beatitudes, they must be, among their companions, "artificers of peace," open to all.

[*Latin ed. p. 605*]

The Acts of Pope Pius XII, paragraph 605, demonstrate a pastoral concern for individuals, transcending the diversity of cultures and races. They will strive to be witnesses of a clear joy and a courageous purity, founded on selflessness and sacrifice. Rejecting the temptations of an overly easy existence, they will be the first to follow the evangelical paths of detachment and simplicity of life; and in a world often harsh and selfish, they will demonstrate this authentic moral strength, which is revealed in gentleness and patient kindness towards all the miseries of the soul and body. May the living faith of Our dear Catholic Scouts shine forth among all their brothers, like a lamp that illuminates the house and gathers the scattered family: in making this wish, We invoke upon them a rich outpouring of divine graces, and We bestow upon them, with a most paternal heart, a generous Apostolic Blessing. From the Vatican, July 28, 1955. PIUS PP. XII.

## ((**PAX ROMANA**))

The assembly is called, XXIII, in the universal city, by the association, ((NOTTINGHAM)), which has convened it.

It is particularly pleasing to us to address this paternal message to you, dear students and intellectuals of Pax Romana, assembled in Nottingham for your XXIII World Congress. As witnesses, in your respective countries,



Translated by churchlatin.ai, a product of Boyne Archives

of the vitality and strength of Catholic thought, you are gathered in large numbers on the hospitable soil of this noble English nation, whose high culture has, from the most ancient times, been permeated by Christian faith; your work will continue under the patronage of Our beloved son, Cardinal Bernard Griffin, Archbishop of Westminster, and We gladly encourage your intention to study the condition of young intellectuals at a time when they leave the University to enter professional life.

Many are the difficulties of this transitional period, particularly those of adapting the young graduate to the chosen career and to the cultural, economic, or social responsibilities it entails.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis - The official commentary poses the question to the University whether the student of today is still adequately prepared for his immediate future. But society, which receives him, also has its own obligations, so as not to disappoint the expectations of the younger generations, and rather to respond to their legitimate aspirations in a climate of healthy freedom and trust. In these two respects, the contribution of your Congress to the cause of intellectual elites will be all the more opportune, as the development of culture in many countries opens up entirely new perspectives for a youth eager for knowledge and service. However, let the search for institutional solutions not obscure the magnitude of the moral problem posed to the conscience of the young graduate upon his departure from the University. Indeed, his first contacts with the world of work will test the solidity of his intellectual and human formation: it is, at the same time, an encounter with the difficulties of existence, a new perspective on the social question, access to civic and political life, immersion in demanding professional tasks, or, conversely, anxious waiting for a situation; and already the student of yesterday contemplates the founding of a home and the family responsibilities of tomorrow. What will become of his faith and personal piety during these sometimes decisive years? How will he avoid the pitfalls that await his religious and moral life? In the distress that he may then experience, a son of the Church, far from withdrawing into himself in a feeling of autonomy and independence characteristic of this age, instead seeks in a fraternal and fervent community the spiritual support he needs to resist the influences of his new environment and to direct his youthful energies. The movements of Catholic Action have a decisive role to play here. Through them, and through living parishes, it is the Church, ever maternal, that welcomes these young men eager to demonstrate their talents, to contribute to the good of their brothers through productive work, and to assume, in the family and in their profession, their just share of responsibilities. Her wisdom will guide them towards genuine service to the City, her ministry will open to them the inexhaustible sources of grace; and, in her charity for a world that hungers for God, she urges her children



Translated by churchlatin.ai, a product of Boyne Archives

to generously enter the ranks of the apostolate, where they will also find, in their dedication to others, the antidote to self-absorption and the solution to many difficulties. To our dear sons of Pax Romana, especially to those who, upon leaving the University, embark on a new life, We extend Our...

[*Latin ed. p. 607*]

In the year of Our Lord 1955, Pope Pius XII extends his best wishes for the success of these upcoming deliberations, and We grant them wholeheartedly, as a pledge of Our constant benevolence, Our paternal Apostolic Blessing. From the Vatican, on the 30th of July, 1955.

**PIUS PP. XII**

To the Most Reverend Cardinal Joseph Ernest Van Roey, Archbishop of Mechlin, for the entire assembly of the nation of BELGICA, concerning the proper upbringing of youth, convened.

In order to commemorate, with fitting splendor, the twenty-fifth anniversary of the Encyclical "Divini Illius Magistri," of Our Predecessor, Pope Pius XI, of illustrious memory, a National Congress of Education proposes to gather, in Brussels, under the auspices of the Belgian episcopate, all the Catholic educational organizations of the country. We have received news of this with great satisfaction, and We are pleased, on this occasion, to address a paternal message to all Our beloved sons of BELGICA, through your mediation.

The conferences and ceremonies that will mark this Congress should, first and foremost, and rightly so, be a public testimony of the fidelity of pastors and their flock to the firm and luminous teachings of this Pontifical Document. The inviolable principles it sets forth regarding the respective missions of the Church, the family, and the State in the matter of education are based on the nature of things and on revealed truth; they cannot be shaken by the ebb and flow of events. As for the fundamental norms it prescribes, they cannot either be subject to the ravages of time, since they are only a faithful echo of the Divine Master, whose words do not pass away.

A true Charter of Christian education, "outside of which there cannot be complete and perfect education," this Encyclical offers itself, today as yesterday, for study to all those who, loyally, desire to know, on this point, in its authentic and serene expression, the thought of the Church, "to which belongs, in a supreme degree, the educational mission." And, in difficult times, it guides with security, by the clarity...

[*Latin ed. p. 608*]

608 From the Apostolic See – An Official Commentary: Regarding its doctrine, the courageous efforts of Catholic parents and teachers, who seek



Translated by churchlatin.ai, a product of Boyne Archives

to ensure that youth receive a formation fully in accordance with the demands of the faith. Therefore, We rejoice in the thought that this commemoration will be for all an opportunity to deepen this magisterial teaching, to appreciate both its strength and its measure, and to renew in their souls the sentiments that a true son of the Church must hold towards the sacred cause of Christian education. Is it not, moreover, in order to enlighten minds and strengthen wills, that you, Dear Son, propose to invite to the national Basilica of the Sacred Heart, parents and mothers, educators and teachers, in order to solemnly dedicate Catholic education in Belgium to the Divine Heart of Jesus? A happy initiative of faith and love, for which We greatly congratulate you, and which inspires in Us the highest and supernatural hopes. If it is true that "Christian education embraces human life in all its forms... to elevate it, to regulate it, to perfect it according to the examples and the doctrine of Jesus Christ," what graces of choice will this consecration to the Sacred Heart not obtain! For in it are "all the treasures of wisdom and knowledge," ready to enrich minds eager for saving truth. And is it not "the abyss of all virtues" given as an example by Jesus, "the source of life and holiness" capable of quenching the thirst of a zealous and idealistic youth? May this Divine Heart therefore reign over families and keep them faithful to their grave educational obligations; may it reign over Christian schools and their teachers, who carry out so fruitful a task in the service of the Church and the nation; may it also reign over youth movements and works, over all environments where, day after day and year after year, the long and arduous work continues that will make the child of today a true Christian and a man of character. May it finally extend over your beloved homeland, as a pledge of prosperity and concord, its reign "of justice, love, and peace"! Praying to God to hear this prayer, We gladly grant it to you, as well as to your colleagues in the episcopate and to all your faithful. Our paternal Apostolic Blessing. From the Vatican, August 24, 1955. PIUS PP. XII * Ibid., p. 83.

[*Latin ed. p. 609*]

Sacred Congregational Acts 609. SACRED CONGREGATION CONSISTORIAL. PROVISION FOR CHURCHES. The Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Congregation Consistorial, has, through Divine Providence, provided for the following churches with new pastors, namely: on May 14, 1955, he appointed the Reverend Andrew Stambuk, from the diocese of Faro, as the titular bishop of the church of Balanea, and designated him Auxiliary to His Excellency, Most Reverend Michael Pusié, Archbishop-Bishop of Faro. On June 8, he appointed His Excellency, Most Reverend Joseph Andrew Coimbra, formerly Bishop of Barra (do Rio Grande) of Pirai, as the titular bishop of the Cathedral Church of Patos de Minas, newly established. On June 13, he appointed the Reverend Father Alphonsus Silveira de Mello, of the Society of Jesus, as the



Translated by churchlatin.ai, a product of Boyne Archives

titular bishop of the church of Nasai, and established him as the Prelate of the missionary district of Adamantino. On June 21, he appointed His Excellency, Most Reverend Adelm Machado Cavalcanti, formerly Bishop of Pesqueira, as the titular archbishop of the church of Leontopolis in Pamphilia, and appointed him Coadjutor with the right of succession to His Excellency, Most Reverend Ranulph da Silva Farias, Archbishop of MaceiÃ³. On July 1, he appointed the Reverend Anthony Ravagli, archdeacon of the Cathedral Chapter of Modigliana and archpriest of the parish in the town commonly called "Castrocaro," as the titular bishop of the church of Philippopolis in Arabia, and appointed him Coadjutor to the seat of Larino, held by His Excellency, Most Reverend Oddon Pernacchia, Bishop of Larino and Thermulae. On July 21, he appointed the Reverend Sir Silvestri, canon of the Cathedral Chapter of Sarzana and rector of the major seminary of Luni, as the titular bishop of the Cathedral Church of Foligno. He appointed the Reverend Father Aristides Pirovano, a member of the Pontifical Institute founded by the Holy Apostles Peter and Paul and by the Holy Ambrose and Charles for missions to foreign lands, as the titular bishop of the church of Hadriani ad Olympum, and established him as the Prelate of the missionary district of MacapÃ.

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - Commentary, Official — To the titular bishop of the Church of Amathus in Palestine, the Reverend Ladislaus Paz, of the Society of Saint Francis de Sales, whom the Most Reverend Orlandi Chávez, Bishop of Corumbá, appointed as an Auxiliary. On July 24th — To the Reverend Thomas Albert Clavel Méndez, pastor of the parish of Saint Michael in the archdiocese of Panamà, for the newly erected cathedral church of David. — As a coadjutor with the right of succession, to the Most Reverend Joseph Alaphridi Langlois, Bishop of Campivall, and to the Most Reverend Percival Caza, titular Bishop of Albulae. On July 27th — To the Reverend Altinum Ribeiro Santana, of the diocese of Goa, as the Urban bishop, for the newly erected cathedral church of Sadabandeiropolitana. On July 28th — To the Reverend Aloisium A. Carvajal, of the episcopal curia of Ibarra, as the titular bishop of the Church of Coptita, whom the Most Reverend Caesar Anthony Mosquera Corral, Bishop of Guayaquil, appointed as an Auxiliary. On August 1st — To the Reverend Edmund Alois Kunz, rector of the interdiocesan seminary commonly known as "Viamão" in the archdiocese of Porto Alegre in Brazil, as the titular bishop of the Church of Ptolemais in Phoenicia, whom the Most Reverend Alaphridi Vincent Scherer, Archbishop of Porto Alegre in Brazil, appointed as an Auxiliary. On August 9th — To the Reverend Bernard I. Topel, of the diocese of Helena, as the titular bishop of the Church of Binda, whom the Most Reverend Charles Daniel White, Bishop of Spokane, appointed as a coadjutor with the right of succession. On



Translated by churchlatin.ai, a product of Boyne Archives

August 12th — To the Most Reverend Aloisium Cossio, formerly Bishop of Recanati-Loreto, as the titular archbishop of the Church of Sebastopol in Abasgia. — To the Most Reverend Aemilius Baroncelli, formerly Bishop of Verula, for the cathedral church of Recanati-Loreto. On August 26th — To the Reverend Ioannes Mocellini, canon of honor of the cathedral chapter of Padua, archpriest and rural vicar of the town of "Montagnana" in the diocese of Padua, for the cathedral church of Comacchio.

[*Latin ed. p. 611*]

The Sacred Congregation for the Eastern Church 611. SACRED CONGREGATION FOR THE EASTERN CHURCH.

CONCERNING THE MARONITE DIOCESE OF TRIPOLI AND THE MARONITE VICARIATE APOSTOLIC OF ALEPPO.

DECREE: The parishes or missions of the Maronite Diocese of Tripoli which are located within the civil boundaries of the Syrian Republic are hereby detached, and are placed under the Maronite Bishop of Alep, as Apostolic Administrator, under the direction of the Holy See.

In order that the boundaries of the Maronite Diocese of Tripoli may be more appropriately defined at the present time, Our Lord Pope Pius, Divine Providence XII, having heard the Most Reverend Monsignor John Baptist Montini, Cardinal, acting as Prefect of the Congregation for Public Affairs of the Church, deigned benignly to grant an audience on the 16th day of April of the current year, and has graciously decreed that all parishes or missions of the aforementioned Maronite Diocese of Tripoli, which are located within the civil boundaries of the Syrian Republic, be entrusted to the Apostolic Administration of the Maronite Ordinary of Alep.

Furthermore, in order that this may be carried out, and with the consent of those concerned, or of those who presume to have an interest, in the same audience, the Most Reverend Monsignor Francis Ayoub, Maronite Bishop of Alep, was deigned to be elected and appointed as Apostolic Administrator "at the direction of the Holy See" of the aforementioned parishes or missions, granting him full jurisdiction over them, and also granting him the rights and faculties pertaining to other Apostolic Administrators throughout the world, in accordance with the law, with the same burdens and obligations to which others are subject.

Moreover, the Supreme Pontiff has commanded that this decree be issued and made publicly known. Contrary provisions notwithstanding.

Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 16th day of April, in the year 1954.

[Signatures]

E. Card. TISSERANT, Bishop of Ostia, Porto and Santa Rufina, Secretary.



Translated by churchlatin.ai, a product of Boyne Archives

L. S. A. Coussa, Assistant.

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - Official Commentary II

FRANCE. A VICARIATE IS ESTABLISHED FOR ALL CHRISTIANS OF THE EASTERN RITE RESIDING IN FRANCE.

The noble nation of France, acting according to the Christian spirit, has always shown hospitality to all those who, over time, having left their own regions due to various circumstances, seek a new place of residence and work. Thus, it has come to pass that at the present time, a not insignificant number of faithful of the Eastern rite reside in France, with the intention of remaining there permanently, and whose spiritual needs are admirably attended to by the local Ordinaries. In order to achieve greater unity of governance, after careful consideration, it seemed opportune to this Sacred Congregation to propose the erection of a Vicariate for all the faithful of the Eastern rite residing in France, to be governed by its own Ordinary, with the powers legally established. For this reason, on the 16th day of the month of June of the current year, upon the report of the Most Reverend Pro-Secretary for Extraordinary Ecclesiastical Affairs, Our Holy Lord Pope Pius, by the Divine Providence, XII, deigned to establish and erect a Vicariate for all the faithful of whatever Eastern rite residing in France, to be governed by its own Ordinary. For this office of Ordinary, the Same Holiness appointed the Most Reverend Monsignor Maurice Cardinal Feltin, Archbishop of Paris, granting him the power to appoint one or more Vicars General. The power of jurisdiction of the Ordinary over the aforementioned faithful of the Eastern rite shall be exercised in conjunction with the power of the local Ordinaries, who, however, shall act only as secondary Ordinaries, by their own right, and shall inform the Ordinary of the faithful of the Eastern rite of matters of greater importance that have arisen. The Ordinary of the faithful of the Eastern rite in France will diligently attend to the following, after consulting with the local Ordinary: establishing parishes, building churches, receiving and educating young men called to the priesthood in seminaries, faithfully preserving the genuine rites and discipline, and providing priests for the faithful.

[*Latin ed. p. 613*]

The Sacred Congregation for the Eastern Church shall promote 613 works and all ecclesiastical, social, and scholastic endeavors, and whatever else it may prudently judge ought to be undertaken in the Lord. In places where a parish is lacking for the faithful of some Eastern rite, the pastor of the Latin rite shall provide for the spiritual well-being of those faithful, with faculties either granted by the Ordinary of the Eastern rite or by the local Ordinary. The Ordinary, as mentioned above, shall take care to send a report on the state of the Ordinariate to the Sacred Congregation for the



Translated by churchlatin.ai, a product of Boyne Archives

Eastern Church every fifth year. The present Decree shall begin to take effect from the 1st of November, 1954. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 27th of July, 1954.

† E. Card. TISSBRANT, Bishop of Ostia, Porto, and Santa Rufina, Prefect of the Secretariate.

L. S. A. Coussa, Secretary.

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### PROVISIONS REGARDING CHURCHES

Our most holy Pope Pius XII, by divine Providence, has deigned to provide for the following Churches, namely:

On January 1st, 1955:

— To the Metropolitan Church of Mandalay, recently established, the Reverend Father Albert Peter Falière, of the Parisian Society for missions to foreign lands, hitherto titular Bishop of Clysma and Apostolic Vicar of Mandalay, has been appointed.

— To the Metropolitan Church of Rangoon, recently established, the Reverend Father Victor Bazin, of the Parisian Society for missions to foreign lands, hitherto titular Bishop of Achyra and Apostolic Vicar of Rangoon, has been appointed.

— To the Metropolitan Church of Salisbury, recently established, the Reverend Father Anthony Chichester, of the Society of Jesus, hitherto titular Bishop of Ubaza and Apostolic Vicar of Salisbury, has been appointed.

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - Official Commentary — In the Cathedral Church of Bassein, recently established, the Reverend George Maung Kyaw, from the secular clergy of Rangoon. — In the Cathedral Church of Bulawayo, recently established, the Most Reverend Adulphus Gregory Schmitt, of the Congregation of Missionaries of the Marian Hill, formerly the titular Bishop of Nasai and the Apostolic Vicar of Bulawayo. — In the Cathedral Church of Guelph, recently established, the Most Reverend Aloysius Haene, of the Society of Missions Abroad of Bethlehem in Switzerland, formerly the titular Bishop of Nepte and the Apostolic Vicar of Victoria. — In the Cathedral Church of Kengtung, recently established, the Most Reverend Francis Guercilena, of the Pontifical Institute of the Holy Apostles Peter and Paul, and of the Holy Ambrose and Charles, for missions to foreign lands, formerly the titular Bishop of Hadrianopolis and the Apostolic Vicar of Kengtung. — In the Cathedral Church of Ogoja, recently established, the Reverend Thomas McGettrick, of the



Translated by churchlatin.ai, a product of Boyne Archives

Society of Saint Patrick for Missions Abroad. — In the Cathedral Church of Taungngu, recently established, the Most Reverend Alfrid Lanfranconi, of the Pontifical Institute of the Holy Apostles Peter and Paul, and of the Holy Ambrose and Charles, for missions to foreign lands, formerly the titular Bishop of Zerta and the Apostolic Vicar of Toungoo. — To the titular episcopal Church of Belabitene, the Reverend Andrew Creemers, of the Order of the Holy Cross, who was appointed Apostolic Vicar of Bondo. — To the titular episcopal Church of Phelbesia, the Reverend Ferrerius ab Heesch, of the Order of the Friars Minor Capuchin, formerly Anthony van den Kurk, who was appointed Apostolic Vicar of Medan. — To the titular episcopal Church of Vulturia, the Reverend Lewis Julliard, of the Society of Mary, who was appointed Apostolic Vicar of the New Hebrides Islands. On February 18, to the titular episcopal Church of Vasada, the Reverend John Wember, of the Congregation of Missionaries of the Holy Family, already the Prefect Apostolic of Northern Norway, who was appointed Apostolic Vicar of the newly established vicariate apostolic of the same name. On February 25, — In the Cathedral Church of Helsinki, recently established, the Most Reverend William Cobben, of the Congregation of Priests of the Sacred Heart of Jesus, formerly the titular Bishop of Amathus in Palestine and the Apostolic Vicar of Finland.

[*Latin ed. p. 615*]

The Sacred Congregation for the Propagation of the Faith, 615:

To the Cathedral Church of Kagoshima, recently erected, the Reverend Joseph Asajiro SatoAvaki, Vicar General of the Diocese of Nagasaki.

To the Cathedral Church of Kuala Lumpur, recently erected, the Reverend Dominic Verdargon, parish priest in the town commonly known as "Kuala Lumpur," already within the Archdiocese of Malacca.

To the Cathedral Church of Penang, recently erected, the Reverend Francis Chan, parish priest for the Chinese in the city of Singapore, within the Archdiocese of Malacca.

To the titular episcopal See of Raphaneota, the Reverend Andrew Lefebvre, of the Society of Jesus, whom it appoints as Apostolic Vicar of Kikwit.

To the titular episcopal See of Sufeta, the Reverend Paul Dumouchel, of the Congregation of the Oblates of the Blessed Virgin Mary Immaculate, whom it appoints as Apostolic Vicar of Keewatin. April 19th.

To the Cathedral Church of Port Elizabeth, the Reverend Ernest Arthur Green, Official of the metropolitan archiepiscopal curia of the City of Cape Town (Cape Town). May 5th.

To the Cathedral Church of Kumbakonam, the Reverend Chinnaiyan Arulswami Daniel, parish priest in the diocese of the same name.

To the titular episcopal See of Urusita, the Reverend Peter Bernard Pereira, parish priest in the Diocese of Quilon, whom it appoints as



Translated by churchlatin.ai, a product of Boyne Archives

Auxiliary to His Excellency Peter Vincent Victor Dereere, Bishop of Trivandrum.

To the titular episcopal See of Vada, the Reverend Longinus Gabriel Pereira, Vicar General of the Archdiocese of Bombay, whom it appoints as Auxiliary to His Eminence Cardinal Valerian Gracias, Archbishop of Bombay. May 7th.

To the titular episcopal See of Carallia, the Reverend Peter Tao, whom it appoints as Apostolic Administrator of the Apostolic Vicariates of Bacninh and Haiphong. May 8th.

To the Cathedral Church of Amravati, recently erected, the Reverend Joseph Albert Rosario, a Missionary of Saint Francis de Sales of Annecy.

To the titular episcopal See of Archelaïs, the Reverend Anthony Michelato, of the Order of the Servants of Mary, whom it appoints as Apostolic Vicar of the newly erected Apostolic Vicariate of Aysén.

To the titular episcopal See of Dalisanda in Pamphylia, the Reverend Gerard de Mijleville, of the Congregation of the Holy Spirit, whom it appoints as Apostolic Vicar of Conakry.

To the titular episcopal See of Gazera, the Reverend Angel Rodríguez.

[*Latin ed. p. 616*]

616 Acta Apostolicae Sedis - Official Commentary. Gamoneda, of the Order of Hermits of Saint Augustine, whom the Apostolic Vicar of Iquitos appointed. On June 1st: The Reverend Theophanus, of the Order of Discalced Carmelites, to be the titular Bishop of the Church of Areopolis; Ubaldus Stella, to be the Apostolic Vicar of the newly established Apostolic Vicariate of Kuwait. On June 12th: The Reverend Adam Kozlowiecki, of the Society of Jesus, already the Apostolic Administrator of the Apostolic Vicariate of Lusaka, to be the Apostolic Vicar of the same Vicariate; Reverend Father John Joseph Rafferty, Prelate of His Holiness, Chancellor of the Metropolitan Archdiocese of Perth, to be Auxiliary to the Most Reverend Raymond Prendiville, Archbishop of Perth. On July 3rd: The Reverend Anthony Padiyara, of the secular clergy of the diocese of Mysore, Professor at the regional seminary of Bangalore, to be the pastor of the Cathedral Church of Ootacamund, newly established; The Reverend Gregory Espiga y Infante, of the Order of Discalced Augustinians, to be the titular Bishop of the Church of Aphnaeta, and Apostolic Vicar of the newly established Apostolic Vicariate of Palawan; The Reverend Ireneus Dud, of the secular clergy of the Apostolic Vicariate of Bahr el-Ghazal, to be the titular Bishop of the Church of Barcusana, and Apostolic Vicar of the newly established Apostolic Vicariate of Rumbek; The Reverend Urbanus Mariam Person, of the Order of Friars Minor Capuchin, already the Apostolic Administrator of the Apostolic Vicariate of Harar, to be the Apostolic Vicar of the same Vicariate; The Reverend Paul Etoga, of the secular clergy of



Translated by churchlatin.ai, a product of Boyne Archives

the Apostolic Vicariate of Yaounde, to be the titular Bishop of the Church of Cyparissia, and Auxiliary to the Most Reverend Renato Grafiin, Apostolic Vicar of the same Vicariate; The Reverend Damasus, of the Order of Friars Minor, to be the titular Bishop of the Church of Clypia, and to succeed Joseph Laberge, already the Apostolic Prefect of Saint Joseph del Amazonas, as Apostolic Vicar of the newly established Apostolic Vicariate of Saint Joseph del Amazonas; The Reverend John Baptist Sye, a foreign vicar in the Apostolic Vicariate of Taiku, to be the Apostolic Vicar of the same Vicariate.

[*Latin ed. p. 617*]

The Sacred Congregation for the Propagation of the Faith, on this 617th day of July—, has appointed the titular bishop of the Church of Zenopolis in Isauria, the Most Reverend James Henry Romeijn, of the Congregation of the Most Holy Family, whom it has established as the Apostolic Vicar of the newly erected vicariate of Samarinda.

## II. NOMINATIONS

By decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith has announced, according to its judgment:

on January 28, 1955, the Reverend Father Joseph Landreau, of the Congregation of the Holy Spirit, as Apostolic Prefect of Saint-Louis du Sénégal.

on February 4, the Reverend Father Martin Bodewes, of the Congregation of the Holy Spirit, as Apostolic Prefect of Bangassou.

on February 18, the Reverend Father Venceslaus of the Most Holy Sacrament, of the Order of Discalced Carmelites, formerly known as Manuel Gómez Frande, as Apostolic Prefect of Saint Michael of Sucumbios.

on May 21, the Reverend Father August Delisle, of the Congregation of the Holy Spirit, as Apostolic Prefect of Kabba.

## III. SYDNEY. - WOLLONGONG.

### DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF THE DIOCESES.

Mindful of the good of souls, the Most Eminent and Reverend Lord Cardinal Normannus T. Gilroy, Archbishop of Sydney, and the Most Reverend Father Thomas Me Cabe, Bishop of Wollongong, petitioned the Sacred Congregation for the Propagation of the Faith to alter the boundaries of their dioceses.

These petitions, received with benevolence by the Most Eminent Fathers Cardinals of the same Sacred Congregation for the Propagation of the Faith,



Translated by churchlatin.ai, a product of Boyne Archives

in their Plenary Assemblies held on February 14 of the current year, were judged worthy of approval, and it was decided that the boundaries of the aforementioned archdiocese and diocese should be altered according to the line which is clearly indicated below.

This line begins at the place where the rivers Guineacor and Wollondilly converge, and proceeds in a straight line to the mountain Werong, and then, declining, reaches the place where the rivers Cox and...

[*Latin ed. p. 618*]

Acta 618 of the Apostolic See – Official Commentary: The course follows the upper reaches of the Wollondilly River; then it follows the course of the Warragamba River up to the place where it joins the Monkey River, from which point it proceeds directly to the place where the roads commonly known as Northern Road and Greendale Road join. Afterwards, the line follows the Bringelly Road up to the Hume Highway and then up to the Cross Roads, afterwards the Glenfield Road and the Canterbury Road up to the Southern Railway, then towards the east up to the Georges River. Afterwards, it follows the course of this river up to the Oxford Road and then up to the Albert Road, reaching the Williams River. From this place, crossing this river, it reaches the place located to the east of the railway line near Campbelltown, and then proceeds up to the "Eckersley Trigonometrical Station" and then to the Illawarra railway line and the southern limits of the national park, following these limits as it progresses towards the east and reaches the Pacific Ocean. This same Sacred Congregation of Propaganda Fide, by virtue of the special faculties granted to it by the Most Holy Lord, Our Pope Pius XII, Divine Providence, approves the petition for the benefit of the faithful, and by the present Decree, changes the limits between the Archdiocese of Sydney and the Diocese of Wollongong, as described above, and for all these matters to be carried out, it appoints the Most Reverend Father Romulus Carboni, titular Archbishop of Sidon and Apostolic Delegate in Australia, New Zealand, and Oceania, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, for the purpose in question, and also imposing the obligation to send to this Sacred Congregation of Propaganda Fide, as soon as possible, an authentic copy of the act of execution. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation of Propaganda Fide, on the 21st day of the month of February in the year 1955. P. Card. FUMASONI BIONDI, Prefect. L. © S. f P. Sigismondi, titular Archbishop of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 619*]

The Sacred Congregation of Rites, 619, in Paris.

Regarding the Beatification and Canonization of the Venerable Mary



*Translated by churchlatin.ai, a product of Boyne Archives*

Eugenia Smet, Foundress of the Institute of the Sisters of Charity, and concerning the souls suffering in Purgatory.

Concerning the question of whether she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in every circumstance and in their effects, as pertains to the matter under consideration.

When one of the Pharisees questioned the Lord as to what was the greatest commandment in the Law, the Lord answered: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the first and greatest commandment. And the second is like to this." Thou shalt love thy neighbor as thyself. On these two commandments depend all the law and the prophets" (Matthew 22:36-40).

The Venerable Eugenia Smet strove to perfectly observe both of these commandments from her earliest years, with such blessed success that she is worthy to be called heroic.

Indeed, on the feast of the Annunciation of the Blessed Virgin Mary, in the year 1825, in the town of Insulae (commonly known as Lille), she was born to honorable and pious parents, Henry Smet and Paulina Taverne de Mont-d'Hiver.

From a young age, she displayed an outstanding character and a proclivity for charity, especially towards the souls suffering in the flames of Purgatory.

At the age of seven, while others were happily playing with their companions, she suddenly stopped and, with a serious expression, said to them: "Do you know what I am thinking? If one of you were held in the fiery prison [of Purgatory], and we were given the power to free her with a single word, would we not immediately do so? Many souls are held in the fire of Purgatory. God Himself, who justly punishes them, desires our prayers to free them, but we do not offer them this help."

This thought effectively shaped the entire life of the Handmaid of God. For the comfort of these souls, she spared no effort. She readily endured whatever was necessary for their sake; she endured the judgments of others, and...

[*Latin ed. p. 620*]

620 Acta Apostolicae Sedis - The official commentary recounts how she poured out and fostered, ensuring that others would do the same. Filled with the same ardor of charity, she devoted all the gifts of her mind, with which she had been abundantly endowed by God, to the good of her neighbors. She had desired to be incorporated into the Society of the Sacred Heart of Jesus, recently founded by Saint Magdalene Sophie Barat, but, as



Translated by churchlatin.ai, a product of Boyne Archives

God willed otherwise, she founded the Institute of the Sisters of Charity for the Souls in Purgatory. But before undertaking such a great work, she humbly requested of God, through fervent prayers, to know His will more certainly, and asked for five conditions to be fulfilled, which He would verify by events; these were: the success of the pious association, already established by her for the deceased; the blessing of the Supreme Pontiff; the approval of the Archbishop of Cameracensis, under whose jurisdiction the island then fell; that five members would join her; and finally, the encounter with a priest, previously unknown to her, who would share her desire for the souls in Purgatory. All of these things came to pass. She also sought the counsel of prudent and virtuous men, especially Saint John Vianney, who said of her Institute: "It is a work long and vehemently desired by God," and defined it as "a thought of love from the Heart of Jesus." The same Saint repeatedly encouraged her to persevere in this work. Having received these confirmations, in Lutetiae, in Paris, where she had gone, she began the work, with the most generous approval of the Archbishop Sibour, in the year 1856. On December 27th of the same year, she pronounced simple vows, taking the name Mariae from Providence, which she chose because of her unwavering trust in Divine Providence. On January 25th of the year 1858, before the Archbishop Cardinal Morlot, she made her perpetual vows. Having made her vows, the Servant of God, for the souls detained in Purgatory, not only through prayers and the harsh penances of her body, but also through the heroic practice of all virtues, and through every kind of act of mercy towards the poor and abandoned, generously and completely devoted herself. In order to render and strengthen these most salutary fruits, she entrusted the Institute she had founded to others, so that it might continue in the same spirit of charity, and she entrusted to it, as a symbol, three things: to pray, to suffer, and to work. By "working," she meant to benefit her neighbors, and especially to care for the sick. God, who had instilled in her a love for the cross, magnificently and generously repaid her, making her like His Son in suffering. Indeed, she endured poverty, mockery, calumnies, abandonment, bodily torments, anguish of mind, labors, and all kinds of pains, with invincible patience.

[*Latin ed. p. 621*]

The Sacred Congregation of Rites, with 621 votes, but also with a grateful heart, received this divine gift, rejoicing in being able to offer its suffrage for the beloved souls. Therefore, it is not surprising that the Institute of this great Mother spread rapidly throughout the world, bringing abundant fruit everywhere. But now, the Handmaids of God, so devoted to their labors and sufferings, were owed eternal rest. Afflicted by a terrible cancer, but happy to suffer for the beloved souls, she was comforted in her last moments by the Servant of God, Peter Olivaint, who, it seems, died a martyr a few months later, having attended her almost until her



Translated by churchlatin.ai, a product of Boyne Archives

death, and breathed her last on February 7, 1871, with a most excellent soul. With her reputation for holiness already known, it was barely possible to delay the canonical inquiries. Therefore, a process was established in the Parisian Court, with the authority of the Archbishop, in the years 1926-1928, and through formal letters, in the Courts of Insula in 1926, and in the following year in Constance and Nanjing. After careful examination of the documents, a favorable decree was issued by this Sacred Congregation on May 22, 1935. By the authority of His Holiness Pope Pius XI, the cause of beatification was introduced on May 5, 1936. Recognized on February 3, 1937, in obedience to the decrees of Urban VIII concerning undue veneration, an apostolic process was established in Paris and in the Apostolic Vicariate of Shanghai. On April 24, 1942, this Sacred Congregation issued a decree regarding the validity of all processes. In the year 1947, on July 22, before the Most Reverend Cardinal Carlo Salotti, Prefect of this Sacred Congregation and Promoter of the Cause, a Preliminary Congregation was held. On February 9 of the recently elapsed year, the Preparatory Meeting was celebrated. Finally, on this present day, a General Congregation was convened before His Holiness Pope Pius XII, in which the Most Reverend Cardinal Clemens Micara, Bishop of Velletri, Promoter of the Cause, proposed a question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their associated virtues, were present in a heroic degree in the case and for the effect in question. Furthermore, those present, the Most Reverend Cardinals, Officials, Prelates, and Consultors, gave their votes. The Most Blessed Father, who had presided, having heard this unanimous and favorable vote, considered it opportune to immediately issue the final judgment in the cause. Therefore, after summoning the exact Congregation, the Most Reverend Cardinals, Clemens Micara, the Relator of the Cause, and the Prefect of the Congregation of Rites, and also the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, from the Secretariat, issued the following decree: It is established that the theological virtues of Faith, Hope, and Charity, as well as the cardinal virtues of Prudence, Justice,

[*Latin ed. p. 622*]

622 Acta Apostolicae Sedis - Official Commentary - Concerning the temperance and fortitude, and those virtues related to them, of the Venerable Mary of Providence, in the heroic degree, in regard to the case and the effect of which we are speaking. This decree was ordered to be duly promulgated and to be recorded in the acts of the Holy Congregation of Rites. Given in Rome, on the 22nd of February, in the year of Our Lord 1955. C. Card. Cicognani, Prefect. L. © S. t A. Carinci, Archbishop of Seleucia, Secretary II. Concerning the beatification and canonization of the Venerable Clelia



Translated by churchlatin.ai, a product of Boyne Archives

Barbieri, a Virgin of the Little Sisters of the Divine Providence, the following question is raised: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues related to them, in the heroic degree, in regard to the case and the effect of which we are speaking. To the Venerable Clelia Barbieri, the following words of Wisdom can rightly be applied: "She was taken away from the midst of wickedness; and because she had lived a long time, she was commended; for she was in peace, and she has been laid with the great, because she has remembered her former works." (Wisdom 4:3.14). For she, in a short space of twenty-three years, just as her companions, Saint Bartholomew the Captain and Teresa of the Infant Jesus, attained perfect sanctity. And indeed, in the town of Budrio, within the territory of the Archdiocese of Bologna, a girl was born on the 13th of February in the year 1847, to Joseph and Hyacinth Nannetti, pious, honest, and poor spouses, and on the same day she was reborn in baptism, receiving the names Clelia, Mary, and Rachel. From her infancy, she showed a great inclination towards piety, and she asked her mother how she could attain sanctity. After her father's death in the year 1855, the family fell into greater poverty, but, obedient to the divine will and trusting in His providence, she provided for their needs through manual labor. Strengthened by the sacrament of Confirmation in the year 1856, and receiving the Eucharist for the first time two years later, Clelia wonderfully and steadfastly grew in the love of God.

[*Latin ed. p. 623*]

The Sacred Congregation of Rites, 623. Under the wise and prudent guidance of the pastors, to whose counsel she had entirely submitted, she pondered how she might dedicate herself to the spiritual well-being of the girls. Thus, little by little, she gained the favor, not only of the girls of the parish, but also of their families, and prepared herself to carry out divine plans. However, while everyone was rejoicing in these things, she was struck by a serious illness, which brought her to the very threshold of death, and she struggled for her life. Then she deeply felt that she would recover, because God was asking something else of her. And this proved to be the case. For some young women, united to her by a holy friendship and with the same fervent desire for Christian perfection and for the good of souls, joined her, and, overcoming every kind of obstacle and calumny, they became the seed of the Institute of the Little Sisters of the Sorrowful Virgin. On the first of May, in the year 1868, they came together and entered a very humble house, beginning their religious life. The Cardinal-Archbishop gave this Institute its name, because of the great devotion that Clelia and her companions had for Saint Francis of Paula. In the beginning, they were sorely pressed by the lack of everything, which they endured heroically for the love of



Translated by churchlatin.ai, a product of Boyne Archives

God, and which was often miraculously provided for by divine providence. Indeed, this was the case with most of the best institutions; for the works of God are built upon a solid foundation of the Cross, from which they draw strength, vigor, and the growth of their members. This was entirely fulfilled. The Institute of the Little Sisters attained the honor of pontifical right, and the number of its members increased to almost three hundred. It is truly astonishing that a poor girl, unskilled in worldly arts, should have been able to accomplish so much, and to found and firmly establish an Institute. But, as the Apostle says: "Not that we are sufficient to think anything of ourselves, as though it came from us; but our sufficiency is from God" (2 Corinthians 3:5). Venerable Clelia, from her childhood until her death, through constant prayer, mortification of the flesh, vigilant care, perfect obedience to the divine will, unremitting effort, and unwavering trust in God alone, attained to the perfect love of God, and became a fitting instrument for His great works. Therefore, God richly rewarded her, both in life, with gifts of grace, ecstasies, visions, and other favors; in death, by giving her the certain hope of soon attaining eternal reward; and after her death, by granting many graces to the faithful through her intercession. Having completed her earthly life, she died of the pulmonary disease with which she had long suffered, after receiving the sacraments.

[*Latin ed. p. 624*]

624 Acta Apostolicae Sedis - Official Commentary, having received the most pious petitions, on July 13th of the year 1870, proceeded to investigate in order to determine whether she had attained the crown of justice. Various canonical investigations were initiated by Cardinal Gusmini, the Archbishop of Bologna, only in the year 1920. However, these investigations, having scarcely begun, were interrupted by the death of the aforementioned Archbishop and completed by his successor, Cardinal Nasalli Rocca. Since no impediment arose from the single letter discovered from the aforementioned Servant of God, and given the favorable judgment concerning her sanctity held by this Holy Congregation, the Most Holy Pope Pius XI, with his own hand, signed the Introduction Commission on March 15th, 1929. After the Apostolic process was completed, and with due observance of the laws to be observed, on May 13th of the year 1952, before the Most Reverend Cardinal Alexander Verde, the Promoter of the Cause, a Preliminary Congregation was held, and on May 26th of the year 1953, a Preparatory Congregation. Finally, before the Most Holy Pope Pius XII, on this present day, the aforementioned Most Reverend Cardinal presented the following question for discussion: Whether it is established that the Venerable Clelia Barbieri possessed the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their



Translated by churchlatin.ai, a product of Boyne Archives

corresponding virtues, in a heroic degree, in the case and with regard to the effects under consideration. The Most Reverend Cardinals, Officials, Prelates, and Consultor Fathers presented their opinions, which the Most Blessed Father attentively heard. After the Congregation was concluded, the Most Reverend Cardinal, the Promoter, and the undersigned Prefect of the Congregation of Sacred Rites were summoned, along with the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, and, having considered the favorable vote of the aforementioned Sacred Congregation, and having celebrated the Holy Mass Sacrifice beforehand, the Supreme Judgment was pronounced: It is established that the Venerable Clelia Barbieri possessed the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and with regard to the effects under consideration. This decree was ordered to be promulgated and recorded in the acts of the Congregation of Sacred Rites. Given at Rome, on February 22nd, in the year of Our Lord 1955. C. Card. Cicognani, Prefect. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 625*]

A. N. et vol. XXXVII, 28 September 1955 (Ser. II, v. XXII) - N. 13

## ACTA APOSTOLICAE SEDIS

## COMMENTARIUM OFFICIALE

## ACTA PII PP. XII

### CONSTITUTIO APOSTOLICA NAGPURENSIS (AMRAVATENSIS)

QUAEDAM TERRITORIA AB ARCHIDIOECESI NAGPURENSI DETRAHUNTUR, EX QUIBUS NOVA DIOECESIS EFFICITUR, « AMRAVATENSIS » APPELLANDA.

**PIUS, EPISCOPUS, SERVUS SERVORUM DEI,**

**AD PERPETUAM REI MEMORIAM.**

Cum venerabilis Frater Martinus Lucas, Archiepiscopus titulo Adulitanus et in India Apostolicus Internuntius, archidioecesim Nagpurensem partiri petiit: eam enim et peramplam esse, et cives habere moribus



Translated by churchlatin.ai, a product of Boyne Archives

ac lingua dissimiles, et magna ibidem incrementa cepisse christianam religionem; Nos, sententiam secuti venerabilium Fratrum Nostrorum, S. R. E. Cardinalium, S. Congregationi Fidei Propagandae praepositorum, eorum supplentes consensum qui in hac re aliquid iuris vel habeant vel sese habere arbitrentur, de Nostra summa et apostolica potestate, haec quae sequuntur statuimus et iubemus.

Ab archidioecesi Nagpurensi id territorii separamus quod civiles regiones comprehendit quibus sunt nomina vulgo: Amravati, Akola, Yeotmal, Buldana, Nander, Parbhana, et Aurungabad, ex eo novam dioecesim constituimus Amravatensem cognominandam, cuius fines iidem erunt, scilicet, ac regionum quas numeravimus. Cuius dioecesis urbs caput erit Amravati.

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - An official record in which the Bishop shall establish his seat and residence; and the Bishop shall establish the chair for the teaching of the truth in the church of St. Francis Xavier in the same city. This church, as is evident, and the diocese which we have founded, shall be endowed with all rights and honors with which other such institutions throughout the world are endowed; likewise, whether the Bishop of Amravati shall possess the due rights and privileges, or shall bear the burdens of such a dignity, it matters not. Furthermore, we decree that the new metropolitan Church of Nagpur, from which, as from a mother, this diocese has sprung forth, shall be subject to suffragan sees, and that its priests shall be subject to and obedient to the venerable Archbishop of that metropolis. Since the diocese of Amravati is to be cared for in every way, as it is in its infancy, we entrust its care to our beloved missionary sons of Annecy, founded by St. Francis de Sales, who have thus far deserved well of the holy Church, and we assign them to the indigenous clergy of the archdiocese of Nagpur. For since priests are the guides of the Christian people, let the Bishop of this diocese have no greater concern than to establish, within his territory, at least an elementary school, to receive boys whom God, by His grace, has invited to the priesthood, and to properly educate them. The so-called episcopal fund shall consist of goods which, after the division of the territory of the archdiocese of Nagpur, according to Canon 1500 of the Code of Canon Law, have come to the new Church; or of money given spontaneously by Christian faithful; or finally, of the revenues of the Curia. As for the governance, administration, and care of the Church of Amravati, likewise, in the election of a Vicar Capitular, in the event of a vacancy, in the rights and duties of the clergy and the people, and in other matters of this kind, all shall be governed entirely by the prescriptions of Canon Law. Those clerics who, after the division of the territory, legitimately reside within the boundaries of the new diocese, shall be considered as belonging to the See of Amravati. Finally, let the



Translated by churchlatin.ai, a product of Boyne Archives

acts and documents which in any way pertain to the new diocese be sent as soon as possible by the Curia of Nagpur to the Curia of Amravati, to be religiously preserved in the archive of records. The execution of these our orders and decrees shall be overseen by the venerable Brother Martin Lucas, of whom we have spoken, to whom we grant all powers to carry out this matter, and to delegate to others, if necessary, who are constituted in ecclesiastical dignity. The same venerable Brother shall have the duty, when the matter has been completed, to draw up the documents and to take care that sincere copies thereof are sent to the Sacred Congregation for the Propagation of the Faith. And if, at the time when all these things must be done, another presides over the Indian Mission, we also command him to pursue these matters, and by these letters we confer upon him the power to do so. We will and declare that these letters are now and shall be effective in the future.

[*Latin ed. p. 627*]

The Acts of the Popes, 627, XII, state that, indeed, those decrees which are issued through them must be religiously observed by those to whom they pertain, and therefore must have force. No prescriptions of any kind can be contrary to the efficacy of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were these very letters, if it should be shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eighth day of the month of May, in the year of Our Lord one thousand nine hundred and fifty-fifth, in the seventeenth year of Our pontificate.

CELSUS, Cardinal.

COSTANTINI PETRUS, Cardinal.

FUMASONI BIONDI, Secretary of the Sacred Congregation for the Propagation of the Faith.

HAMLETUS TONDINI, Prefect.

FRANCISCUS HANNIBAL FERRETTI, Protonotary Apostolic.

SILVIUS SERICANO, Protonotary Apostolic.



Translated by churchlatin.ai, a product of Boyne Archives

*Loco © Plumbi In Cane, Ap. tab., vol. LXXXX, n. 80.

[*Latin ed. p. 628*]

Acts 628 of the Apostolic ACTA of the Holy See - Official Commentary 8 8. CONGREGATION OF THE HOLY OFFICE. INSTRUCTION ADDRESSED TO THE MOST REVEREND ORDINARIES OF THE DOMINICAN REPUBLIC, CONCERNING THE CELEBRATION OF THE SACRAMENT OF MATRIMONY, IN ACCORDANCE WITH THE AGREEMENTS BETWEEN THE HOLY SEE AND THE DOMINICAN REPUBLIC, ENTERED INTO ON THE 16TH DAY OF JUNE, IN THE YEAR 1954. INSTRUCTION TO THE MOST REVEREND ORDINARIES OF THE DOMINICAN REPUBLIC, AND THROUGH THEM, TO THE PARISH PRIESTS, CONCERNING THE IMPLEMENTATION OF THE ARTICLES OF THE CONCORDAT OF THE 16TH OF JUNE, 1954, BETWEEN THE HOLY SEE AND THE DOMINICAN REPUBLIC, RELATING TO THE CELEBRATION OF MARRIAGE FOR CIVIL PURPOSES, IN ACCORDANCE WITH THE NEW LEGISLATION OF THE DOMINICAN GOVERNMENT ON THE SAME MATTER.

Having the Dominican Republic recognized, with the articles XV and XVI of the Concordat and the Final Protocol concerning Article XV, the civil effects of marriages celebrated according to the prescriptions of Canon Law, this Holy Congregation, in obedience to the august desires of the Holiness of Our Lord, Pope Pius XII,

[*Latin ed. p. 629*]

The Sacred Congregation for the Discipline of the Sacraments, flourishingly reigning, having received communication by dispatch from the Secretariat of State dated October 24, 1954, addresses the Most Reverend Ordinaries of the Dominican Republic with the present Instruction, for the accurate application of the aforementioned articles of the Concordat, taking into consideration the text of Laws 3931 of September 20, 1954, 3932, and 3937 of September 20, 1954 (Official Gazette of September 25, 1954, Year LXXV, No. 7749), which give effect to said articles of the Concordat.

His Holiness Pope Pius XII, flourishingly reigning, having communicated by dispatch from the Secretariat of State dated October 24, 1954, addresses the Most Reverend Ordinaries of the Dominican Republic with the present Instruction, for the accurate application of the aforementioned articles of the Concordat, taking into consideration the text of Laws 3931 of September 20, 1954, 3932, and 3937 of September 20, 1954 (Official Gazette of September 25, 1954, Year LXXV, No. 7749), which give effect to said articles of the Concordat.

It is not the intention of the Holy See, with the present Instruction, to alter the practices followed in the Curias of the dioceses of the Dominican Republic concerning pre-matrimonial processes, which, therefore, according to



Translated by churchlatin.ai, a product of Boyne Archives

the prudent judgment of the Ordinary, may be maintained, provided that they are not contrary to either the prescriptions of Canon Law, or to those of the Instruction *Sacrosanctum* of this Sacred Congregation, of June 29, 1941 (A.A. 8. XXXIII, pp. 297 ff.), or to the norms of the present Instruction.

The Holy See does not intend, with the present Instruction, to change the norms followed in the Curias of the dioceses of the Dominican Republic concerning pre-matrimonial processes, which, consequently, may continue to be observed, according to the prudent judgment of the Ordinary, provided that they are not contrary to the prescriptions of the Sacred Canons, of the Instruction *Sacrosanctum* of this Sacred Congregation, of June 29, 1941 (A.-A. 8. XXXIII, pages 297 ff.), or of the present Instruction.

Since, according to Article XV, "The Dominican Republic recognizes full civil effect to all marriages celebrated according to the norms of Canon Law, provided that the marriage act is transcribed in the appropriate Office of the Civil Registry," and since, in virtue of Article One of Law 3932 of September 20, 1954 (Official Gazette of September 25, 1954, No. 7749),

[*Latin ed. p. 630*]

630 Acta Apostolicae Sedis - Official Commentary: Regarding the indissolubility, even before civil law, of the bond of religious marriage, the act of which has been recorded in said Registers, which does not occur with other marriages; the Most Reverend Local Ordinaries must diligently ensure that marriages are celebrated in accordance with the provisions of the Concordat, and that the corresponding documents are sent in due time to the office of the Civil Registry and duly recorded therein, frequently urging the Reverend Parish Priests to be exceedingly diligent in the fulfillment of this most serious duty, and inspecting the parish registers, personally or through special delegates, in accordance with Article 11 of the aforementioned Instruction "Sacrosanctum."

Chapter I: Of the obligation of Catholic parties to celebrate only the religious marriage.

No. 1. Since the religious marriage, celebrated in harmony with the provisions of the Concordat, produces all civil effects, and is therefore apt to achieve its social purpose as well, there is no longer any reason for Catholics to contract the so-called civil marriage, which is therefore gravely illicit for them.

[*Latin ed. p. 631*]

Sacred Congregation for the Discipline of the Sacraments 631. Therefore, if Catholic couples were to celebrate a civil marriage, even with the intention of celebrating the canonical marriage subsequently, the parish priest shall not fail to conduct himself with them in accordance with canon 1066 of the Code of Canon Law.

Therefore, in the case that the contracting parties, being Catholics, cel-



Translated by churchlatin.ai, a product of Boyne Archives

ebrate the civil act, even with the intention of celebrating the canonical marriage afterwards, the parish priest must conduct himself with them according to canon 1066 of the Code of Canon Law.

Chapter II

Of the Publications or Proclamations of Marriage.

Of the admonitions or proclamations of marriage.

N. 2. The provisions of canons 1022 and 1024 must be strictly observed, according to which the names of the contracting parties must be published not only in their own parishes, but also in those in which they have resided for at least six months, after having reached puberty, unless, with regard to the latter, the Ordinary of the place judges it preferable to ascertain their freedom in another manner.

N. 2. The provisions of canons 1022, 1024 must be strictly observed, according to which the names of the contracting parties must be published, not only in their own parishes, but also in those in which they have resided for at least six months, after having reached puberty, unless, with regard to the latter, the Ordinary of the place judges it preferable to ascertain their state of freedom in another way.

N. 3. If the Ordinary, within the terms of canon 1025, in some particular case, or even in a general manner, were to judge it convenient to replace the reading of the proclamations or publications with the public posting of notices on the door of the parish church or any other church, the notices must remain posted for at least eight days, within which must be included two days of precept.

N. 3. If the Ordinary were to judge it convenient, according to canon 1025, to substitute, in some particular case, and even as a general rule, the reading of the proclamations or of the admonitions by the public posting of notices on the doors of the parish church or of any other church, said notices must be displayed for at least eight days, among which must be counted two days of precept.

N. 4. Although the proper Ordinary may, if there is just cause, dispense from the proclamations.

[*Latin ed. p. 632*]

632. The Acts of the Apostolic See, exercising its prudent judgment, may dispense from the publication of banns (canon 1028), but in fact, it does not dispense, especially not from all three publications, except for a truly grave and urgent reason.

• ST. 5. According to canon 1030, unless there is a reasonable cause to the contrary, three days must pass from the last publication, or from the last day of the posting of the edict, before proceeding with the celebration of the marriage.

N. 6. The parish priest shall not merely read the proclamations and



Translated by churchlatin.ai, a product of Boyne Archives

receive notification of any impediments that may be brought to his attention, but, in accordance with canon 1020 and the aforementioned Instruction "Sacrosanctum," he must diligently investigate whether anything stands in the way of the celebration of the marriage; in particular, he shall question the parties intending to marry, after having ascertained their personal identity, each separately, using due precautions, as to whether they are subject to any impediment, whether they consent freely, especially the woman, and whether they are sufficiently instructed in Christian doctrine, and whether they are celebrating with valid consent, preparing special questionnaires for a sworn declaration, which the spouses must sign, as prescribed in the aforementioned Instruction "Sacrosanctum" (nn. 3-9, Appendices I and II).

N. 7. In the form of the publications, as well as in the edict to be posted on the door of the church,

[*Latin ed. p. 633*]

The Sacred Congregation decrees that, when permission is granted, the following information must be indicated: 1) the given name and family name, age, profession, origin, nationality, domicile, or residence of each of the parties intending to marry; 2) the full names, profession, status, origin, domicile, or residence of the parents, if known; 3) in the case that one or both of the parties intending to marry are widows or widowers, the name of the deceased spouse or spouses must also be indicated, specifying the place and date of death; 4) whether a sentence of nullity of marriage, or a dispensation from a marriage already contracted but not consummated, or other analogous provisions of the Holy See, has been issued and made effective.

N. 8. When announcements are replaced by edicts, these shall be dated and signed by the parish priest or the priest who legitimately acts in his place.

N. 9. By "parish priest," in this chapter and in the following ones, is meant not only the parish priest properly so called (of whom Canon 451, 1 speaks), but also the quasi-parish priest (Canon 451, 2, n. 1) and the parochial vicar, of whom the same Canon 451, 2, n. 2 speaks. Also included are military chaplains (Canon 451, 3) and likewise chaplains of hospitals, provided that both have the faculty to assist at the marriages of soldiers or the sick.

[*Latin ed. p. 634*]

"634 The Acts of the Apostolic See, concerning soldiers and those in hospitals, respectively, are to be observed within the limits of their respective faculties. N. 10. If, within six months following the last publication, or the last day of posting of the edicts, the marriage is not celebrated, the publications must be repeated, or new edicts posted, unless the Ordinary



Translated by churchlatin.ai, a product of Boyne Archives

of the place otherwise directs. N. 11. As a general rule, the parish priest, before making the publications, shall take care to perform the canonical formalities concerning the freedom of the parties intending to marry, the dispensation from impediments, if any exist, the freedom of consent, the religious instruction of the same, and the certificates of baptism and confirmation (canons 1020-1021 and the cited Instruction "Sacrosanctum"); as well as to obtain the permission of the Curia, when this is necessary, either by common law, or by virtue of this Instruction, or by the particular legislation of the respective diocese. N. 12. If another parish priest has proceeded with the investigation of the "freedom of the parties intending to marry," or has made the publications, he shall immediately inform the parish priest who is to assist at the marriage, of the results of the investigation, or of the publications made (canon 1029 and the cited Instruction "Sacrosanctum"). Until such information is received, no marriage shall be..."

[*Latin ed. p. 635*]

The Holy Congregation decrees that the celebration of marriage cannot proceed (canon 1030, and the cited Instruction "Sacrosanctum"). No. 13. In the attestation of the published banns, or in that which replaces it for the proof of freedom from impediments, the parish priest, in addition to indicating whether or not any impediment has arisen, shall provide the parish priest who is to assist at the marriage with the necessary information so that the latter may draw up the document according to the officially approved model. It is, however, advisable that the attestation be drawn up on the same sheet as the published banns, and that the information which must appear in the marriage document be included in the banns, using, if necessary, Model V of the aforementioned Instruction "Sacrosanctum," when this is required.

No. 14. In all pre-marriage proceedings, the baptismal and confirmation certificates of both parties are required, issued in full form, with any relevant annotations, or, in the absence thereof, the sentence or decree proving at least the administration of baptism, unless the marriage is celebrated with a dispensation from the impediment of "disparity of cult," in which case only the baptismal certificate of the Catholic party is required (canon 1021,1).

No. 14. In all pre-marriage proceedings, the baptismal and confirmation certificates of both parties are required, issued in full form, with any relevant annotations, or, in the absence thereof, the sentence or decree that demonstrates at least the administration of baptism, unless the marriage is celebrated with a dispensation from the impediment of disparity of cult, in which case only the baptismal certificate of the Catholic party is required (canon 1021,1).

No. 15. If one or both of the parties are widows or widowers, the certifi-



Translated by churchlatin.ai, a product of Boyne Archives

cate of death of the deceased spouse must be included in the proceedings.

[*Latin ed. p. 636*]

636 Acta Apostolicae Sedis - Official Commentary: concerning the deceased spouse or, in the absence of such a certificate, the sentence or decree attesting to the death, issued in accordance with the prescriptions of the Instruction of the Most Holy Sacred Congregation (year 1868), bearing in mind that a similar sentence issued in the civil forum is not sufficient for the ecclesiastical forum; and also the complete certificate of baptism and confirmation, as in the preceding number, of the deceased spouse or spouses, or, in the absence of this certificate, the sentence or decree of presumed death, promulgated in accordance with the prescriptions of the Instruction of the Most Holy Sacred Congregation (year 1868), bearing in mind that a similar sentence given in the civil forum is not sufficient for the ecclesiastical forum; the complete certificate of baptism and confirmation will also be included, as in the previous number. It is also advisable to note that the death certificate of the former spouse, drawn up by the parish priest, in some special cases may also not be sufficient to prove that, in that case, the impediment "ligaminis" does not obstruct the celebration of the marriage, that is, if the parish priest, in drawing up the document, was satisfied with only the information provided by the interested parties, on which suspicion may fall that they do not correspond to reality. No. 16. If documents and witnesses are lacking to prove the freedom of the parties to be married, and it is necessary to resort to a supplementary oath, diligent inquiry must be made as to whether the said parties are worthy of belief, or whether there are reasons to suspect that they will swear falsely. The same care must be taken with any witness who is to testify in proceedings to prove the freedom of the parties. It is also advisable to observe that the death certificate of the former spouse, issued by the parish priest, may not be sufficient in some special case to demonstrate that, in those circumstances, the impediment of "ligamen" does not oppose the celebration of the marriage, that is, when the parish priest, in drawing up the document, has been satisfied with only the information provided by the interested parties, of which it may be suspected that they do not correspond to reality. No. 16. If documents or witnesses are lacking to prove the freedom of the contracting parties, and it is necessary to resort to a supplementary oath, diligent inquiry must be made as to whether the same contracting parties are worthy of belief, or whether there are reasons to suspect that they will swear falsely. The same precaution must be observed with any witness who is to testify in proceedings to prove the freedom of the parties. No. 17. Let the Ordinaries...

[*Latin ed. p. 637*]

The Sacred Congregation decrees that the pre-matrimonial processes,



Translated by churchlatin.ai, a product of Boyne Archives

without prejudice to the canonical regulations, should be organized in such a way that the celebration of the marriage is facilitated as much as possible; and that every abuse in the request and granting of matrimonial dispensations should also be suppressed.

N. 18. In the case of marriages celebrated "in articulo mortis," the pastors should ensure that two witnesses are present at the very moment of the celebration, in order to avoid any future possible objections, unless a dispensation from the witnesses is provided for by canons 1043-1044.

N. 19. If it should appear that the parties intend to marry have already entered into a civil union, the pastor, always subject to what is established in n. 1 of this Instruction, once the religious marriage has been celebrated, shall proceed according to what is determined in n. 41.

N. 20. In the case of a spouse who has contracted a civil union, even though obligated by the canonical form (canon 1099), and who requests the celebration of a canonical marriage with another party, while the first party is still living, the pastor should not proceed, but should refer the matter to the Ordinary. This Ordinary, as a general rule, will insist that the marriage be celebrated rather between the two parties united in civil union. If this does not appear possible or convenient, the Ordinary may permit the marriage with another party, provided, however, that a final judgment has first been pronounced.

[*Latin ed. p. 638*]

638. The *Acta Apostolicae Sedis* speaks of divorce from the existing civil union, and after due penance, and after all danger of scandal has been removed.

N. 21. The parish priest should, according to the different circumstances of the persons, instruct those about to be married concerning the sanctity of marriage, the mutual obligations of the spouses, and the obligations of parents towards their children; he should earnestly exhort them to confess their sins diligently and to receive the Holy Eucharist devoutly before the celebration of the marriage (canon 1033).

N. 22. It is the duty of the parish priest to instruct the faithful concerning the sacrament of marriage and concerning the impediments to the same (canon 1018), as well as concerning the obligation to reveal to the parish priest or to the Ordinary of the place, before the celebration of the marriage, any impediments of which they are aware (canon 1027).

N. 23. Parish priests and other priests should be thoroughly familiar with the laws of the Church concerning marriage, both those that are common and those that are particular, so that there may not be the case of illicit marriages, and much less invalid ones.

[*Latin ed. p. 639*]

Sacred Congregation concerning the Discipline of the Sacraments, 63.



Translated by churchlatin.ai, a product of Boyne Archives

Chapter III, Concerning the Celebration of Marriage.

N. 24. With regard to the time, place, canonical form, and liturgical form of the celebration of marriage, the canonical prescriptions, both of common law (canons 1094-1102, 1108, and 1109) and of particular law, if they exist, must be diligently observed.

N. 25. When the marriage is celebrated outside the parochial territory of the parties contracting, with the permission of the proper pastor or of the Ordinary of the domicile or quasi-domicile, or of the residence of at least one of the contracting parties for a period of at least one month, according to canon 1097, 1, n. 3, the proper pastor must always send to the pastor who is to assist at the marriage, through his diocesan Curia and using Annex V of the aforementioned Instruction "Sacrosanctum," the documents proving the freedom from impediments of the parties contracting.

N. 26. Let the pastors remember that the delegation, of which mention is made in canon 1095, 2, for validly assisting at marriages within the limits of their parochial territory, must be expressly given to a specific priest and for specific marriages, excluding any general delegation, unless it concerns cooperator vicars, within the limits of the parish of which they are vicars (canon 1096, 1).

[*Latin ed. p. 640*]

640 Acta Apostolicae Sedis IS. 27. Although in the celebration of marriage, laudable customs and ceremonies which are in use in the region may be preserved (Roman Ritual, Title VII, Chapter II, n. 6; canon 1100), nevertheless, with regard to asking for and receiving the consent of the contracting parties, the Roman Ritual, Title VII, Chapter II, nn. 1 and 2, must be observed exactly. N. 28. Since it is fitting that the betrothed attend the Holy Mass and receive the Holy Communion and the nuptial blessings therein, with observance of the liturgical laws, the pastors should endeavor that the marriage be celebrated at a time when the Holy Mass can be celebrated. - Commentarium Officiale N. 27. Although in the celebration of marriage, laudable customs and ceremonies which are in use in each region may be preserved (Roman Ritual, Title VII, Chapter II, n. 6; canon 1100), nevertheless, with regard to asking for and receiving the consent of the contracting parties, the Roman Ritual, Title VII, Chapter II, nn. 1 and 2, must be observed with all exactness. N. 28. Since it is fitting that the contracting parties attend the Holy Mass and receive therein the Sacred Communion and the nuptial blessings, the pastors must strive that the marriage be celebrated at an hour when the Holy Mass can be celebrated. N. 29. As soon as the ceremony of the celebration of the marriage is concluded, the act must be immediately signed, in the manner indicated in nn. 25 and following. When the marriage is celebrated, as it always should be, in a church or a public chapel, the signature may be affixed in the sacristy. N. 29. As soon as the ceremony of the celebration of the marriage is concluded,



Translated by churchlatin.ai, a product of Boyne Archives

the act must be immediately signed, in the manner indicated in nn. 25 and following. When the marriage is celebrated in a church or in a public chapel, as it should always be, the signature may take place in the sacristy. Chapter IV. Of the registration of the marriage act and its communication to the civil registry official. N. 30. After the ceremony of the marriage is concluded, the pastor, or one who acts in his place, will immediately redact (unless he has already done so, as in n. 30. The pastor, or one who acts in his place, will redact according to the official model approved, immediately after the conclusion of the ceremony of the

[*Latin ed. p. 641*]

The Sacred Congregation for the Discipline of the Sacraments, in its decree 641 (which is highly advisable, whenever possible), prescribes that, according to the official model approved, the respective act be drawn up, which shall be read and then signed by the spouses, if they know how to write and are able to do so (and, in such case, their inability shall be noted thereon); by the witnesses; and by the parish priest or the priest who has substituted him in the celebration of the marriage. Except as provided in paragraph 43, the act shall be recorded in the appropriate parish book.

31. In the event that there are discrepancies in names and dates between the Civil Registry and the books of the ecclesiastical archives, which frequently occurs, especially with regard to the date of birth, it is necessary to indicate such discrepancies in order to exclude any doubt about the identity of the persons. In particular, the parish priest must take every care to ensure that the data in the act coincide strictly with those in the Civil Registry.

32. When the marriage is celebrated outside the parish church with the assistance of a delegated priest, the act, without prejudice to the provisions of the following paragraph, shall be drawn up by the priest who assists at the ceremony, duly signed, and sent to the parish priest of the place where the marriage takes place, so that he may transcribe the act in the parish marriage book, and send a certified copy of the act to the appropriate authorities.

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis, to the official of the Civil Registry, taking care to preserve the original in the parish archive. If the Ordinary of the place officiated at the marriage, he shall ensure that the record is drawn up in the manner established by law. No. 33. However, if the parish priest is present in either of the cases mentioned in the preceding paragraph, even though he does not officiate, he shall also affix his signature, in addition to that of the delegated priest or the Ordinary. No. 34. The marriage record must contain the following information: 1) the hour, date, place, and parish in which the marriage was celebrated; 2) the first names and surnames, age,



Translated by churchlatin.ai, a product of Boyne Archives

profession, origin, and residence of the contracting parties; 3) the previous status of the spouses; 4) the full names, origin, and residence of the parents, if known; 5) an indication of whether the marriage was celebrated with or without a prenuptial agreement; 6) a declaration, made by the spouses, that they have entered into the marriage of their own free will; 7) the full names, status, profession, and residence of the witnesses; 8) the full name of the parish priest of the respective parish and of the delegated priest who officiated at the marriage.

[*Latin ed. p. 643*]

9) The name of the parish where the spouses were baptized;

10) Whether there was a dispensation from proclamations or announcements;

11) An indication of the impediments dispensed, if applicable;

12) The full name of the former spouse, when one or both of the spouses had previously been united in marriage, with the indication of the place and date of death, or of the sentence by which it is established that the marital bond no longer exists;

13) The signatures of the spouses, if they know how to write and are able to do so (with a note on the same document, if not, of their inability), and those of the witnesses, the parish priest, and the priest delegated who assisted at the marriage, and also that of the procurator (or procurators) if one or both of the spouses had contracted marriage by proxy.

N. 35. If the marriage were celebrated by proxy according to canon 1089, or only in the presence of the parish priest, according to canon 1044, or with the assistance of a priest not delegated in accordance with canon 1098, n. 2, mention of this shall be made in the document. Likewise, this procedure shall be followed when there is a dispensation from the announcements or from some impediment.

N. 36. The parish priest shall, within three days following the celebration of the canonical marriage, transmit a complete and authentic copy of the document.

[*Latin ed. p. 644*]

644 The *Acta Apostolicae Sedis* prescribes that the official document be delivered to the competent civil registrar so that the appropriate transcription may be carried out (Final Protocol concerning Article XV). No. 37. In the case of personal delivery of the document to the civil registrar, care should be taken to obtain a written receipt, which must be kept in a safe place so that it is not lost, and so that the parish priest may be able to provide proof in the event that the document is not transcribed. Furthermore, if the document cannot be delivered in person, it shall be sent by registered mail with a return receipt, which shall be kept as stated above. It is highly advisable that the notification of the marriage be sent individually,



Translated by churchlatin.ai, a product of Boyne Archives

that is, with a registered letter for each document. In cities, the parish priest shall indicate the name of the street and the number of the parish house. No. 38. Although the parish priests have three days to send the marriage document, they will endeavor to send it immediately, once it has been signed, so that, in the event that it must be returned to the sender because it does not meet all the legal requirements, there will be sufficient time to be able to transcribe it within the space of five days (Final Protocol, Article XV, paragraphs 2 and 3). No. 39. The obligation to send the marriage document to the officials of the civil registry rests with the parish priest, in -

[*Latin ed. p. 645*]

The Sacred Congregation for the Discipline of the Sacraments, 645, to which territory the marriage was celebrated, even though another priest officiated, delegated by him or by the Ordinary, or authorized by canon 1098, number 2. In the case of a legitimate impediment on the part of the parish priest, the act shall be sent by his coadjutor, if there is one; and, if he also is impeded or if there is no coadjutor, by the substitute priest; and, in the absence of these, by the priest who validly and lawfully assisted at the marriage and drew up the act, who in this case shall be considered as acting in the place of the parish priest.

N. 40. The marriage celebrated in the presence of only two witnesses, according to canon 1098, shall be communicated to the Civil Registry Office by the parish priest, as soon as he returns to his parish, or the cause that prevented his attendance at the marriage ceases. And if the marriage were celebrated "in articulo mortis," in the presence of only two witnesses, the parish priest shall make the communication within three days, according to the terms of Article XV of the Concordat.

N. 40. The marriage celebrated in the presence of only two witnesses, according to canon 1098, shall be communicated to the Civil Registry Office by the parish priest, as soon as he returns to his parish, or the cause that prevented his attendance at the marriage ceases. And if the marriage were celebrated "in articulo mortis," in the presence of only two witnesses, the parish priest shall make the communication within three days, according to the terms of Article XV of the Concordat.

N. 41. When the marriage has been preceded by a civil act, the marriage act shall also be sent to the Civil Registry Office, so that it may be regularly transcribed for all purposes. (Final Protocol concerning Article XV of the Concordat and Article 3 of Law 3931 of September 20, 1954). Indeed, the provisions of number 58 also apply to these marriages.

N. 41. When the civil act has preceded the canonical marriage, the marriage act shall also be sent to the Civil Registry Office, so that it may be regularly transcribed for all purposes (Final Protocol in relation to Article XV of the Concordat and Article 3 of Law 3931 of September 20, 1954). In



Translated by churchlatin.ai, a product of Boyne Archives

fact, the provisions of number 58 also apply to these marriages.

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis - Commentarium Officiale N. 42. Matrimonium conscientiae, ut manifestum est, non potest communicari ad Officium Registri Civilis; nihil autem impediat ut coniugi in quolibet momento petant notificationem ad effectus civiles, salva semper iura tertiis acquisita. N. 42. Matrimonium de conscientia non potest, ut est logice, communicari ad Officialem Registri civilis; nihil impediat, attamen, ut coniugi in quolibet momento petant notificationem ad effectus civiles, sine praeiudicio semper iuribus acquisitis a personis tertiis. N. 43. Etiam Ordinario loci competet ius ut tale matrimonium publice faciat notum et de eo communicationem, per parrochum, ad Officium Registri Civilis, quando id fieri necessarium sit ad vitandum scandalum aut alia damna gravia, secundum canonem 1106. N. 43. Ordinario loci etiam corresponde ius ut tale matrimonium publice faciat et communicationem eius per medium parrochi ad Officialem Registri civilis, quando id sit necessarium ad vitandum scandalum aut alia damna gravia, secundum canonem 1106. N. 44. Si, ex quolibet motivo, omissa fuerit transcriptio ad effectus civiles, eam in quolibet momento poterit requiri ab eo qui interesse habeat ad eam. N. 44. Cum omissa fuerit ex quolibet causa transcriptio ad effectus civiles, haec poterit esse sollicitata in quolibet momento a eo qui interesse habeat ad eam. N. 45. Coniugi non possunt opponeri ad communicationem matrimonii ad Officium Registri Civilis, quia parrochus debet facere talem communicationem ex officio (praeter casus mentionatos in n. 42), sed intra terminos indicatos in n. 43. N. 45. Coniugi non possunt opponi ad communicationem matrimonii ad Officialem Registri civilis, quia parrochus debet facere talem communicationem ex obligatione sui officii (praeter casus mentionatos in n. 42), quamquam cum limitationibus indicatis in n. 43. N. 46. Transcriptio in Registro Civili, quae fieri debet intra terminos duorum dierum ab notificatione, communicabitur a functionario Registri Civilis ad parrochum intra tres dies subsequentes eos in quibus facta est, cum indicatione datae (Concordatus art. XV et Protocollo finalis). N. 46. Transcriptio in Registro civilis, quae fieri debet intra duos dies subsequentes notificationem, communicabitur ad parrochum a Officiale Registri Civilis intra tres dies postquam eam fecit, indicans diem (Concordatus, art. XV et Prot. finalis).

[*Latin ed. p. 647*]

Sacra Congregatio de disciplina Sacramentorum 647). In the event that the official fails to make the notification within the time established by the law, the parish priest shall insist that it be done, and, if this proves fruitless, he shall bring the matter to the attention of the respective Ordinary. In order to be able to justify himself at any time, the parish priest shall not fail to take note of his insistence, as well as of the communication made to the



Translated by churchlatin.ai, a product of Boyne Archives

Ordinary.

N. 47. The parish priest shall diligently preserve the document by which he is notified that the marriage record has been transcribed, and he shall take care to immediately enter in the marriage book, in the margin of the respective record, a note that it has been transcribed, also indicating the date of the transcription and the date of the notification received.

N. 47. The parish priest shall diligently preserve the document by which he is notified that the marriage record has been transcribed, and he shall take care to immediately enter in the marriage book, in the margin of the corresponding record, a note that it has been transcribed, also indicating the date of the transcription and the date of the notification received.

N. 48. In the event of the loss of the copy of the marriage record sent by the parish priest for transcription, the parish priest himself shall provide for the sending of a second copy as soon as he learns of the failure of the first to arrive. If, however, the parish priest has failed to send it, any interested party or the Public Prosecutor may request its sending.

N. 48. If the copy of the marriage record sent by the parish priest for transcription were to be lost, the parish priest himself shall send a second copy as soon as he learns of the loss of the first. If the parish priest has not sent it, any interested party or the Fiscal may request its sending.

N. 49. The marriage produces all civil effects from the date of its celebration, provided that the record is transcribed within a period of five days. If it is not transcribed within this period, it will produce said civil effects with respect to third parties only beginning from the date of the transcription.

[*Latin ed. p. 648*]

648. Acts of the Apostolic See: Concerning the death of one or both spouses (Final Protocol, Article XV, b). No. 50. The parish priest who, without grave reason, fails to send the authenticated copy of the act within the prescribed term to the Civil Registry Office, incurs the penalty of disobedience (Final Protocol, Article XV) and is also subject to the penalties of canon 2383. Furthermore, the parish priest should consider the damages that may result if the marriage records are not transcribed in the civil registers of the State, and therefore, the responsibility he assumes before God and society if he does not faithfully fulfill the duty of sending said records. No. 51. Diocesan Ordinaries should ensure that the prescription of canon 1103, 2, is also faithfully observed, according to which, in the baptismal record of each of the spouses, a note of the marriage contracted must be affixed, indicating the name of the other spouse, the date and place of the marriage, the names of the parents, the witnesses, and the priest who assisted, as prescribed in the Instruction of the Sacred Congregation of the Sacraments of July 4, 1921 (A. A. S. XIII, pp. 348-359). And in the case that baptism was administered in another



Translated by churchlatin.ai, a product of Boyne Archives

parish, they should also ensure that the marriage is notified to the parish priest of nella.

[*Latin ed. p. 649*]

The Holy Congregation for the Sacrament, as prescribed by the aforementioned canon, and in the manner established both by the same canon and by the aforementioned Instruction of July 4, 1921, shall ensure that the Ordinaries diligently see to it that what is stipulated in Article 225 of the Instruction of the aforementioned Sacred Congregation for the Sacraments of August 15, 1936 (A. A. 8.- XXVIII, pages 357-358) regarding the notation in the baptismal records, as well as in the marriage records, of sentences of nullity of marriage or of dispensations from a marriage already consummated, along with any prohibitions imposed against entering into new marriages, is observed.

N. 52. With the provisions of the present Instruction, the pastors are not excused from observing canon 470, 3, which imposes the obligation to send, at the end of each year, a copy of the various parish books to the episcopal curia.

N. 52. The pastors are not excused by the provisions of the present Instruction from observing canon 470, 3, which imposes the obligation to send, at the end of the year, a copy of the various parish books to the episcopal curia.

Chapter V

Concerning the validation, the healing at the root of the marriage, and the legitimization of the offspring.

ST. 53. If, before the marriage record is sent to the Civil Registry Office, the nullity of the marriage to which the record refers is discovered, then the validation shall proceed according to canons 1113-1137, and subsequently the pastor shall communicate with the official of the...

[*Latin ed. p. 650*]

€50 Acta Apostolicae Sedis - Commentaria. Officium Registro Civile. Actum celebrationis matrimonii secunda. Contra, si nullitas post transcriptionem Actus in libris Registro Civile detegatur, procedetur, ut in casu praecedente, secundum dictos canones, immediate ad eius confirmationem. De tali confirmatione, immediate communicatio dabitur ad Officium Registro Civile, ut in margini Actus matrimonii annotetur. Registro civil. Actum celebrationis matrimonii secunda. Si, contra, nullitas post transcriptionem Actus in libris Registro Civile detegatur, procedetur immediate ad eius revalidationem, secundum dictos canones, sicut in casu praecedente. Haec revalidatio immediate communicabitur ad Officium Registro Civile, ut in margini Actus matrimonii annotetur. N. 54. Si ordinaria confirmatio matrimonii non sit possibilis, recurretur ad Sanctam Sedem aut ad Ordinarium, si hic facultatem habeat, ad sanationem



Translated by churchlatin.ai, a product of Boyne Archives

in radice matrimonii invalide celebrati. N. 54. Si revalidatio ordinaria matrimonii non sit possibilis, recurretur ad Sanctam Sedem aut ad Ordinarium, si hic facultatem necessariam habeat, ad sanationem in radice matrimonii invalide celebrati. In hoc casu, rescritto sanationis, si consensus Ordinarii sit et si interesse partium id exigeret, a parrocho ad functionarium Registro Civile mittetur, ut in margini Actus matrimonii annotetur quod matrimonium in radice sanatum sit. In hoc casu, parrochus rescritto sanationis ad functionarium Registro Civile mittet, si Ordinarius consentiat et si interesse partium id exigeret, ut in margini Actus matrimonii annotetur quod matrimonium sanatum sit in radice. N. 55. Quoniam, pro matrimonio subsequente, filii naturales legitimi sunt, tam coram lege canonica (can. 1116) quam coram lege civili (Codex Dominicanus, art. 54 legis 659 die 17 Iulii 1954), si filii naturales ad tempus celebrationis matrimonii fuerint, parentes eos in Actu matrimonii recognoscere debent, indicantes ad hoc propositum nomina eorum, diebus na-

[*Latin ed. p. 651*]

The Sacred Congregation for the Discipline of the Sacraments, dated [date], requires the recording of the date of birth and the parish where the individuals were baptized. However, when dealing with children who cannot be legitimized through subsequent marriage, and the Holy See has granted the rescript for their legitimization, the parish priest may advise interested parties to present it to the competent civil authorities to obtain civil recognition of said legitimization.

N. 56. Definitive decisions and sentences concerning the nullity of a Catholic marriage, and the dispensation from a marriage that is valid but not consummated, and analogous provisions, issued by the Holy See, shall be immediately recorded, as mentioned above (n. 51), in the parish registers of marriages and baptisms.

N. 56. Definitive decisions and sentences concerning the nullity of a Catholic marriage, and the dispensation from a marriage that is valid but not consummated, and analogous provisions, issued by the Holy See, shall be immediately recorded, as mentioned above (n. 51), in the parish registers of marriages and baptisms.

N. 57. In accordance with Article XVI of the Concordat, these decisions, sentences, and provisions shall be transmitted to the Supreme Tribunal of the Apostolic Signature for review, and by this Tribunal, in turn, they shall be sent, along with the relevant decrees (possibly through diplomatic channels), to the Court of Appeal of the State territorially competent, which shall make them effective and order that they be recorded in the civil registers, alongside the marriage record.

N. 57. In accordance with Article XVI of the Concordat, these decisions, sentences, and provisions shall be transmitted to the Supreme Tribunal



Translated by churchlatin.ai, a product of Boyne Archives

of the Apostolic Signature for review, and by this Tribunal, in turn, they shall be sent, along with the relevant decrees (possibly through diplomatic channels), to the Court of Appeal of the State territorially competent, which shall make them effective and order that they be recorded in the civil registers, alongside the marriage record.

N. 58. It is brought to the attention of the Ordinaries that, in accordance with Article I of Law 3932 of September 20, 1954, the spouses, by the very fact of the...

[*Latin ed. p. 652*]

In Acta 652 of the Apostolic See, concerning the celebration of canonical marriage, it is stipulated that those who celebrate such a marriage renounce the civil right to petition for divorce; consequently, civil courts shall not apply divorce laws to canonically celebrated marriages.

§ 59. Considering what has been stated in the preceding paragraph, the Holy See permits the Civil Authority to order the separation of spouses who have celebrated a canonical marriage, in accordance with the provisions of Law 3937 of September 20, 1954.

N. 60. The judgments of separation, mentioned above, shall be communicated by the civil court that issues them to the Diocesan Ordinary, who, in turn, shall inform the pastor to whom the spouses belong.

N. 60. These judgments of separation shall be communicated by the civil court that issues them to the Diocesan Ordinary, who, in turn, shall communicate them to the pastor proper to the spouses.

§ 61. Judgments and provisions relating to the separation of spouses, issued by the Civil Authority, provided they are not contrary to divine or ecclesiastical law, also have validity in the canonical forum. Therefore, with regard to a woman legally separated, the provisions of canon 93, § 2, are applicable.

N. 61. Judgments and provisions concerning the separation of spouses, pronounced by the Civil Authority, are also valid in the canonical forum, provided they are not contrary to divine or ecclesiastical law. Therefore, the provisions of canon 93, § 2, are applicable to a woman legally separated.

N. 62. Judgments or decrees in matters of separation, issued by the competent ecclesiastical authority in certain special cases, may be communicated by the authority that issued them, in the interest of the parties, to the civil authority.

N. 62. Judgments or decrees of separation, issued by the competent ecclesiastical authority in some special case, may be communicated to the civil authority, in the interest of the parties, by the authority that issued them.

[*Latin ed. p. 653*]

Sacred Congregation, Capo VI, Dispositions concerning the discipline



Translated by churchlatin.ai, a product of Boyne Archives

of the Sacraments, 653. Chapter VI, Transitional Provisions, No. 63. Since marriages celebrated only canonically before the Concordat of August 6, 1954, produce civil effects from the date of the transcription, it is to be advised to spouses who find themselves in such a condition, to regularize their situation, even before civil law, in order to avail themselves of the benefits granted by the State to officially recognized marriages.

No. 64. If, in the marriages referred to in the preceding number, there were children at the date of the transcription of the marriage act in the civil registers, provision must be made for their legitimization before civil law. For this purpose, the parish priest, in the same marriage certificate to be sent to the official of the civil register, shall indicate the names of the children born of the marriage, providing the necessary information so that the corresponding annotation may be made in the birth certificates of the children themselves.

His Holiness, Our Lord Pope Pius XII, in the Audience granted to the Pro-Secretary of State on March 21, 1955, deigned benignly to approve and confirm the present.

[*Latin ed. p. 654*]

664 Acta, Apostolicae Sedis – Official Commentary. Instruction and order were given that the present Instruction be immediately published. Rome, from the Sacred Congregation of the Discipline of the Sacraments, March 25, 1955. Rome, Sacred Congregation of Sacraments, March 25, 1955.

[Signature]

Card. Aloisi Masella, Prefect.

L. S. F. Bracci, Secretary.

[*Latin ed. p. 655*]

The Roman Curia Diary, 655.

## DIARIUM ROMANAE CURIAE

Thursday, September 1, 1955.

The Holy Father received, in a solemn Audience, His Excellency Dr. Aly Chawky, Extraordinary Envoy and Minister Plenipotentiary of Egypt, for the presentation of his Credentials.

## SACRED CONGREGATION "FOR THE PROPAGATION OF THE FAITH"

In the name of the Sacred Congregation "for the Propagation of the Faith," the following appointments were made through subsequent Decrees:



Translated by churchlatin.ai, a product of Boyne Archives

February 21, 1955.

The Reverend Father Francesco Nebkhan Kotwani, of the Order of Friars Minor, was appointed National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in Pakistan.

May 27.

The Most Reverend and Venerable Monsignor Andrea Baron, Vice-President of the Supreme General Council of the Pontifical Work of the Propagation of the Faith.

The Reverend Father Gerardo Muttakumaru, National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in Ceylon.

June 7.

The Reverend Father Gustavo Moscoso, National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in the Republic of Ecuador.

## SECRETARY OF STATE

Through Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

February 19, 1955.

The Most Reverend and Venerable Monsignor Federici Cesare, Apostolic Protonotary of the first class.

May 16.

The Reverend Mr. Del Giudice Vincenzo, Consistorial Advocate.

May 21.

His Excellency, the Most Reverend Monsignor Giuseppe Sensi, titular Archbishop of Sardi, Apostolic Nuncio in the Republic of Costa Rica.

[*Latin ed. p. 656*]

Acta 656, May 28th, June 3rd, June 25th, June 30th, July 1st, July 16th. *Commentarium Officiale* 1955. The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the Dominican Missionary Sisters of the Most Holy Rosary (Pamplona). The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the Tertiary Carmelite Nuns of the Most Sacred Heart of Jesus (Madrid). The Reverend Monsignor Federico Sargolini, Prelate of the Reverend Apostolic Camera. His Excellency, the Reverend Monsignor Salvatore Natucci, General Treasurer of the Reverend Apostolic Camera. The Reverend Monsignor Silvio Romani, Promotor of the Faith in the Sacred Congregation of Rites. The Most Reverend and Illustrious Cardinal Giuseppe Siri, Protector of the Institute "St. John the Baptist" of Villa Maria in Campomorone (Genoa). With letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to



Translated by churchlatin.ai, a product of Boyne Archives

appoint: August 31st, 1955. The Most Reverend and Illustrious Cardinals Aloisi Masella Benedetto, Valeri Valerio, and Alfredo Ottaviani, Members of the Pontifical Commission for the authentic interpretation of the Code of Canon Law. September 2nd. The Most Reverend and Illustrious Cardinals Piazza Adeodato Giovanni, Costantini Celso, Valeri Valerio, and Pietro Ciriaci, Members of the Pontifical Commission for the drafting of the Code of Canon Law of the Orient. September 5th. The Reverend Father Arcadio Larraona, the Reverend Monsignor Giacomo Violardo, and the Reverend Fathers Cristoforo Berutti, of the Order of Friars Preachers, and Raimondo Bidagor, of the Society of Jesus, Consultors of the Pontifical Commission for the authentic interpretation of the Code of Canon Law. OFFICE OF THE MASTER OF THE SACRED CEREMONIES OF HIS HOLINESS. With a letter from the Office of the Master of the Sacred Ceremonies of His Holiness, dated July 23rd, 1955, Mr. Arnold Ferretti was appointed Pontifical Extraordinary Assistant.

[*Latin ed. p. 657*]

Year and Volume XXXXVI, October 24, 1955 (Series II, Volume XXII) - No. 14

ACTA APOSOLICAE SEDIS, Official Commentary

## ACTS OF POPE PIUS XII

## APOSTOLIC CONSTITUTIONS

1. CONCERNING THE APOSTOLIC ADMINISTRATION OF COPIAPÓ, ELEVATED TO THE RANK OF A PRELATURE OF THE IMPERVIATE CLASS ((NULLIUS)).

PIUS, with the same name.

### THE BISHOP, SERVANT OF THE SERVANTS OF GOD,

### FOR THE EVERLASTING MEMORY OF THE EVENT.

While in many parts of the world, Christian peoples, for the love of the Catholic faith, which is dearest to them, are vexed in various ways, it happily happens that in other lands, the same faith progresses, expands, and achieves its desired triumphs. In this prosperous condition, the Apostolic Administration of Copiapó, which is located in the Chilean region, and which was founded almost ten years ago, petitioned the Most Reverend Brother Sebastian Baggio, Archbishop with the title of Ephesus, and Apostolic Nuncio to the Chilean nation, that we elevate the same Administration to the rank of a prelature of the imperviate class ((nullius)).



Translated by churchlatin.ai, a product of Boyne Archives

After carefully considering this matter, and after consulting with the Most Reverend Brother, Our Eminence, Cardinal Prefect of the Sacred Congregation of the Consistory, supplementing the opinion of those who have some jurisdiction in this matter, or who believe they have it, We, by Our supreme and apostolic authority, have decided and decreed the following:

Apostolic Administration...

[*Latin ed. p. 658*]

658 Acta Apostolicae Sedis - We hereby elevate the vicariate of Copiapó to the dignity of a "nullius" prelature, which, under the same name, will be contained within the same boundaries as the civil province, the name of which is commonly Atacama. The capital city of this prelature will be the city of Copiapó, in which the Ordinary will have his residence and domicile; and he will establish the cathedral for the teaching of the truth in the church of the Blessed Virgin Mary of the Most Holy Rosary, which, as is fitting, we commend for the honor of the prelature, with all rights and privileges. All these rights and privileges will also apply to the same Ordinary, who, however, will be subject to the same obligations as all other "nullius" prelates. We hereby establish the prelature of Copiapó as a suffragan of the archdiocese of La Serena; and we make the Ordinary of this prelature subject to and subordinate to the Metropolitan. With regard to the prelaticate's finances, they will be constituted either from the goods that come to it from the division of assets according to canon 1500 of the Code of Canon Law; or from the money that the people customarily offer to support the Church; or finally, from the revenues of the Curia. It is incumbent upon the sacred Prelate to whom this new ecclesiastical jurisdiction is entrusted to ensure that, within his territory, a primary seminary is established, in accordance with the rules of common law and those transmitted by the Holy Congregation for Seminaries and Universities, to receive those boys who are drawn by the sweetest invitation of God to embrace the priestly ministry. From there, in due time, he will send the most deserving young men to Rome, so that they may be thoroughly imbued with philosophy and theology, at the Pontifical College for Latin America. The governance, administration of the prelature of Copiapó; the election of the Capitular Vicar, in the event of a vacancy; and finally, the rights of the clergy and the people, and other matters of this kind, shall be governed entirely by the prescriptions of Canon Law. We command that the venerable Brother Sebastian Baggio, whom we have mentioned, will ensure that these things are carried out, to whom we grant all powers for this purpose, and to whom, if he deems it advisable, powers may be delegated to any other person of distinguished ecclesiastical standing. When he has completed this task, the same venerable Brother will have documents drawn up, and these, with faithful copies, will be sent to the Holy Consistorial Congregation as soon as possible. If, at the time this business is carried out, another Apostolic



Translated by churchlatin.ai, a product of Boyne Archives

Nuncio presides in the Chilean region, he will carry out our mandates. We intend that these letters be effective now and in the future; in such a way that those things which have been decreed by them will be observed by those to whom they pertain, and thus obtain their force. The effectiveness of these letters will not be hindered by any prescriptions of any kind, since by these letters we derogate from all such. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, it will be entirely null and void.

[*Latin ed. p. 659*]

The Acts of Pope Pius XII, page 65, state that these [documents] are not to be held [in abeyance]. Furthermore, it is not permitted for anyone to tear or corrupt these documents of Our will; rather, the faith that would be given to these documents shall also be given to copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary. These decrees of Ours, if anyone should despise or in any way reject them, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of April, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our pontificate.

CELSUS, Cardinal.

**COSTANTINI ©**

**Fr. ADEODATUS I.**

Card. PIAZZA
/S. R. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Cancellary
Regens
Silvius Sericano,
Proton. Apost.
Caesar Federici,
Proton. Apost.
Loco
£BPlumbi
In Ap. Cane, tab., vol. LXXXXI, n. 11.



Translated by churchlatin.ai, a product of Boyne Archives

## FROM THE APOSTOLIC PREFECTURE OF AYSEN

The Apostolic Prefecture of Aysen is raised to the rank and dignity of an Apostolic Vicariate, with the same boundaries and appellation.

## PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

## FOR PERPETUAL REMEMBRANCE.

Everywhere, the holy Church of Christ grows and flourishes, whether it is silently watered with the blood of martyrs, or whether it rejoices with prosperous successes; it stands firm in the will of Christ and in the strength of the apostolic mandate, and therefore it extends with vigor throughout the world, embracing all peoples maternally.

We have happily learned that this has also occurred in the Apostolic Prefecture of Aysen, in the Republic of Chile.

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Official Commentary, whereby, due to the excellent work of the members of the Order of Servants of Mary, to whom this task has been entrusted since its inception, namely for the past fifteen years, almost all the inhabitants proudly bear Christian names; for this reason, We, who by divine inspiration govern the entire Church, believe it to be entirely the right time to elevate it to the rank of an Apostolic Vicariate; indeed, the works of faith and charity flourishing there, and the labors of the priests, deserve to be recognized with a fitting testimony. Therefore, having heard the opinion of the venerable Brother Sebastian Baggio, holding the title of Archbishop of Ephesus and Apostolic Nuncio in the Republic of Chile, and having followed the advice of our venerable Brothers, Cardinals of the Sacred Congregation for the Propagation of the Faith; after carefully considering the matter and obtaining the agreement of those who, in this matter, are considered to have a legitimate interest, by Our supreme authority We decree and ordain the following. We elevate the Apostolic Prefecture of Aysén to the rank and dignity of an Apostolic Vicariate, retaining the same name and boundaries; therefore, We grant to it, adorned with this honor, and to its Apostolic Vicar for the time being, the rights and privileges that pertain to all Apostolic Vicariates and their Ordinaries throughout the world, according to the norms of the sacred canons; and We assign to the Vicar the duties and obligations to which other prelates of the same rank are subject. In this way, We entrust the care of the Vicariate of Aysén to the members of the Order of Servants of Mary, with Our guidance and that of the Roman See, hoping that those who have thus far diligently devoted themselves to the needs of this region will, with increased zeal, strive each day to spread the divine word. Finally, We wish that the vener-



Translated by churchlatin.ai, a product of Boyne Archives

able Brother Sebastian Baggio, whom We mentioned above, or whoever, at the time the matter is carried out, presides over the Apostolic Nunciature in Chile, will take care to execute these orders; and We grant to him all the necessary powers for this purpose, and if necessary, to delegate them to a worthy ecclesiastic, and We command that, upon completion of the work, he submit a report to the Sacred Congregation for the Propagation of the Faith as soon as possible, and that he send examples worthy of faith of their actions. We wish these documents to be effective now and in the future; in such a way that those to whom the matter pertains will religiously observe what has been decreed herein, and thus obtain its full effect. The validity of these documents will not be impaired by any contrary prescriptions, since by these documents We abolish all such prescriptions. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared null and void. To no one.

[*Latin ed. p. 661*]

Furthermore, these documents of Our will may be torn or corrupted; indeed, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were the originals, if it should be demonstrated. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the eighth day of the month of May, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.
FUMASONI
BIONDI
8. R. E.
Cancellarius
S. Congr. de Propaganda Fide
Praefectus
Hamletus
Tondini
Apostolicam
Cancellariam



Translated by churchlatin.ai, a product of Boyne Archives

Regens
Franciscus
Hannibal
Ferretti,
Proton. Apost.
Silvius
Sericano,
Proton. Apost.
Loco
£ßPlumbi
In Ap. Cano, tab., vol. LXXXX, n. 84.
III

From the Archdiocese of NAIROBI, certain territories are separated, for which a new diocese is formed, namely, the dioceses of MOMBASA and ZANZIBAR.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

Those most holy words of Peter: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity, Amen." (2 Pet. 3:18), urge Us most strongly to ensure that the Christian flock, through a suitable arrangement of religious matters, may follow the precepts of the Divine Redeemer and more easily receive the benefits of eternal life. Therefore, when the venerable Brother James Robert Knox, Archbishop with the title of Melitene, and Apostolic Delegate in British East and West Africa, proposed this plan,

[*Latin ed. p. 662*]

662 Acta Apostolicae Sedis - Official Commentary: Concerning the establishment of a new diocese in the region of Kenya, which we deem highly beneficial for the furtherance and spread of the Catholic religion there; we believe it is fitting to approve and grant this request, after due consideration and prayer. Therefore, having heard the counsel of our venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, and having carefully considered the matter, and with the consent of those who have some right or claim in this matter; by our apostolic authority, we decree and order the following. From the archdiocese of Nairobi, we separate certain territories, that is, that region commonly called the Coast, and the islands known by the popular name of Zanzibar, as well as the islands of Pemba; and from these, we establish a new diocese, which we wish to be called the diocese of Mombasa and Zanzibar, and which shall be contained within the following boundaries: to the north and west, the territory of the province commonly known as the Central Province, which



Translated by churchlatin.ai, a product of Boyne Archives

belongs to the Church of Nairobi; to the east, the Indian Ocean; and to the south, the borders of the territory of Tanganyika. The episcopal seat shall be in the city of Mombasa; and the cathedral shall be established by the sacred Prelate in the temple existing there. There shall also be a suffragan and subject diocese to the archdiocese of Nairobi, and its bishop, as is evident, shall obey the Metropolitan Archbishop of that same seat. We grant to this Church all those rights and honors which are customarily granted to other dioceses throughout the world; and those rights and obligations which pertain to all bishops, we also grant and impose upon the Prelate of this diocese. We believe that the newly established Church should be cared for by the Confraternity of the Holy Spirit, who, having already deserved well of the Gospel of Christ in that part of the world, give great hope that they will diligently work for the advancement of the Christian cause. The episcopal table, which is called the "good," shall be constituted from the division of goods, according to canon 1500 of the Code of Canon Law, which will benefit the new diocese; or from donations of money given by Christian faithful; or from the revenues of the Curia. A Chapter of Canons shall be established in the same Church, whose counsel will assist the Bishop; but if it cannot be done quickly, we permit that, in the meantime, Consultors of the diocese be chosen, who will assist their Prelate. With this in mind, the Bishop of Mombasa and Zanzibar should ensure that a seminary, at least of the elementary level, is established in his diocese, so that the boys of Buena Esperanza may be educated for the priesthood. And concerning the norms of the Code of Canon Law regarding the election of a Capitular Vicar.

[*Latin ed. p. 663*]

The acts of the Popes, 663, XII, concerning the governance and administration of each Church, the rights, duties, and obligations of the clergy and the people, we wish to be observed entirely. We also command that the documents and records pertaining to the new ecclesiastical jurisdiction be sent as soon as possible from the Nairobi ecclesiastical court to the Mombasa and Zanzibar ecclesiastical courts, where they are to be preserved with due reverence. In order that what we have ordered in these letters may be carried out, we choose the venerable Brother James Robert Knox, whom we mentioned above, or the one who, at the time when the matter is brought to a conclusion, presides over the same Apostolic Delegation, granting him the powers necessary for this purpose, and also the authority to delegate to other men, if necessary, who are constituted in ecclesiastical dignity. When the matter has been completed, the same venerable Brother will take care to prepare the documents, and to send true copies to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these letters to be effective now and in the future; in such a way that those who are concerned will observe with religious devotion what has been decreed by



Translated by churchlatin.ai, a product of Boyne Archives

them, and thus they will obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let those who in every way despise or neglect Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the eighth day of the month of May, in the year of Our Lord one thousand nine hundred and seventy-five, in the seventeenth year of Our pontificate.

CELSUS
Card.

**COSTANTINI PETRUS**

Card.

**FUMASONI BIONDI**

Prefect of the Sacred Congregation for the Propagation of the Faith
Hamletus Tondini
Regent of the Apostolic Chancery
Franciscus Hannibal Ferretti,
Protonotary Apostolic
Bernardus De Felicis,
Protonotary Apostolic
*Loco i£ Plumbi In Cane, Ap. tab., vol. LXXXXI, n. 8.*

[*Latin ed. p. 664*]

Acts 664 of the Apostolic See - Official Commentary. APOSTOLIC LETTER concerning the declaration of the Most Holy and Immaculate Mary as the principal heavenly Patroness of the Huancavelica Diocese, in the Peruvian Prefecture. PIUS PP. XII. For the perpetual memory of this event.

It is a source of great joy and solace to Us to see Marian devotion flourishing more and more throughout the world, and to see peoples turning to the good, and directing their minds and morals towards God. This has been made clear to Us even by a recent letter sent to Us by the Venerable Brother Charles Mary Jürgens Byrne, Bishop of Huancavelica. Indeed, the aforementioned Prelate informed Us that his diocese, which We ourselves



Translated by churchlatin.ai, a product of Boyne Archives

established in the year 1944, had not yet had a heavenly Patroness, and that he, along with the Cathedral Chapter, the clergy, and the entire Church, had implored Us to deign to declare the Most Blessed Virgin Mary, Mother of God, Immaculate, as the principal heavenly Patroness of the entire diocese. And We, who have already given many proofs of Our devotion to the Most Holy Virgin Mary under that same title, were all the more pleased to fulfill this request, so that the newest dioceses, like new plantings, may be entrusted to Our greater benevolence and grace. Therefore, in order that the aforementioned diocese may be fostered in the spiritual good of the faithful, and that devotion to the Virgin Mary may be increased, We have readily decided to grant this request. Wherefore, having heard the Venerable Brother Clemente Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation for Rites, and after certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of the present Letter, and in a perpetual manner, We declare, choose, and establish the Most Blessed Virgin Mary, Mother of God, Immaculate, as the principal heavenly Patroness of the entire Huancavelica Diocese, with all the honors and liturgical privileges pertaining to principal Patronesses, to the rightful competence of the places. Contrary to anything to the contrary notwithstanding. These things We decree, establish, and ordain, and We declare that the present Letters shall remain forever firm, valid, and effective; and that those who piously—

[*Latin ed. p. 665*]

The Acts of Pope Pius XII, 665, state that we and all others may attain and obtain the intended and complete effects; and that those to whom they pertain, or may pertain, may now and in the future, fully benefit therefrom; and that thus it is to be rightly judged and defined; and that whatever may be attempted concerning these matters by anyone, with any authority whatsoever, knowingly or unknowingly, shall be null and void from now on. Given in Rome, at St. Peter's, under the Fisherman's ring, on the 27th day of the month of April, in the year 1951, in the thirteenth year of Our Pontificate.

By special mandate of the Most Holy Cardinal, Prefect of the Public Affairs of the Church, to the Reverend Fathers, Diplomats of the Papal Court, concerning the dispatch of documents:

The Priory of the Most Holy Trinity and of Kilmore, in the Abbey of St. Norbert, in the place called Kilnacrott, of the Order, within the territory of the Diocese of Prémontré, is established.

**PIUS PP. XII.**

For the perpetual memory of this event.

To the holy men flourishing in Ireland, and to the seats of religion and



Translated by churchlatin.ai, a product of Boyne Archives

of life conducted according to the Gospel, especially before the efforts of the innovators, it was not lacking, and is not lacking even now. In which places, many monasteries of the Order of Prémontré were formerly counted, whose members were unjustly driven away in that age when the Catholic faith was impiously attacked. However, in the year 1924, after a long period of time, returning to that island, they founded a religious house, to which the name of the Most Holy Trinity was subsequently given, in the place called "Kilnacrott," within the territory of the Diocese of Kilmore. The distinguished Abbot of the Tongerlo Abbey, in Belgium, to which that Irish house still belongs, with the consent of the members of the Council, decided that it should be made part of his jurisdiction and that the honor of the Abbey should be increased; this decision was duly approved by the Superiors of the Order and by the Bishop of Kilmore. Therefore, our beloved son, Humbert Noots, Abbot General of the Regular Canons of Prémontré, humbly requested us to grant, by Our authority, the house that we have mentioned, the name and the rights of an Abbey. In response to these requests, and in accordance with Our will for the religious family of St. Norbert,

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis - Commentarium: With a willing spirit, We decree to comply with the official request. Therefore, after consultation with the Congregation for Religious, We, by Our Apostolic authority, establish, with perpetual force, a priory of the Order of Prémontrè, in the place called "Kilnacrott," within the territory of the diocese of Kilmore, and We erect it into an abbey of its own jurisdiction, to be called the Abbey of the Most Holy Trinity and of Saint Norbert, and We grant it all the rights and privileges granted to abbeys of the same Order. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall always remain firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that the aforementioned abbey, and its superiors and canons, both present and future, shall be fully supported by Us, now and forever; and that they shall be duly judged and defined; and that, from this moment forward, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared void and of no effect. Given at Rome, at Saint Peter, under the Fisherman's ring, on the twenty-fifth day of the month of June, in the year one thousand eight hundred and fifty-four, in the sixteenth year of Our pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for the affairs of the Church, Gildo Brugnola, from the Apostolic Briefs III BEATA MARIAV. INCAELUMASSUMPTATOTIUSARCHIDIOECESISCOLUMBENSIS INCEYLON PATRONA CAELESTIS, E T S. LUCIA, V. E T M., ALSO PATRONESS OF THE CITY OF COLUMBUS, ARE ESTABLISHED. PIUS PP. XII For the perpetual mem-



Translated by churchlatin.ai, a product of Boyne Archives

ory of this matter. — The island of Taprobane, also called "Ceylon," is particularly noteworthy and worthy of praise, because its inhabitants, professing the Christian faith, cherish and venerate the Blessed Virgin Mary, surrounded by heavenly glory and adorned with a royal diadem, with a special devotion. This Marian devotion, from the time that the heralds of the Gospel began to lead that people from pagan superstition to Christian truth, has deepened ever more in their hearts; and it is also evident from historical records, in the year...

[*Latin ed. p. 667*]

In the year one thousand six hundred and seventy-two, it has come to our attention that at least one temple dedicated to the Blessed Virgin Mary, assumed into heaven, exists in a place called "Dompe," within the territory of the Archdiocese of Columbus in Ceylon. Indeed, devotion to the Mother of God, assumed into heavenly glory, has grown to such an extent among the faithful of that same Archdiocese, which previously was the Apostolic Vicariate of the same name, that she is held as the principal Patron and Protector. Moved by this, the Most Reverend Thomas Beniaminus Cooray, Archbishop of Columbus in Ceylon, requested that We declare the Blessed Virgin, invoked by that name, the heavenly Patron of the entire Archdiocese under his governance, and that We also declare Saint Lucy, Virgin and Martyr, to whom the principal temple is dedicated, the heavenly Patron of the city of Columbus, within the territory of that same Archdiocese. We, for whom there is nothing more pleasing than to promote devotion to the Most Holy Virgin in every way possible, readily agreed to grant this request. Therefore, after consultation with the Congregation for Sacred Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby confirm, establish, and declare that the Blessed Virgin Mary, assumed into heaven, is the principal heavenly Patron of the entire Archdiocese of Columbus in Ceylon, and that Saint Lucy, Virgin and Martyr, located within the territory of that same Archdiocese, is also the principal Patron, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses and places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment forward, they shall be considered void and of no effect, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-eighth day of the month of June, in the year nineteen hundred and fifty-four, in the sixteenth year of Our pontificate.



Translated by churchlatin.ai, a product of Boyne Archives

By special mandate of the Most Holy Father, to the Cardinal Prefect of the Congregation for Affairs of the Church, Gildo Prugnola, for Apostolic Briefs.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Official Commentary IV. IN BEATA MARIA, TO THE MOST HOLY ROSARY, THE DIOCESE OF WARANGAL IS ASSIGNED A PRIMARY PATRON. POPE PIUS XII. For the perpetual memory of the event. — It is fitting that recently established dioceses should enjoy a special heavenly protection, so that they may experience more blessed growth and gather a greater abundance of fruits. Therefore, the Venerable Brother Alfonsus Beretta, Bishop of the new diocese of Warangal, made supplications to Us, so that We might declare the Blessed Virgin Mary of the Most Holy Rosary of Fatima as the principal patron of his Church and diocese. Confident that, as always, the Most Blessed Virgin will grant her aid, and that the Catholic faith may flourish in that region, and that the faithful may be encouraged to live a virtuous life, We have readily decided to grant this request. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare, establish, and decree that the Blessed Virgin Mary of the Most Holy Rosary of Fatima is hereby established as the principal heavenly patron of the diocese of Warangal, with all the honors and liturgical privileges that properly belong to the principal patrons of dioceses, and with the faculty of celebrating her feast day on the ninth day of the month of May, with the Office of the Common Feast of the Blessed Virgin Mary and with the Mass of the Blessed Virgin Mary of the Most Holy Rosary, each year. All contrary provisions to the contrary notwithstanding. These things We decree, establish, and ordain, so that these present Letters shall remain forever valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully and completely observe them now and in the future; and that they shall be duly judged and defined; and that if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, by any authority whatsoever, it shall be considered void from now on. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of June, in the sixteenth year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo Prugnola, Prefect of the Apostolic Briefs, for public affairs of the Church.

[*Latin ed. p. 669*]

Acts of the Popes, 669. TWELFTH LETTER TO THE MOST REVEREND FATHER PIERIUS, ARCHBISHOP APOSTOLIC, TO BE SENT IN LUSITANIA, CELEBRATING THE TWENTY-FIFTH ANNIVERSARY OF THE



Translated by churchlatin.ai, a product of Boyne Archives

BEGINNING OF HIS PRIESTHOOD.

POPE PIUS XII. Venerable Brother, greetings and the Apostolic Blessing.

We have gladly expressed to you, through letters, Our benevolence and congratulations as you celebrate the twenty-fifth anniversary since the beginning of your episcopate. Now, as you are about to joyfully complete the fiftieth year of your priesthood, We again have the opportunity to add to your joy and that of your people through Our wishes.

From the very beginning of your sacred ministry until this present time, you have consistently striven for the glory of God and the benefit of your neighbors, being distinguished by sound doctrine and piety, especially since, having received the fullness of the priesthood, you first governed the Church of Iaciensem, then you served as Apostolic Nuncio in Venetiola, in Peru and Ecuador, and in Belgium, and now you are serving in the most noble Republic of Lusitania.

Your diligence is also clearly demonstrated by the extraordinary pontifical missions entrusted to you, among which it is worthy of mention that which you undertook in the Republic of Ecuador, to restore its union with the Holy See and to initiate that agreement which is called the *modus vivendi*.

Therefore, Venerable Brother, we heartily congratulate you on the auspicious occasion of so long and active service in the sacred and episcopal ministry, earnestly praying that God may deign to enrich you with abundant gifts and consolations.

In the meantime, that the celebration may be more beneficial to the people of Lusitania, We grant you, freely, the power to, on a day you shall determine, after having performed the sacred pontifical rite in the presence of the faithful, bless them in Our name and with Our authority, offering them a plenary indulgence for the benefit of the Church.

Finally, as a pledge of heavenly protection and of Our special love, We impart to you, Venerable Brother, and to the entire beloved people of Lusitania, Our most heartfelt blessing in the Lord.

Given at Rome, near the Holy Peter, on the sixteenth day of the month of August, in the seventeenth year of Our pontificate.

**PIUS PP. XII.**

[*Latin ed. p. 670*]

Acta Apostolicae Sedis - Official Commentary 670 II TO THE MOST EXCELLENT LORD, MONSIGNOR JOHN CICOGNANI, ARCHBISHOP TITULAR OF LAODICEA IN PHRYGIA, APOSTOLIC DELEGATE TO THE UNITED STATES OF AMERICA, CELEBRATING THE FIFTIETh ANNIVERSARY OF HIS PRIESTHOOD, POPE PIUS XII. Venerable



Translated by churchlatin.ai, a product of Boyne Archives

Brother, greetings and Apostolic Benediction.

With particular joy, We have learned that you will soon, next September, happily complete fifty years since the beginning of your priesthood. After having auspiciously begun the sacred ministry, you have diligently fulfilled weighty duties for the benefit of the Church and of this Apostolic See, with singular piety, prudence, and diligence. In your youthful vigor, you taught Canon Law for ten years at the Pontifical Athenaeum of St. Apollinaris in Rome, and you produced a useful and appropriate work on its doctrine, constantly dedicating your study and effort. First, you served as Prefect of the Sacred Congregation for the Discipline of Sacraments, then in the Sacred Congregation of the Consistory, fulfilling the duties of a Substitute, then in the Congregation for the Eastern Church, exercising the office of Assistant and performing duties in the Secretariat of the "Cardinal Commission for Preparatory Studies for the Codification of the Orient." We also wish to mention your fruitful apostolate, which you exercised in fostering the piety of the students of the Roman University, in the church of St. Ivo.

For twenty-two years now, having been raised to the dignity of Archbishop and appointed Apostolic Delegate to the United States of America, you have rendered very zealous and helpful service to this Apostolic See and to Us, for the flourishing growth of the Catholic faithful in this vast federation of republics, where, during this period, twenty-four new dioceses and ten ecclesiastical provinces have been established. Therefore, through opportune sermons, writings, and the promotion of studies and gatherings of bishops, you have contributed significantly to the spreading of the doctrine of Christ and to the advancement of the Catholic religion.

During the time of the war raging in the world, faithfully obeying Our concerns and prescriptions, you devoted all your efforts, besides others, to assisting the miserable multitude of prisoners, and to alleviating, to some extent, the nations most afflicted by calamities and hardships. These are the principal merits which you have earned for the Church, and which We remember with pleasure.

[*Latin ed. p. 671*]

We, with heartfelt joy, congratulate you, Venerable Brother, on the sacred office which you have so diligently and for so long discharged, and we implore the most benign God that He may, with a favorable disposition, grant you many years, equally full of merit, and protect you. In the meantime, that this celebration may be more beneficial to the Christian people, we grant you, at your discretion, the power to bestow, after the sacred pontifical rite has been completed, in the presence of the faithful, a plenary indulgence in Our name and authority, for the benefit of the Church, as prescribed by its laws. Finally, as a pledge of heavenly graces and a testament to Our profound affection, We impart to you, Venerable



Translated by churchlatin.ai, a product of Boyne Archives

Brother, and to your fellow laborers, the Apostolic Benediction, in the Lord.

Given at Rome, near the Holy Peter, on the twentieth day of the month of August, in the year 1955, in the seventeenth year of Our Pontificate.

**PIUS PP. XII**

III. TO THE MOST REVEREND MONSIGNOR MARCELLUS, TITULAR BISHOP OF CALISTIS, ARCHPRIEST, CARDINAL, ARCHBISHOP OF NAPLES, WHOM WE SEND AS LEGATE TO THE REGIONAL PLENARY COUNCIL TO BE HELD AT SALERNO.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Benediction.

Thirty years having elapsed since the first plenary council was held for the entire region of Salerno and Lucania after the promulgation of the Code of Canon Law, it has been deemed opportune to celebrate a second plenary council, as We have recently learned with pleasure. Indeed, the vicissitudes of earthly affairs require that the vigilance of sacred pastors be constantly renewed, so that, at appropriate times, the requirements of pastoral office and common care may be met.

In the upcoming sessions, several questions of considerable importance will be raised and addressed, which pertain especially to fostering new forms and methods of the apostolate for the new needs of souls, to exposing and refuting new errors, and to thwarting the threats that are increasingly and cleverly directed against the integrity of the Catholic faith and Christian morals.

Since a matter of such great benefit to the Church is being considered, it is provided in the Code of Canon Law that a plenary council shall be held through a Pontifical Legate, who shall convene it.

[*Latin ed. p. 672*]

672 Acta Apostolicae Sedis - The official commentary, which you preside over, may, from the very Chair of Peter, receive a powerful blessing and a strong incentive to perfect the work. Therefore, beloved Son, who holds the reins of the ancient and noble metropolitan See of Naples, we choose you by these letters as our Legate and announce it, so that, bearing our person, in our name and with our authority, you may preside over the plenary Council, which we are convening in the month of September next in Salerno. We are certain that, through your piety and prudence, you will successfully and happily carry out the task you have undertaken. May the outcome of this second session be a foretaste and a special witness of our love, and may this Apostolic Blessing, which we bestow with a generous heart upon you, beloved Son, and upon all the sacred prelates and all those who participate in the Council, be granted to you. Given in Rome, at Saint Peter's, on the fifteenth day of the month of August, in the year one thousand eight hundred and fifty-five, in the seventeenth year of our pontificate.



*Translated by churchlatin.ai, a product of Boyne Archives*

**PITTS PP. XII**

ALLOCUTIONS

To those who attended the Tenth International Congress of Historical Sciences, held in Rome.

"Gentlemen, you have desired to come in large numbers to visit us on the occasion of the Tenth International Congress of Historical Sciences; we welcome you with joy and with the conviction that this event holds great significance: perhaps never has such a distinguished group of historians gathered in Rome, at the center of the Church and in the home of the Pope. Moreover, we do not feel that we are meeting strangers or foreigners. Indeed, many of you have been among the thousands of historians who have worked in the Vatican Library or Archives, which have been open for exactly 75 years. But furthermore, your activity as researchers or professors has provided everyone with an opportunity to come into contact, in some way, with the Catholic Church and the Papacy."

"Given on the 7th of September, 1955."

[*Latin ed. p. 673*]

Acta PP. XII 673. Although history is an ancient science, it was only in the last centuries, with the development of historical criticism, that it reached the perfection it now enjoys. Thanks to the rigorous demands of its method and the tireless zeal of its specialists, you can rejoice in knowing the past with greater detail and judging it with greater accuracy than any of your predecessors. This fact further emphasizes the importance we attach to your presence in this place. History is among the sciences that have close relations with the Catholic Church. Indeed, we could not address you with our customary greetings without almost involuntarily mentioning this fact. The Catholic Church itself is a historical fact; like a powerful mountain range, it traverses the history of the last two millennia; whatever attitude is adopted towards it, it is therefore impossible to avoid it. The judgments made about it are very varied; they range from total acceptance to the most decisive rejection. But whatever the final verdict of the historian, whose task it is to see and to present – as accurately as possible – the facts, events, and circumstances, the Church believes that it can expect him, at the very least, to be informed of the historical consciousness that it has of itself, that is, of the way in which it considers itself as a historical fact and of the way in which it considers its relationship to human history. We would like to say a word about this consciousness that the Church has of itself, by citing facts, circumstances, and conceptions that seem to us to have a more fundamental significance. To begin with, we would like to refute an objection that, so to speak, presents itself immediately. It is said, and still said, that Christianity necessarily takes a hostile position towards history, because it perceives in it a manifestation of evil and sin; Catholicism and historicism



Translated by churchlatin.ai, a product of Boyne Archives

are antithetical concepts. First, let us note that the objection, as formulated, considers history and historicism as equivalent concepts. In this, it is wrong. The term "historicism" denotes a philosophical system, one that perceives in all spiritual reality, in the knowledge of truth, in religion, in morality, and in law, only change and evolution, and therefore rejects everything that is permanent, eternally valid, and absolute. Such a system is certainly incompatible with the Catholic conception of the world and, in general, with any religion that recognizes a personal God. The Catholic Church knows that all events unfold according to the will or permission of divine Providence, and that God achieves... 43 - ACTA, vol. XXII, n. 14. - 24-10-1955.

[*Latin ed. p. 674*]

674 Acta Apostolicae Sedis - Official Commentary: The history of its objectives. As the great St. Augustine said with all the conciseness of classical style: "What God proposes, 'this is done, this is acted upon; although it is accomplished gradually, it is acted upon without ceasing.'" Truly, God is the Lord of history. This affirmation alone answers the objection mentioned. Between Christianity and history, no opposition is discovered in the sense that history would be nothing more than an emanation or a manifestation of evil. The Catholic Church has never taught such a doctrine. From the early Christian era, from the patriotic age, but especially during the spiritual conflict with Protestantism and Jansenism, it has clearly affirmed the nature of things: that sin has not corrupted it, that it has remained inwardly intact, even in fallen man, that men before Christianity and those who are not Christians could and can perform good and honorable actions, even setting aside the fact that all of humanity, including that before Christianity, is under the influence of the grace of Christ. The Church readily recognizes good and great realities, even if they existed before it, even outside of its domain. St. Augustine, upon whom opponents readily rely, misinterpreting his "De Civitate Dei," is also absolutely clear. Indeed, he writes to Flavius Marcellinus, the Imperial Tribune and Notary, to whom he dedicated this great work: "For God shows in the most opulent and illustrious Roman Empire how much civil virtues, even without true religion, are worth, so that it may be understood that men can become citizens of another city, whose king is truth, whose law is charity, whose measure is eternity." Augustine translated into these words the constant opinion of the Church. Now let us speak of the Church itself as a historical fact. At the same time that it fully affirms its divine origin and its supernatural character, the Church is aware of having entered into humanity as a historical fact. Its divine Founder, Jesus Christ, is a historical person. His life, his death, and his resurrection are historical facts. It sometimes happens that even those who deny the divinity of Christ admit his resurrection, because, in their view, it is too well attested historically; whoever would deny it, would



Translated by churchlatin.ai, a product of Boyne Archives

have to erase all...

[*Latin ed. p. 675*]

Acta Pii PP. XII 675: L'histoire antique, car aucun de ses faits n'est mieux prouvé que la résurrection du Christ. La mission et le développement de l'Église sont des faits historiques. Ici à Rome, il convient de citer Saint Pierre et Saint Paul: Paul appartient, même d'un point de vue purement historique, aux figures les plus remarquables de l'humanité. En ce qui concerne l'Apôtre Pierre et sa position dans l'Église du Christ, bien que la preuve monumentale du séjour et de la mort de Pierre à Rome n'ait pas pour la foi catholique une importance essentielle, Nous avons cependant fait exécuter sous la Basilique les fouilles bien connues. Leur méthode est approuvée par la critique; le résultat — la découverte de la tombe de Pierre sous la coupole, juste en dessous de l'autel papal actuel — fut admis par la grande majorité des critiques, et même les sceptiques les plus sévères furent impressionnés par ce que les fouilles ont mis à jour. D'ailleurs, Nous avons des motifs de croire que les recherches et les études ultérieures permettront d'acquérir encore de nouvelles et précieuses connaissances. Les origines du christianisme et de l'Église catholique sont des faits historiques, prouvés et déterminés dans le temps et dans l'espace. De cela l'Église est bien consciente. Elle sait aussi que sa mission, bien qu'appartenant par sa nature et ses buts propres au domaine religieux et moral, situé dans l'au-delà et l'éternité, pénètre toutefois en plein cœur de l'histoire humaine. Toujours et partout, en s'adaptant sans cesse aux circonstances de lieu et de temps, elle veut modeler, d'après la loi du Christ, les personnes, l'individu et, autant que possible, tous les individus, atteignant aussi par là les fondements moraux de la vie en société. Le but de l'Église c'est l'homme, naturellement bon, pénétré, ennobli et fortifié par la vérité et la grâce du Christ. L'Église veut faire des hommes « établis dans leur intégrité inviolable comme des images de Dieu; des hommes fiers de leur dignité personnelle et de leur saine liberté; des hommes justement jaloux de l'égalité avec leur semblables en tout ce qui touche le fond le plus intime de la dignité humaine; des hommes solidement attachés à leur terre et à leur tradition » — voilà quelle est l'intention de l'Église telle que Nous l'avons formulée dans Notre allocution du 20 février 1946, à l'occasion de l'imposition de la *Barrette* aux nouveaux Cardinaux. Nous ajoutons: au siècle présent comme au siècle passé, où les problèmes de la famille,

[*Latin ed. p. 676*]

676 Acta Apostolicae Sedis - The official commentary of the Society, concerning the State, and the social order, have acquired ever-increasing, and indeed paramount, importance. The Church has exerted itself to contribute to the resolution of these questions, and we believe, with some success. However, the Church is persuaded that it can work more effectively in this



Translated by churchlatin.ai, a product of Boyne Archives

area only by continuing to form men in the manner that We have described. To achieve these goals, the Church does not act merely as an ideological system. Certainly, it is also defined as such when the term "Catholicism" is used, a term which is neither customary nor fully adequate. It is far more than a mere ideological system; it is a reality, like visible nature, like the people, or the State. It is a living organism with its own purpose and principle of life. Immutable in the constitution and structure that its divine Founder Himself gave it, it has accepted, and continues to accept, the elements of which it has need, or which it deems useful for its development and its action: men and human institutions, philosophical and cultural inspirations, political forces, and social ideas or institutions, principles, and activities. Thus, as the Church has spread throughout the world, it has undergone various changes over the centuries, but in its essence, it has always remained identical to itself, because the multitude of elements it has received were, from the very beginning, constantly subject to the same fundamental faith. The Church could be very broad, and it could also be inflexibly severe. Considering the entirety of its history, one sees that it has been both, with a sure instinct as to what was suitable for different peoples and for all of humanity. Thus, it has rejected all naturalist movements, tainted in some way by the spirit of moral license, but also gnostic tendencies, falsely spiritualistic and puritanical. The history of canon law, up to the Code currently in force, provides many significant proofs of this. Take, for example, the ecclesiastical legislation concerning marriage, and the recent papal pronouncements on the questions of conjugal life and the family in all its aspects. You will find there an example, among many others, of how the Church thinks and acts. In accordance with an analogous principle, it has regularly intervened in the realm of public life, to guarantee the just balance between duty and obligation on the one hand, and right and freedom on the other. No political authority has ever had a more trustworthy advocate than the Catholic Church; for the Church bases the authority of the State on the will of the Creator.

[*Latin ed. p. 677*]

Acts of the Holy Father, Pius XII, 677, concerning the command of God. Indeed, because she attributes a religious value to public authority, the Church has opposed the arbitrary actions of the State, and tyranny in all its forms. Our Predecessor, Leo XIII, in his Encyclical *Immortale Dei* of November 1, 1885, wrote: "Truly, those things which can contribute to the common good in the state, those which are usefully instituted against the licentiousness of rulers who give bad counsel to the people, those which prevent the supreme republic from unduly encroaching upon the municipal or domestic affairs, those which are effective in preserving decency, the dignity of the human person, and the equality of law among all citizens – the monuments of past ages testify that the Catholic Church has al-



Translated by churchlatin.ai, a product of Boyne Archives

ways been the originator, the promoter, or the guardian of all these things." When Leo XIII wrote these words, seventy years ago, looking towards the past, he could not foresee the trials that the immediate future would bring. Today, We believe We can say that the Church, during these seventy years, has remained faithful to her past, and that even the statements of Leo XIII have been, since then, largely surpassed.

We now come to consider two problems that deserve special attention: the relations between the Church and the State, and between the Church and culture. In the pre-Christian era, public authority, the State, was competent, both in secular and in religious matters. The Catholic Church is aware that her divine Founder entrusted to her the domain of religion, the religious and moral guidance of men in its entirety, independently of the power of the State. Since then, there has been a history of relations between the Church and the State, and this history has greatly attracted the attention of scholars. Leo XIII, as it were, enclosed in a formula the very nature of these relations, of which he gives a clear exposition in his Encyclicals *Diuturnum illud* (1881), *Immortale Dei* (1885), and *Sapientiae christianae* (1890): both powers, the Church and the State, are sovereign. Their nature, and the end they pursue, define the limits within which they govern "by their own right." As with the State, the Church also possesses a sovereign right over all that she needs to achieve her purpose, even over material means: "Whatever, therefore, exists in human affairs, in any way sacred, whatever pertains to the salvation of souls or the worship of God, whether it is so by its very nature, or is made so by some other circumstance..."

[*Latin ed. p. 678*]

Acta 678 Apostolicae Sedis – The Official Commentary should be understood in relation to the reason for which it is presented, that is, everything is within the power and jurisdiction of the Church." The State and the Church are independent powers, but they should not, for that reason, ignore each other, let alone fight; it is much more in accordance with nature and divine will that they collaborate in mutual understanding, since their action applies to the same subject, namely the Catholic citizen. Certainly, cases of conflict remain possible: when laws and the State violate divine right, the Church has a moral obligation to oppose them. It can be said that, with the exception of a few centuries – for the entire first millennium as well as for the last four centuries – the formula of Leo XIII reflects, more or less explicitly, the conscience of the Church; moreover, even during the intermediate period, there were representatives of the doctrine of the Church, perhaps even a majority, who shared the same opinion. When Our Predecessor Boniface VIII said, on April 30, 1303, to the envoys of the German King Albert of Habsburg: "...as the moon has no light of its own, but only that which it receives from the sun, so also no earthly power has anything, unless it receives it from the ecclesiastical power... all powers...



Translated by churchlatin.ai, a product of Boyne Archives

are from Christ and from us, as from the Vicar of Jesus Christ," – this is indeed the most emphatic formulation of the so-called medieval idea of the relationship between spiritual and temporal power; from this idea, men like Boniface drew logical consequences. But, even for them, this normally concerns only the transmission of authority as such, not the designation of its holder, as Boniface himself declared to the Consistory on June 24, 1302. This medieval conception was conditioned by the time. Those who know its sources will probably admit that it would be even more surprising if it had not appeared. They may also concede that, by accepting struggles such as that of the Investiture, the Church defended highly spiritual and moral ideals, and that, from the Apostles to the present day, its efforts to remain independent of civil power have always aimed to safeguard the freedom of religious convictions. Let it not be objected that the Church itself despises the personal convictions of those who do not think as it does. The Church considered and considers the voluntary abandonment of true faith as a fault. From around the year 1200, this defect...

[*Latin ed. p. 679*]

The Act of the Pontifical Secretariate, Pius XII, 679, which led to legal proceedings by both spiritual and civil authorities, was undertaken to prevent the religious and ecclesiastical unity of the West from being torn apart. The Church applies the principle, reiterated in the Code of Canon Law, that "No one is to be compelled to embrace the Catholic faith against his will," and considers that the convictions of non-Catholics constitute a reason, albeit not the primary one, for tolerance. We have already addressed this subject in Our Allocution of December 6, 1953, to Catholic jurists of Italy.

The historian should not forget that, while the Church and the State experienced periods of struggle, there were also, from the time of Constantine the Great until the present and even recent times, periods of tranquility, often prolonged, during which they collaborated fully in the education of the same people. The Church does not conceal that it considers such collaboration to be, in principle, normal, and that it regards the unity of the people in the true religion and the unanimity of action between itself and the State as an ideal. However, it also knows that, for some time, events have been evolving rather in the opposite direction, that is, towards a multiplicity of religious denominations and conceptions of life within the same national community – where Catholics constitute a minority, more or less numerous.

It may be interesting, and even surprising, for the historian to encounter in the United States of America an example, among others, of how the Church manages to flourish in the most diverse situations.

As you know, concordats play an important role in the history of relations between the Church and the State. What We stated on this subject in the Allocution, cited above, of December 6, 1953, also applies to the histori-



Translated by churchlatin.ai, a product of Boyne Archives

cal assessment of them. In the concordats, We said, the Church seeks legal security and the independence necessary for its mission. "It is possible," We added, "that the Church and the State proclaim in a concordat their common religious conviction; but it can also happen that the concordat has, among other things, the purpose of preventing disputes over matters of principle and of eliminating from the outset possible occasions for conflict. When the Church apposes its signature to a concordat, it is valid for its entire content. But the underlying meaning may contain nuances, of which both contracting parties are aware; it may signify an explicit approval, but it may also signify a simple tolerance."

[*Latin ed. p. 680*]

Acta 680 of the Apostolic See - An Official Commentary according to... (the) principles which serve as a norm for the coexistence of the Church and its faithful with the Powers and men of another belief." The Church and culture: The Catholic Church has exerted a powerful, even decisive, influence on the cultural development of the last two millennia. But it is firmly convinced that the source of this influence lies in the spiritual element that characterizes it, its religious and moral life, to such an extent that if this were to weaken, its cultural influence, for example that which it exerts for the benefit of order and social peace, would also suffer. Several historians, or more precisely, perhaps philosophers of history, believe that the place of Christianity, and therefore of the Catholic Church, – "a late event," "ein spätes Ergebnis," as Karl Jaspers thinks – is in the Western world. That the work of Christ is a late event is a question that We do not intend to discuss here. In essence, it is devoid of interest, and moreover, regarding the future of humanity, one can only make conjectures. What matters to Us is that the Church is aware that it has received its mission and its task for all times to come and for all men, and therefore that it is not bound to any particular culture. St. Augustine was deeply affected when the conquest of Rome by Alaric shook the Empire with the first convulsions that foreshadowed its ruin; but he did not believe that it would last forever. "Those things pass away which God Himself made; how much more quickly those things which Romulus founded," he said (in the sermon "We have heard our Lord exhorting us"), and in "The City of God," he clearly distinguished the existence of the Church from the destiny of the Empire. That was to think in a Catholic manner.

What is called the West or the Western world has undergone profound changes since the Middle Ages: the religious schism of the 16th century, rationalism and liberalism leading to the state of the 19th century, with its policy of force and its secularized civilization. It was therefore inevitable that the relations of the Catholic Church with the West would undergo a shift. But the culture of the Middle Ages itself cannot be characterized as Catholic culture; it too, although closely linked to the Church, drew its



Translated by churchlatin.ai, a product of Boyne Archives

elements from different sources. Even the religious unity characteristic of the Middle Ages is not specific to it.

[*Latin ed. p. 681*]

Acta PU Pp. XII 681: Elle était déjà une caractéristique typique de l'Antiquité chrétienne, tant dans l'Empire romain d'Orient que d'Occident, de Constantin le Grand à Charlemagne. L'Église catholique ne s'identifie avec aucune culture; son essence le lui interdit. Elle est cependant prête à entretenir des relations avec toutes les cultures. Elle reconnaît et laisse subsister ce qui, en elles, ne s'oppose pas à la nature. Mais en chacune d'elles, elle introduit en outre la vérité et la grâce de Jésus-Christ, et leur confère ainsi une ressemblance profonde; c'est même par là qu'elle contribue avec le plus d'efficacité à procurer la paix du monde. Le monde entier subit encore aujourd'hui l'action d'un autre élément, dont on prédit qu'il provoquera dans l'histoire de l'humanité (sous l'aspect profane) des bouleversements très considérables: la science et la technique modernes, que l'Europe, ou plutôt les pays occidentaux, ont créées pendant ces derniers siècles; celui qui ne les assimile pas, dit-on, rétrograde et sera éliminé; celui qui les assimile, au contraire, doit aussi consentir aux dangers qu'elles comportent "pour l'être humain," *für das Menschsein*. En fait, la science et la technique sont en passe de devenir le bien commun de l'humanité. Ce qui motive des inquiétudes, ce ne sont pas seulement les dangers dont elles menacent "l'être humain," mais la constatation qu'elles se révèlent incapables d'endiguer l'aliénation spirituelle qui sépare les races et les continents; cette dernière semble au contraire s'accroître. Si l'on veut éviter la catastrophe, il sera donc nécessaire de mettre en œuvre, en même temps, sur un plan supérieur, de puissantes forces religieuses et morales d'unification, et d'en faire le bien commun de l'humanité. L'Église catholique a conscience de posséder de telles forces, et elle croit ne plus être obligée d'en fournir la preuve historique. Du reste, devant la science et la technique modernes, elle ne se cantonne pas dans l'opposition, mais se comporte plutôt comme un contrepoids et un facteur d'équilibre. Aussi pourra-t-elle, à l'époque où science et technique triomphent, remplir sa tâche aussi bien qu'elle le fit pendant les siècles passés.

Nous voulions vous exposer comment l'Église se voit elle-même comme phénomène historique, comment elle voit sa tâche et ses relations à d'autres données historiques déterminées. Avec magnanimité, Notre Prédécesseur Léon XIII a ouvert aux chercheurs les Archives Vaticanes. Les historiens peuvent y contempler, comme dans un miroir, la conscience que l'Église a d'elle-même. Vous savez qu'un seul document peut induire...

[*Latin ed. p. 682*]

The Acts of the Apostolic See, volume 682, contains an error; however, it is not an entire collection of archives, as is the case with the Vatican archives,



Translated by churchlatin.ai, a product of Boyne Archives

which, with their considerable material, cover entire pontificates, decades, and centuries. They highlight, through the countless changes in events, people, and situations, a well-defined way of thinking and acting, as well as determined convictions and principles. Thus, the Vatican archives are a trustworthy witness to the conscience of the Catholic Church. Furthermore, wishing to respond to the desires of researchers, We are currently studying the most appropriate means to further expand the work of Our Predecessor by making accessible to them documents relating to a later period. When Leo XIII opened the Vatican archives to the public, he recalled the classic rule that the historian must observe, as stated by Cicero: "The first law of history is that one must not dare to say anything false; then, one must not dare to omit anything true; and there must be no suspicion of favoritism in writing, nor any semblance of partiality." You know how much has been debated on the theme: "science must be free from presuppositions." This theme was a slogan; as with all slogans, it was not without ambiguity and also lent itself to confusion. There is no science, at least not positive science, that is truly free from presuppositions. Each one postulates at least certain laws of being and of thought, which it uses to constitute itself. If, instead of saying "free from presuppositions," one had said "impartial"! May science, in its pursuit of truth, not be influenced by subjective considerations—this is a proposition on which everyone could have agreed.

For each of you and the science you practice to contribute to making historical events a lesson for the present and the future, We earnestly invoke upon you the most abundant divine blessings!

13 Cicero, *De oratore* 1. 2, chapter 15; Leo XIII in his letter *Saepenumero* of August 18, 1883 - Leo XIII, *P. M.*, Acts, volume III, Rome 1884, p. 286.

[*Latin ed. p. 683*]

Acts of Pope Pius XII, 683, II. To those who attended the Fourth International Thomist Congress, convened by the Pontifical Academy of Saint Thomas and held in Rome.

"We cordially welcome you, dear Sons, Members of the Pontifical Academy of Saint Thomas Aquinas. With the aim of promoting – as is your purpose and duty – the doctrine of the Angelic Doctor, you also, among other means, resort to the convocation of an international Congress every five years. We bless you with all the affection of Our paternal heart, so that the abundance of heavenly light may accompany you all in the work you are presently undertaking and in that which you will continue to accomplish in the future; We pray that the divine Spirit may render this work fruitful and productive, not only for yourselves, but also for all those whom the desire for knowledge makes particularly concerned today with the objective and permanent value of truth and goodness.

You know well how much We care for the profound and diligent study



Translated by churchlatin.ai, a product of Boyne Archives

of the doctrine of the "Common Doctor": We have declared this on many occasions, even in solemn documents, noting, among other things, how the method and principles of Saint Thomas surpass all others, whether it is a matter of forming the intelligence of the young or of leading already formed minds to penetrate the truths even into their most secret meanings. Moreover, being in perfect harmony with divine revelation, this doctrine is singularly effective in securely establishing the foundations of faith, as well as in gathering the fruits of true progress. And We do not hesitate to say that the famous Encyclical *Aeterni Patris*, by which Our immortal Predecessor Leo XIII recalled the Catholic intellects to the unity of doctrine in the teaching of Saint Thomas, retains all its value. Without difficulty, We adopt as Our own these weighty words of the illustrious Pontiff: "To depart rashly and imprudently from the wisdom of the Angelic Doctor is contrary to Our will and full of danger."

September 14, 1955.

1. Cf. *Dall'8 agosto 1879*.

2. Encyclical Letter, *Humani Ministrum*, vol. 18, page 188.

3. General Acts of the Order of Apostolic Brothers, Minutes, vol. 25, page 578, November 1898.

4. Acts of Leo XIII.

[*Latin ed. p. 684*]

684 Acta Apostolicae Sedis - Commentarium Officiale. Nos sumus ergo partim laeti audire quod intendebatis in hoc Congressu doctrinam Doctoris Angelici comparare cum principalibus curribus cogitationis modernae et contemporaneae. Hoc facientes, recte putatis quod vix sunt quaestiones, etiam inter eas quae hodie agitantur, quae non possint elucidari applicando aliquos ex principiis ab S. Tommaso propositis; et nemo, putatis, potest dubitare utilitatis quae est in cognoscendo solidissime hanc doctrinam, si quis non vult fieri leviter ductus a philosophijs hodiernis, quae ad vitam brevis tendunt et quae nihil aliud relinquunt quam perturbationem et dubitationem. Sed est quaestio fundamentalis, valde hodierna, quae attentionem particulariter ab vobis requirit. Volumus loqui de relationibus inter experimentum scientificum et philosophiam: hoc est punctum, super quo studia et inventiones recentiores numerosi problemata susceperunt. Notamus statim quod, generalmente, studium honestum et profundum problematum scientificorum non solum non ducit, per se, ad oppositiones cum principiis certis philosophiae perennis, sed, contra, ab eis lucem recipit, ad quam philosophi ipsi fortasse non exspectabant et quam certe non poterant sperare tam continuam et tam intensam. Relinquentes ergo vobis eruditis relatoribus et conferentibus curam tractandi magna themata congressus vestri, Nos hic teneamur ad vos colloquendi de tribus punctis particularibus physicae modernae, quae pertinent ad structuram intimam ma-



Translated by churchlatin.ai, a product of Boyne Archives

teriae. 1. Progressus investigationis scientificae in campo structurae materiae adduxerunt necessitatem construendi schemata, quae, per analogiam, possent uti ductu ad intelligentiam factorum quae adhuc non bene explicantur. Successus grandiosi obtenti in studio macrocosmi, gratia applicationis legum mechanicae, sperare fecerunt quod omnis natura in conceptionibus generalibus eiusdem generis includi posset. Super hac hypothesi fundamentali se evolvit mechanismus scientificus. Methodus continua dedit eximia resultata, cum, in applicatione, transire voluerunt ab mundo astrorum ad mundum crystallorum et ad mundum structurarum molecularum. Exemplum typicum praebetur a theoria cinetica gasium quae, ex hypothesibus naturae puramente mechanicae, successit praediciendo accurate magnam partem phenomenonum quae regulant behaviorum eorum.

[*Latin ed. p. 685*]

Acta Pii Pp. XII 685. Par conséquent, il est naturel de penser que le microcosme lui-même pourrait être interprété selon des schémas mécaniques, et que, en réalité, les lois qui régissent le mouvement des astres doivent également s'appliquer à la constitution des atomes et des molécules. Ainsi, les premiers schémas planétaires de l'atome sont nés, conçus comme un minuscule système de particules tournant autour d'un noyau de masse beaucoup plus grande. Mais, au fur et à mesure que l'expérience progressait, le schéma s'est révélé de plus en plus insuffisant. On assistait à la ruine progressive de la conception mécaniste : des orbites variant continuellement à des orbites discrètes; de celles-ci aux sauts quantiques, aux nouvelles conceptions de niveaux énergétiques, pour finalement arriver à la dénomination d'état quantique, dans laquelle le concept intuitif d'orbite peut être considéré comme disparu. La présence de l'électron dans la structure atomique passait elle-même de l'idée d'une sorte de bille roulante, semblable à une planète, parfaitement déterminable à chaque instant et pourvue d'une énergie bien définie, à celle d'une perturbation du champ électromagnétique autour du noyau. L'individualité des particules devenait de plus en plus imprécise. Si l'on se penche sur la structure du noyau atomique, les problèmes deviennent plus complexes, et les schémas tirés de la mécanique sont à peine utilisables pour formuler un vocabulaire, sachant d'avance que les différents termes (particule, orbite, saut quantique, choc, capture, échange) correspondent à des réalités qui ne sont pas assimilables aux images ordinaires du macrocosme. Ces quelques faits, rapidement évoqués, suffisent à montrer la faillite des hypothèses mécanistiques, pratiquement abandonnées désormais par les spécialistes des sciences physiques en ce qui concerne l'interprétation du microcosme. Il devient donc évidemment nécessaire d'examiner vers quelles bases de nature philosophique il est possible d'orienter les nouveaux résultats de la science. Une fois effondrée la théorie du mécanisme positiviste, on a cherché à la remplacer par des conceptions de nature plus idéaliste, appuyées sur la primauté donnée



Translated by churchlatin.ai, a product of Boyne Archives

au sujet connaissant et à son mode de connaissance. Nous ne pouvons entrer ici directement dans la critique de ces procédés. Qu'il nous suffise de remarquer que la rectitude de conscience, dans la recherche scientifique, a conduit la pensée moderne au seuil de la seule philosophie, qui peut donner une interprétation raisonnable des résultats obtenus par l'expérience. Si l'on gardait bien présents à l'esprit les principes fondamentaux de cette philosophie, on...

[*Latin ed. p. 686*]

686 Acta Apostolicae Sedis - Commentarium Officiale would demonstrate that, neither in this field nor in others, they are in opposition to the necessities of modern thought. Indeed, what does philosophia perennis affirm? That there exists in bodies a unifying principle, which becomes all the more evident the more closely one examines the intimate constitution of these bodies. One begins with "ensembles" (in the realm of non-living things) formed of parts united by purely accidental and external bonds: in these conditions, the laws of mechanics are sufficient to explain the actions and integrations of the various elements. As one descends to more fundamental elements, more intimate bonds than those of a purely mechanical order appear: these bonds presuppose a certain unity of the principles that act in the diversity of the component parts. It is precisely in this field that the doctrine of hylemorphism proves useful. While in the macrocosm the problem does not arise so obviously, it becomes more urgent in the microcosm. The theory of matter and form, of potentiality and actuality, is capable of illuminating the requirements of modern science with a light that is perfectly in harmony with the results of experience. It affirms, in fact, that there must exist fundamental systems, constituting the basis of the properties of bodies, and that these must have an intrinsic and not accidental unity: that they cannot therefore be constituted by particles, each of which would retain its own individuality and which would be put together to form an aggregate. Each particle does indeed contribute to the formation of the unitary whole, but by losing some of its characteristics, so that it cannot be considered as it was when it was in a free state. The electron outside the atom cannot be examined exactly in the same way as when it is part of the atomic body. It is present in the atom in a new mode of being: virtually present, capable of actualizing again all its characteristics, if a physical process separates it from the system. The same can be said of the nucleus, which constitutes an even more closely united whole. The particles that compose it, the nucleons, cannot be examined with the properties that characterize them outside the nucleus. They acquire a virtual presence, in which they contribute certain characteristics, while losing others. The laws of electrodynamics and electromagnetism, valid for the macrocosm, are therefore no longer fully valid for the microcosm: other forces of union



Translated by churchlatin.ai, a product of Boyne Archives

arise, which in no way...

[*Latin ed. p. 687*]

The Acts of Pope Pius XI, page 687, are to be considered as those which ordinarily fall under the observation of the senses. It is easily perceived how profoundly beneficial such a philosophy can be in assisting science to clarify the problems of nature. Undoubtedly, philosophy cannot state what is the smallest system that must be considered as unitary, but it affirms that such a system certainly exists, and that the more fundamental a system is, the more unitary must be the action of each of its elements.

2. There is a second question, of which none of you are ignorant of its resonance in modern scientific thought: it is that which concerns determinism and indeterminism. As We indicated above, the admirable results obtained by mechanics had given rise to the conviction that the history of any material system, whatever it may be, was rigorously predictable; and this for any moment in the future, provided that the initial conditions of position and velocity of the various material points, as well as the distribution of force fields, were given. This way of conceiving nature as rigorously chained in its mechanical processes gave rise, as you know, to mechanical determinism. This system was subsequently seriously challenged by the progress of scientific research in the ever deeper realms of the structure of bodies, and thus proved ultimately inapplicable in many problems of the microcosm. But thinkers have not found complete satisfaction in the explanation of facts offered by the system of probabilities. There is nothing to object to in the use of probability calculus, when the multiplicity of causes that intervene in a phenomenon is such that it does not allow for the examination of each of them. The mathematical instrument that is statistical calculus has led to happy and important results, this is undeniable. But, going further in the realm of concepts, it has been sought to maintain that probability is not only a convenient system for the study of phenomena, but that it is intrinsic to the nature of bodies. This would amount to saying that the way in which each corpuscle acts is, by its very nature, not rigorously determined by any precise law, but is left to fluctuations subject only to the criteria of probability. This probabilist view of things has been reinforced by the discovery of the principle of indeterminacy, the value of which cannot be denied, and which is founded...

[*Latin ed. p. 688*]

€88 Acta Apostolicae Sedis - Commentarium Officiale, which contains profound observations, both experimental and theoretical. According to this principle, the impossibility of knowing exactly the position and velocity of a particle at a given instant is not due only to difficulties of an experimental origin: it is inscribed in the nature itself. It is asserted – in the field of physics – that one cannot speak of entities and facts as long as these



Translated by churchlatin.ai, a product of Boyne Archives

have not been demonstrated by some conceptually possible experiment, according to the principle of Heisenberg's uncertainty. This principle clearly shows how science, in order to interpret its results, once again resorts to systems of a philosophical nature: it borrows them here from idealistic conceptions, in which the subject who seeks substitutes itself for objective reality. But there is no one who does not readily see how this method is contrary to the scientific method. Having embarked on this false path, some have gone even further, attributing to the particles of the microcosm a kind of "free will": they have thus come to believe that they are questioning the principle of causality, at least with regard to the microcosm. But this principle has nothing to do with determinism and indeterminism, being by nature more general than experimental research. Even less can the principle of sufficient reason be called into question, as is evident to anyone who considers the problem in its true terms. A more profound and more adequate knowledge of Thomistic philosophical thought would suffice to pave the way to truth between the excesses of mechanistic determinism and those of probabilistic indeterminism. Indeed, the *philosophia perennis* admits the existence of active principles intrinsic to the nature of bodies, whereby the elements, within the space of a minimal interval, react differently to the same external actions, and whose effects, therefore, cannot be determined in a univocal manner: hence the impossibility of predicting all effects by means of the mere experimental knowledge of external conditions. But, on the other hand, these active principles of a material nature have their own internal mode of action, free from any liberty, and therefore from any probability, being subject, as they are, to a true intrinsic determinism. 3. Finally, there is a third problem, on which We would like your attention to be focused, because it is of great importance: it is that of the relationships that exist between matter and energy.

[*Latin ed. p. 689*]

Acta Pontificiae Academiae, Vol. XII, p. 689. The observation of natural phenomena demonstrates how matter is subject to changes in position, form, and properties; indeed, even its modes of action, presentation, and manifestation are mutable. These actions and manifestations are caused by physical entities called forces, which have diverse origins: they can arise from fields of inertia or gravitation, from electric, electromagnetic, nuclear, or other fields. Within this totality of activities and transformations, one observes the existence of a mysterious magnitude, quantitatively determinable, characterized, on the one hand, by a great qualitative variety in its mode of presentation, and, on the other hand, by a quantitative stability in the preservation of its value. This magnitude is called energy, and can be kinetic, potential, elastic, thermal, chemical, electrostatic, electromagnetic, radiant, and so forth. Here is a well-known example of its wondrous behavior. Irradiated by the sun, it arrives on the terrestrial globe



Translated by churchlatin.ai, a product of Boyne Archives

as light, that is, in the form of electromagnetic radiation; it is absorbed by the sea and becomes heat, causing the water to transition from the liquid state to the vaporous state. This vapor, acquiring potential energy, rises into the air and subsequently returns to the liquid state, being collected in reservoirs; channeled as it exits these reservoirs, it acquires kinetic energy as it falls. This form of mechanical energy, in turn, through the use of a turbine and an alternator, becomes electrical energy, and this, finally, becomes luminous energy once more. This admirable cycle, in which a given quantity is not lost, but is transformed, and never appears as existing by itself, but always as supported by something material, for it is a property, not a substance. Thus, the characteristic properties of energy are three: quantitative persistence, a multiform variety of aspects, and absolute dependence on a material substance. From the countless examples provided by nature, two fundamental principles were derived for science: the principle of the conservation of matter, and the principle of the conservation of energy. However, theoretical and experimental research in this century has yielded results that, at first glance, are disconcerting. For example, in many nuclear reactions, it is found that the nucleus of a heavy atom can give rise to two nuclei of lighter atoms: such as...

[*Latin ed. p. 690*]

The provided text does not contain any quotations from Sirach 10:34. Therefore, no changes are required.

Acta 690 Apostolicae Sedis - Commentarium Officiale: The sum of their masses does not equal the original mass. It must be concluded that a certain quantity of mass has been lost. At the same time, a certain quantity of energy appears in the process, which has not been supplied by any other source, but which is strictly related to the quantity of mass that has disappeared, according to the known relationship $E = Mc^2$. This fact, as you know, is the foundation of nuclear energy, which represents one of the greatest hopes of humanity in the field of technical progress; and the recent Conference on Atomic Energy for Peaceful Purposes has brought to the astonished eyes of humanity the wonderful results already achieved by several nations in the field of applications of atomic energy to industrial, biological, and medical areas. A serene prospect of peace can arise from these triumphs of truth, discovered through the study of nature providentially prepared, if the hearts of men strive to base their hopes on faith in a Creator God and love for all their brothers. But another question is what We wish to bring to light here.

2. Some have believed that they could affirm that matter is transformed into energy and vice versa, and that therefore matter and energy are only two aspects of the same substance. Others have said that the world as a whole is nothing other than energy, more or less materialized; and thus,



*Translated by churchlatin.ai, a product of Boyne Archives*

regarding the data provided by science, various philosophical interpretations have arisen. To avoid conclusions that might perhaps mislead, it is necessary to always have clearly present in mind the affirmation of the scientific fact: that the disappearance of a certain quantity of mass, that is, of a certain portion of matter considered from the point of view of its properties of inertia and gravitation, corresponds to the appearance of a precisely defined quantity of energy linked to this mass by the relationship expressed by the equation cited above ($E = Mc^2$). This does not yet authorize us to say that matter has been transformed into energy. Let us consider, therefore, the two phenomena with attention from a philosophical point of view.

1. For an entity to be material, it is not essentially necessary that it possess properties of inertia and gravitation: there may exist a quality of matter devoid of these characteristics.

2. Energy appears as an "accidens" and not as a "substantia": if this is the case, it cannot be transformed into its support, namely, into matter.

[*Latin ed. p. 691*]

Acta P.P. XII 691. Therefore, it is now legitimate to conclude that there exist, in nature, phenomena in which a portion of matter loses its characteristics of mass in order to undergo a radical change in its physical properties, while remaining entirely matter; thus, it happens that the new state which it assumes escapes the methods of experimental investigation which had been used to determine the value of the mass. Correspondingly to this transformation, a certain quantity of energy is released and manifests itself, giving rise, in ponderable matter, to facts which can be observed and measured. In this way, it can be said that the data of science do not undergo alteration, and that the philosophical premises retain their validity. Here, dear sons, is what We have considered it opportune to say to you concerning subjects of such high interest relating to philosophy and the physical sciences. You understand how advantageous and necessary it is for a philosopher to deepen his own knowledge of scientific progress. Only if one has a clear understanding of experimental results, mathematical propositions, and theoretical constructions, is it possible to make a valuable contribution to their interpretation in the name of *philosophia perennis*. Each branch of knowledge has its own characteristics and must operate independently of the others, but this does not mean that they should ignore each other. Only through mutual understanding and collaboration can the great edifice of human knowledge arise, which harmonizes with the higher lights of divine wisdom.

III. To those who participated in the annual Convention from the "Congress of European American Associations."

* Gentlemen, - Considerable efforts have been made in recent times by the peoples of the West to seek the means of ensuring lasting peace. The



Translated by churchlatin.ai, a product of Boyne Archives

heads of state are striving to find political, economic, and military formulas capable of further consolidating the bonds, often fragile, that unite their nations. These endeavors undoubtedly have the greatest importance, and one can only... * Delivered on September 18, 1955.

[*Latin ed. p. 692*]

6 9 2 Acta Apostolicae Sedis - Commentarium Officiale applaud. Sed haec postulata sunt, in ordine inferiore, inter ipsos populos, consensus praevius, concordia bona, intelligentia, quae operibus ductorum fundamentum stabile satis praebere possint, et serias soliditatis cautiones offerre. Propterea, finem quem proponit "Congressus Associationum Europaeo-Americanarum," quem nunc in Roma ad suam quintam Congregationem annualem congregatis, valde commendamus. Post secundam bellum mundanum, cum multi status Europae iterum contactum cum America susceperunt, vastum motum benevolentiae multos Europaeos incitavit ad relationes culturales inter Civitates Foederatas et propriam terram eorum intensificare. Praeter associationes antiquiores, inter quas "Associationem Italo-Americanam" memoramus, quae anno 1919 fundata est et vos ad hunc Congressum invitat, societates novae per initiam privatam constituta sunt, ut occasiones congressus cum America in omnibus culturis multiplicarentur, et ita eam melius publico Europaeo notaretur. Anno 1950, apparuit quod hae diversae associationes, si in plano Europaeo coniungerentur, stimulum pretiosum et occasionem mutationum fructuosiorum invenirent. Sic natus est "Congressus Associationum Europaeo-Americanarum," ad activitatem associationum membrarum coordinandam, ut relationes bonas inter Europam et Americam promovant et servent. Non intendimus aspectus multiformes, quos activitas vestra in diversis terris praebet, recensere. Simpliciter quaerimus quaedam capita directiva, quae praesertim considerationem mereantur. Primus finis quem persequimini est, inter Civitates Foederatas et terras Europaeas, cognitionem mutuam meliorem favorem, et ad hoc, informationes inexactas corrigere, praejudicia comburere, climatis mutationum internationalium purgare, quod est conditio indispensabilis ad collaborationem efficacem gubernorum, quam vos paratis et facilitatis. Relationes touristicae et culturales in genere, cuilibet socium occasionem divitiae praebent, ad effortum cogitationis, ad ordinationem, ad profunditatem idearum et conceptionum, quae ex parte et parte praevalent, invitant. Contribuent ad developendum conditionem essentialem concordiae: respectum characterum originarium propriorum cuilibet populi. In decenniis ultimis, investigatio scientifica et progressus technici, qui ex ea oriuntur, in viam evolutionis ingressi sunt.

[*Latin ed. p. 693*]

The acts of Pope Pius XII demonstrate rapidly and with a very high



Translated by churchlatin.ai, a product of Boyne Archives

degree of specialization. The diversification of the field of knowledge, the frequent renewal of theoretical and practical tools, and even the very pace of progress necessitate more regular exchanges between scholars, not only through congresses or personal meetings, but especially through printed texts: journals, newspapers, and periodicals. The general public also follows with interest, thanks to popular press, the improvement of techniques and the movement of ideas. We see a proliferation of translations of important works and of events designed to make known the literary and artistic productions of various countries. But it is not enough to have abundant and accurate information, nor even a purely intellectual understanding, to ensure true collaboration. This requires a more solid foundation than the simple desire to know or even to obtain material advantages. Certainly, one can legitimately consider and pursue economic interests, and often the improvements achieved in this area condition social and cultural progress. But it is important to go back to the moral and spiritual presuppositions, to the principles that govern the deep attitudes of individuals and peoples. The nations of the West have appreciated the significant aid that was granted to them by America in the aftermath of the Second World War, which allowed them to repair the considerable damage they had suffered, and to provide for the re-equipment and modernization of their industries. No one can deny the great generosity demonstrated by these interventions. We like to believe that, beyond their economic impact and their eloquent testimony of international solidarity, they prepare for the emergence of a higher conception of man and of human society. The civilization of the peoples of the West cannot fall into materialism, which, at least implicitly, places its ideal in the enjoyment of the comforts of existence; rather, it must propose to itself, on the contrary, the liberation of spiritual values, so fiercely fought against in many modern institutions. If it is too evident that bad tendencies, forces of degradation and destruction, constantly assail the hearts of individuals and the collective conscience of nations, should we not, at all levels of the social structure: family, workplaces and leisure activities, political and cultural organizations, strive to neutralize the factors of demoralization and everything that fosters selfishness, the spirit of enjoyment or domination? Certainly, on both sides of the Atlantic, there are men...

[*Latin ed. p. 694*]

694 Acta Apostolicae Sedis — Commentarium Officiale: Conscious of striving to respond as faithfully as possible to the demands of their conscience, and to promote justice and charity within their sphere, these individuals "must act, and We believe that fundamental Christian truths are the most capable force of providing the theoretical principles and practical means to transform this ideal into reality. It is your task, gentlemen, to discern, amidst the countless and intertwined influences that flow between



Translated by churchlatin.ai, a product of Boyne Archives

Europe and America, those that are truly constructive and prove beneficial to the moral and spiritual progress of the peoples involved. Thus, one can hope to see more clearly revealed the authentic face of man, master not only of things, but above all of himself, and conscious of his transcendent, individual, and social destiny, and of his responsibilities as a creature made in the image of God. We wish you success in your endeavors within your own sphere to achieve this ideal. We are convinced that the zeal of the members of your Associations will devise means to hasten the hour of full mutual understanding between the United States and the nations of Europe. The Church, in any case, rejoices to see so much good will and zeal dedicated to the pursuit of a goal that it embraces on a completely universal level; it desires to see similar exchanges established among all peoples, and it perceives, in the work that you are accomplishing, a significant step towards this distant goal. May Christian charity, the source of all understanding and the enemy of pride and complacency, increasingly animate your endeavors and ensure that they achieve the results they deserve. As a pledge of happy success and as a testimony of Our profound benevolence, We grant to yourselves, to your families, and to the members of your Associations, Our Apostolic Blessing.

[*Latin ed. p. 695*]

Sacred Consistorial Congregation 695 ACTS OF THE HOLY CONGREGATIONS

## SACRED CONSISTORIAL CONGREGATION OF MIMATENSIS

### DECREE § ON THE MODIFICATION OF THE CATHEDRAL CHAPTER

Since the Most Reverend Father D. Aemilius Pirolley, Bishop of Mimatensis, requested from the Apostolic See that the offices of theologian and penitentiary be suppressed in the Mimatensis cathedral chapter due to a lack of income, the Sacred Consistorial Congregation, having considered the favorable opinion of the Most Reverend Father Paul Marella, titular Archbishop of Doclea and Apostolic Nuncio in Gallia, and having offered prayers, benevolently approved. Therefore, the same Sacred Congregation, by virtue of the special faculties granted to it by the Most Holy Pope Pius XII, and supplementing the requirement that the consent of those who are or are presumed to be interested in the matter be obtained, by the present Consistorial Decree, which shall be valid as if it were a letter issued by the Apostolic See with the papal seal, suppresses the aforementioned offices of theologian and penitentiary in the aforementioned Mimatensis cathedral chapter. The Mimatensis cathedral chapter, therefore, with all other provisions remaining in force according to its constitution, shall



Translated by churchlatin.ai, a product of Boyne Archives

henceforth consist of only one office, called the archdeacon, and ten canons, of whom one shall be appointed to the office of theologian and another to the office of penitentiary, according to the prescription of canon 398, § 1 of the Code of Canon Law. To accomplish these things, the Sacred Congregation appoints the aforementioned Most Reverend Father Paul Marella and grants him the necessary and appropriate faculties, including the power to delegate any man holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation to send him, as soon as it is permissible, a certified copy of the completed execution.

Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 19th of April, 1955.

£8 Fr. A. I. Card. Piazza, Bishop of Sabina and Mandelen, and Secretary.

L. © S. Iosephus Ferretto, Assistant.

[*Latin ed. p. 696*]

696 Acta Apostolicae Sedis - Official Commentary

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### AJMER – RAWALPINDI.

### DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Most Reverend Father Francis Benedict Cialeo, Bishop of Multan, having considered that, due to the very small number of priests in his diocese, he is unable to provide spiritual care to the Catholics existing in the civil district of Dera Ismail and in the "tahsil" of Bhakkar, he petitioned that the territories of the aforementioned district of Dera Ismail and the "tahsil" of Bhakkar be separated from the diocese of Ajmer and united with the neighboring diocese of Rawalpindi. Therefore, the Most Reverend Fathers, presiding over this Sacred Congregation for the Propagation of the Faith, with the agreement of Most Reverend Father Nicholas Hettinga, Bishop of Rawalpindi, and with the favorable opinion of Most Reverend Father Martin Luke, Archbishop with the titular see of Adulitani and Apostolic Delegate in India, in plenary sessions held on April 18th of the current year, judged that the portions of the territory of Multan, as mentioned above, should be separated from that diocese and added to the diocese of Rawalpindi. This judgment of the Most Reverend Fathers, having been reported to the Most Holy Lord, our Pope Pius XII, by the undersigned Prefect of this Sacred Congregation, on an audience of May 8th of the same year, was deemed worthy of approval by the Supreme Pontiff Himself, and



Translated by churchlatin.ai, a product of Boyne Archives

the present Decree was ordered to be drawn up.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th day of the month of May in the year of Our Lord 1955.

For the Most Reverend Cardinal Prefect,

† P. Sigismund, Archbishop of Neapolis in Pisidia,

by the Secretaries,

L. S. Carolus Corvo, Under-Secretary.

[*Latin ed. p. 697*]

The Sacred Congregation of Rites.

69. From the Diocese of Corisopitensis.

Concerning the canonization of Julian Maunoir, Confessor, Priest, member of the Society of Jesus.

Regarding the question of whether a Commission should be appointed for the resumption of the cause, in this case and for the purpose mentioned. It is the established practice in the Church that, if, after the solemnities of beatification have been celebrated for some Servant of God, the faith of the Christian faithful grows towards him, and if, moreover, more graces or miracles are reported to have been granted through his intercession by God, then the cause for canonization is resumed.

Indeed, Julian Maunoir of the Society of Jesus was enrolled among the Blessed on May 20, 1951, and since then, devotion to him has grown everywhere, and more graces, if not even miracles, have been reported to have been granted by God through his intercession, as testified in the letters presented to His Holiness by the Most Reverend and Illustrious Archbishop of Rhedonensis, the Most Reverend and Illustrious Bishop of Cenomanensis, the Most Reverend Bishop of Corisopitensis, the Reverend General of the Society of Jesus, and other Most Reverend Fathers and many distinguished men.

Therefore, the Reverend Father Theodorus Toni, General Postulator of the Society of Jesus, on behalf of the aforementioned petitioners, humbly offered prayers to the Supreme Pontiff that the cause for canonization be resumed.

To this request, the Most Reverend and Illustrious Lord Alexander Verde, Promoter of the Cause, in the ordinary assembly of the Congregation of Sacred Rites, held in Vatican on February 8, 1955, proposed the following question for discussion: Whether a Commission should be appointed for the resumption of the cause in this case and for the purpose mentioned.

And the Most Reverend Fathers, entrusted with the safeguarding of the sacred rites, after the report of the Most Reverend Promoter, and after hearing also the Reverend Father D. Salvatore Natucci, General Promoter



Translated by churchlatin.ai, a product of Boyne Archives

of the Faith, having considered all things, decided to write the following:

[*Latin ed. p. 698*]

Acts •60.8 of the Apostolic See - Official Commentary, affirming that the Commission for the resumption of the Cause [of beatification] is to be signed, if it pleases the Most Holy [Pope]. After a faithful report was finally presented to the Most Blessed Father, signed on the aforementioned day, His Holiness, having approved the written opinion of the Cardinals, deigned to sign the Commission for the resumption of the Cause of canonization of the Blessed Julian Maunoir, Confessor. Given in Rome, from the offices of the Congregation of Rites, on March 1, 1955. C. Card. Cicognani, Prefect of L. & S. - f A. Carinci, Archbishop of Seleucia, Secretary.

BASUTOLAND. CONGREGATION FOR THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH GERARD, PRIEST, OF THE CONGREGATION OF THE IMMACULATE CONCEPTION.

ON THE QUESTION: Whether the commission for the introduction of the cause is to be signed in this case and to that effect.

The renowned Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, which arose from the mind and apostolic zeal of the Servant of God, Eugenius De Mazenod, Bishop of Marseilles, has, obedient to the countless precepts of its lawful Father, sent missionaries to the faithful and to the infidels, both from the beginning. Thus, among our brethren, the Servant of God, Charles Dominic Albini Corsos, cultivated [the faith], and others were sent to exercise and to exercise the sacred ministry for the good of souls. Furthermore, in the mission territories among the infidels, difficult and arduous regions have been assigned to this Congregation by the Apostolic See, from the frigid polar regions of the north to the southern regions of Africa; and there, its members tirelessly labor to preach the Gospel to these peoples and to draw them into the fold of Christ. Among these, there are those who have shone forth by the sanctity of their lives. Indeed, the Servant of God, Vital Justin Grandin, Bishop of St. Albert in the Canadian region, and Joseph Gerard in Africa, seem to have attained heroic virtues. For the Bishop Grandin, for the cause of beatification, on February 24, 1937, with the blessed authority of Pope Pius XI, was [declared]...

[*Latin ed. p. 699*]

The Sacred Congregation of Rites, number 699, has been introduced; another, for the cause of a Servant of God, who has happily reached the end of his earthly life in this first stage of the investigation, has also been introduced, and indeed deservedly so, as will soon become apparent. In truth, on March 13th of the year 1831, in the town of Bouxîères, within the diocese of Nancy-Toul, a son was born to John Gérard and Ursula Soflflet, pious and honest farmers; this son is the Servant of God, to whom the



Translated by churchlatin.ai, a product of Boyne Archives

names Charles John Joseph were given at the sacred font the following day. From his earliest years, Joseph grew up in piety within the family, especially after he was admitted to the Holy Eucharist in the year 1842 and strengthened with the sacred chrism two years later. He cultivated this piety with constant diligence and effort, first in the minor seminary and then in the major seminary of Nancy-Toul; in 1851, he became a member of the Congregation of the Oblates of the Blessed Virgin Mary Immaculate. Indeed, even from his novitiate, those who observed his practice of all virtues, especially his ardent love for the Blessed Virgin Immaculate, were astonished by the progress he made, and they also noted his eagerness and inclination for foreign missions, as is evident from the document of his perpetual offering, signed on May 10th, 1852, by the Servant of God, Father Eugene Mazenod, the Founder and Superior General. Having become a professed member of the Divine Family on April 3rd of the year 1853, he was, while still a deacon, assigned to the Natal mission, recently entrusted to the Congregation of the Oblates, by the same Superior. After eight months of a turbulent voyage, he arrived there on January 21st of the year 1854. The following month, he was promoted to the priesthood and became a principal assistant to the Apostolic Vicar. After almost ten years, having preached the Gospel to the Caffres, he was sent by the Apostolic Vicar to the Basutos, among whom he remained for fifty years, gradually bringing countless souls to know Christ, winning their love and esteem through the sanctity of his life, his abundant charity towards all, and the comfort he brought to their needs. He established numerous missionary "stations," effectively assisted by the Brothers and Sisters of the Little Sisters of the Holy Family from Bordeaux, gathering abundant harvests of souls, so that the Servant of God may rightly be considered the founder of the Basuto missions. God seems to have enriched his ministry with graces. Broken down by his labors and old age, strengthened by the Sacraments of the Church, he happily departed for the Lord on May 29th of the year 1914. After canonical inquiries were conducted by the Apostolic Vicar of Basutoland, and after a petition was sent by the Bishop of Nancy-Toul, and after all that which must be observed according to law was observed, the writings were first submitted for examination.

[*Latin ed. p. 700*]

The Acts of the 700th Session of the Apostolic See contain nothing that can be condemned, indeed, there are many things in them that inspire the highest piety. Meanwhile, letters have been presented to the Supreme Pontiff, requesting the beatification of the Servant of God. At the request of the Most Reverend Joseph Morabito, General Postulator of the Oblates of the Immaculate Mary, and with the presence of His Eminence and Reverend Cardinal Benedict Aloisi Masella, Bishop of Praenestinus, who is the Promoter of this cause, a question was raised for discussion at the meeting



Translated by churchlatin.ai, a product of Boyne Archives

of the Ordinary Congregation of the Sacred Rites held on February 8th of this year: Whether a commission should be signed for the introduction of the cause, and for what purpose. After the Most Reverend Fathers heard this report, and after hearing the votes of the Official Prelates, especially the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, after mature deliberation, they decided to write: "The commission should be signed, if it pleases the Most Holy [Father]." After the report was made to His Holiness Pope Pius XII, the same Holiness, approving the decision of the Most Reverend Fathers, today deigned to sign the commission for the introduction of the cause of the Servant of God Joseph Ctérard with his own hand. Given at Rome, on March 1st, in the year of Our Lord 1955. C. Card. Cicognani, Prefect. © S. f A. Carinci, Archbishop of Seleuc, Secretary.

[*Latin ed. p. 701*]

Diarium Romanae Curiae 701. DIARIUM CURIAE ROMANAE SECRETARIADI STATO NOMINE. Per mezzo dei biglietti della Segreteria di Stato, il Santissimo Padre Pio XII, felicemente regnante, si è degnato di nominare:

Assistenti al Soglio Pontificio:

20 settembre 1954. Sua Ecc.ma Revma Monsignore Rodrigo Ruesca Lino, Vescovo di Huesca.

20 giugno 1955. Sua Ecc.ma Revma Monsignore Imberti Francesco, Arcivescovo di Vercelli.

4 agosto. Sua Ecc.ma Revma Monsignore Piani Guglielmo, Arcivescovo titolare di Levkosia.

Sua Ecc.ma Revma Monsignore Dib Pietro, Vescovo di Cairo dei 20 Maroniti.

Sua Ecc.ma Revma Monsignore Bianconi Giulio, Vescovo di Tarquinia e Civitavecchia.

29. Sua Ecc.ma Revma Monsignore Rotolo Salvatore, Vescovo tit. di Nazianzo, Prelato di Altamura e Acquaviva delle Fonti.

Sua Ecc.ma Revma Monsignore Falconieri Gregorio, Vescovo di Conversano.

Protonotari Apostolici ad instar participantium:

9 ottobre 1954. Monsignore Magalhães Enrico, dell'arcidiocesi di San Sebastiano di Rio de Janeiro.

28 aprile 1955. Monsignore Kane Dionigi, della diocesi di Scranton.

25 giugno. Monsignore McHugh Connell, della medesima diocesi.

17 agosto. Monsignore Dyer Viviano, dell'arcidiocesi di Bombay.

22. Monsignore Dante Enrico (Roma).

19. Monsignore Le Feunteun Saverio, della diocesi di Evreux.

Prelati Domestici di Sua Santità:

20 ottobre 1948. Monsignore Gassò Casellas Giacomo, della diocesi di



Translated by churchlatin.ai, a product of Boyne Archives

Vich.

Monsignore Masanell Mariés Antonio, della medesima diocesi.

4 giugno 1954. Monsignore Cipullo Francesco, dell'arcidiocesi di S. Paolo del Brasile.

14. Monsignore Delgadillo Felice, dell'arcidiocesi di Sucre.

[*Latin ed. p. 702*]

702 Acta Apostolicae 1954. Monsignor [followed by a series of names and dates] Monsignor 27 November Monsignor 6 December 3-1 July [followed by a list of names and their respective dioceses] Seat [followed by a list of names and their respective dioceses] Cafferata Carlo, of the diocese of Rosario. Corti Giuseppe, of the same diocese. Nufiez Francesco, of the same diocese. Serverà Montserrat, of the same diocese. Vennera Francesco, of the same diocese. Quinderé Giuseppe, of the Archdiocese of Fortaleza. Sales Francesco Apollonio, of the Archdiocese of Olinda and Recife. Monsignor Marinho da Silva Giuseppe, of the same archdiocese. 7 January 1955. Monsignor Jacob Giorgio, of the diocese of Mendoza. Monsignor Navarro Maurizio Guglielmo, of the diocese of [illegible]. 26 [illegible]. 5 February Monsignor Amador dos Santos Gabriele, of the Archdiocese of Diamantina. Monsignor Pires de Oliveira Levi, of the same archdiocese. Monsignor Baggio Gerolamo, of the diocese of Campiñas. Monsignor Lisboa Giovanni Battista, of the same diocese. Monsignor de Souza Francesco Silvano, of the diocese of Pelotas. 10 May Monsignor Moore Paolo, of the diocese of Davenport. Monsignor Sterck Leo, of the same diocese. 12 Monsignor Schroeger Valentino, of the diocese of Kansas City. 16 McGarrity Pietro, of the Archdiocese of Philadelphia. Monsignor de Abreu Giuseppe Bibiano, of the diocese of Sant'Andrea del Brasile. Monsignor McShane Giovanni, of the diocese of Winona. 11 June Monsignor Cooney Leroy V., of the Archdiocese of Boston. 15 Monsignor Garrity Tommaso, of the same archdiocese. Monsignor Gleason Timoteo, of the same archdiocese. Monsignor Flynn Tommaso, of the same archdiocese. Monsignor McCarthy Guglielmo, of the same archdiocese. Monsignor McNulty Bernardo, of the same archdiocese. Monsignor O'Brien Bennet, of the same archdiocese. Monsignor Pallotta Guido, of the same archdiocese. Monsignor Robinson Giuseppe, of the same archdiocese. Monsignor Stapleton Matteo, of the same archdiocese. 20 Monsignor Bierens Gerardo, of the diocese of Fargo. Monsignor Nestor Frank, of the same diocese. 25 Monsignor Lobo Giuseppe, of the Archdiocese of Bombay. 6 July Monsignor Philips Gerardo, of the diocese of Liegi. 14 Monsignor Bezdicek Giuseppe, of the diocese of Hradec Králové. Monsignor Casadio Renato, of the Archdiocese of Ravenna. Monsignor Zalambani Giovanni, of the same archdiocese. Monsignor Lorenzini Emilio, of the diocese of Tortona. 28 Monsignor Hack Bernardo, of the diocese of



Translated by churchlatin.ai, a product of Boyne Archives

Berlino. 6 August.

[*Latin ed. p. 703*]

Diary, August 6th. Roman Curia, 1955.

Most Reverend Monsignor de Keersmaeker Giorgio, of the diocese of Gand.

Most Reverend Monsignor Schelfhout Oscar, of the same diocese.

Most Reverend Monsignor Autheman Delfino, of the archdiocese of Louisville.

Most Reverend Monsignor Contini Girolamo, of the diocese of Ozieri.

Most Reverend Monsignor Pilosu Giovanni, of the same diocese.

Most Reverend Monsignor Fioriti Antonio, of the diocese of Apuania.

Most Reverend Monsignor Rossomandi Arduino, of the diocese of Bovino.

Most Reverend Monsignor Solecchia Gaetano, of the archdiocese of L'Aquila.

Most Reverend Monsignor Marchis Basilio, of the diocese of Rockford.

Most Reverend Monsignor Pendola Giovanni (Rome).

Most Reverend Monsignor Buttigieg Paolo, of the archdiocese of Malta.

September 5th.

Most Reverend Monsignor Bentivoglio Leone, of the archdiocese of Trento.

Most Reverend Monsignor Lentini Sebastiano, of the diocese of Noto.

Most Reverend Monsignor Aita Giovanni Battista, of the archdiocese of Udine.

Most Reverend Monsignor Ferrari Toniolo Agostino, of the patriarchate of Venice.

Extraordinary Secret Chamberlains to His Holiness:

1947: Most Reverend Monsignor Spallanzani Renato (Rome).

1951: Most Reverend Monsignor Montanaro Sante (Rome).

1954: Most Reverend Monsignor Gonzalez Leaby Carlo, of the diocese of Rosario.

Most Reverend Monsignor Lopez Giorgio, of the same diocese.

October 9th.

Most Reverend Monsignor da Silva Bastos Cipriano, of the archdiocese of San Sebastiano of Rio de Janeiro.

Most Reverend Monsignor Dornelas Barbosa Emanuele, of the same archdiocese.

November 6th.

Most Reverend Monsignor Duquaire Carlo, of the archdiocese of Lyon.



*Translated by churchlatin.ai, a product of Boyne Archives*

December 6th.

Most Reverend Monsignor Feitosa Antonio, of the diocese of Crato.

Most Reverend Monsignor Ayrton Guedes Giuseppe, of the archdiocese of Olinda and Recife.

Most Reverend Monsignor d'Assunçâo Gerolamo, of the same archdiocese.

Gomes Leal Giuseppe, of the same archdiocese.

Most Reverend Monsignor Guedes Vasconcelos Severino, of the same archdiocese.

Most Reverend Monsignor Monteiro Tabosa Giovanni, of the same archdiocese.

Most Reverend Monsignor Xavier de Faida Enrico, of the same archdiocese.

Most Reverend Monsignor Taurino de Andrade Giona, of the same archdiocese.

Most Reverend Monsignor Alves da Costa Giovanni, of the archdiocese of Manáos.

Most Reverend Monsignor do Bomfim Couto Bacelar Carlo, of the archdiocese of S. Luigi del Maragnano.

Most Reverend Monsignor Estrela Benedetto, of the same archdiocese.

Most Reverend Monsignor Nunes Arouche Emanuele, of the same archdiocese.

[*Latin ed. p. 704*]

Acta 704 Apostolicae Sedis - Commentarium Officiale, December 6, 1954. Most Reverend Nunes Freiré Gerson, of the same Archdiocese.

Most Reverend Rodrigues da Cunha Santos Pietro, of the same Archdiocese. January 15, 1955.

Most Reverend Bueno de Medeiros Joachin, of the Archdiocese of São Paulo in Brazil.

Most Reverend Bueno Gonçalves Giovanni, of the same Archdiocese.

Most Reverend Correia Laurini Eladio, of the same Archdiocese.

Most Reverend da Silva Luigi Gonzaga, of the same Archdiocese.

Most Reverend Ferreira Alvares Giuseppe Lafayette, of the same Archdiocese.

Most Reverend Marcondes Mtsch Carlo, of the same Archdiocese.

Most Reverend Miele Luigi Gonzaga, of the same Archdiocese.

Most Reverend Thurler Giuseppe, of the same Archdiocese.

December 26.

Most Reverend Rosa Vera Raimondo, of the Diocese of La Rioja.

February 5.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Mutschele Lazarus, of the Archdiocese of Campinas.

Most Reverend Pinheiro Brandao Anthony, of the Archdiocese of Diamantina.

Most Reverend Couceiçâo Paixâo Giuseppe, of the Diocese of Piracicaba.

Most Reverend Mutschele Francis, of the same Diocese.

NECROLOGY, August 22, 1955.

Most Reverend Vannucci Ildebrando, titular Bishop of Sebaste of Zülz, Abbot of Saint Paul Outside the Walls.

September 8.

Most Reverend Cardinal De Jong Giovanni, titular of Saint Ciernen, Archbishop of Utrecht.

September 9.

Most Reverend Castillo Henández Luca William, Archbishop of Caracas.

Most Reverend McCarthy Giuseppe Edward, Bishop of Portland.

Most Reverend Freeney Thomas John, titular Bishop of Agno, Apostolic Vicar of the Caroline and Marshall Islands.

September 14.

Most Reverend Beliveau Arturo, Archbishop of Saint Boniface.

September 25.

Most Reverend White Charles Daniel, Bishop of Spokane.

October 3.

Most Reverend Savarese Dominic, Bishop of Vallo di Lucania.

October 6.

Most Reverend Riegler Giovanni, Bishop of Lydenburg.

October 9.

Most Reverend Cardinal Innitzer Theodore, titular of Saint Crisogono, Archbishop of Vienne.

October 15.

Most Reverend Armora y González Serafino Maria, Bishop of Tamaulipas.

October 17.

Most Reverend Castrillo Augustine Ernest, Bishop of San Marco and Bisignano.

[*Latin ed. p. 705*]

Year and Volume XLVII, November 21, 1955 (Series II, Volume XXII) - No. 15

**ACTA APOSOLICAE SEDIS**



*Translated by churchlatin.ai, a product of Boyne Archives*

## OFFICIAL COMMENTARY

## ACTS OF POPE PIUS XII

## APOSTOLIC CONSTITUTIONS

### I. OF NUEVA SEGOVIA (BANGUED)

TO THE ARCHDIOCESE OF NUEVA SEGOVIA (OF NO Ecclesiastical Province)

PIUS

SOME THINGS ARE EFFECTED, A PROVINCE IS SEPARATED, WHICH SHALL BE CALLED (BANGUED).

**THE BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.**

Since God, in His inscrutable plan, has willed that we, the universal pastor of the Christian family, may strive for nothing more than that "the Church, the most chaste mother and teacher of the saints, may spread widely throughout the land and the seas, embracing all peoples maternally, and gently raising them to the hope of immutable life," it is a source of great joy to us that the Most Reverend Brother James C. Sancho, Archbishop of Nueva Segovia, has requested from this Holy See that the civil province, commonly called "Abra," be separated from its excessively extensive metropolis and be established as a pre-latical jurisdiction of "nullius" (without belonging to any ecclesiastical province).

Because we are convinced that the Christian cause will progress there prosperously and excellently, where there is a lack of pastors, we gladly grant such requests.

Therefore, after having received the Most Reverend Brother Aegidius Vagnozzi, Archbishop in title of Myra and Apostolic Nuncio in the Philippine Islands,

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis - As an official record, we have consulted with our most venerable brothers, the Cardinals entrusted with Consistorial affairs; with their agreement, and after carefully considering the matter, we, by our supreme authority, decree and establish the following. We separate the entire territory from the archdiocese of Nueva Segovia, which is commonly known as the "Abra" civil province, and from it we erect a "nullius" prelature, to be called the Banguedense, named after the city,



Translated by churchlatin.ai, a product of Boyne Archives

the capital of the region, "Bangued"; its boundaries, as is evident, will be contained within the boundaries of the same province. We decree that the new Banguedense prelature shall be a suffragan of the metropolitan Church of Nueva Segovia, and that its Prelate shall be subject to the jurisdiction of the Archbishop of Nueva Segovia. We also order that the same Prelate shall establish his seat and residence in the city of "Bangued," as mentioned above, and that he shall place the cathedral of the pontifical magisterium in the curial temple of Saint James, which we elevate to the rank of a sacred prelature, with all the rights and honors pertaining to other buildings of the same rank; finally, we decree that the Banguedense Prelate and his successors shall enjoy the same rights and privileges, and shall be subject to the same obligations, as other "nullius" Prelates throughout the world. Regarding the sustenance of the prelacy, it shall be provided for either through the revenues of the Curia, or through alms and resources spontaneously offered by the faithful, or through goods that, after being divided in proportion to the resources and assets of the Nueva Segovia prelacy, will be allocated to this prelacy; in this division, the instructions of canon 1500 of the Code of Canon Law shall be observed. Furthermore, all matters pertaining to the governance and administration of the new Church, as well as the rights and obligations of the faithful and clergy, and other related matters, shall be governed by the prescriptions of Canon Law. Since young men called by the Holy Spirit to the priesthood are the firm hope for the prosperity of all the Churches, we also decree that the Banguedense Prelate shall, as soon as possible, establish at least an elementary seminary, in accordance with the norms and laws established by the Sacred Congregation for Seminaries and Universities; from which, when the time is right, he shall select the best candidates and send them to this esteemed city, to be educated in the Pontifical College for Latin American youth in philosophy and theology. Finally, we decree that as soon as the Banguedense prelature is established, the clergy attached to that Church shall be those who rightfully reside in its territory; and that all documents and records pertaining in any of any way to the new See shall be diligently sent from the Curia of Nueva Segovia to the Curia of Bangued, to be kept in its archives. To carry out what we have described in these letters, we choose him who, at the time these matters are brought up, is in the Apostolic vicariate in the Philip-

[*Latin ed. p. 707*]

The Acts of Pope Pius XII, page 707, concern the Nunciature; and we grant the necessary powers for this purpose, delegating them, if necessary, to a distinguished ecclesiastic, and we impose the obligation to diligently carry out the business, and to send faithful copies of the documents to the Sacred Congregation of the Consistory as soon as possible. We intend these Letters to be effective now and in the future; so that those to whom



Translated by churchlatin.ai, a product of Boyne Archives

they pertain may religiously observe what has been decreed through them, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the person of the highest rank in ecclesiastical dignity, and which have been signed by a public notary, shall be considered entirely valid, as if they were the originals. Let those who in every way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of June, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our Pontificate.

**CELSUS Card. CONSTANTINI,**

Francis ADEODATUS I. Card. PIAZZA,

B. E. Cancellarius,

Secretis.

Hamletus Tondini, Apostolic Chancellor.

Francis Hannibal Ferretti, Protonotary Apostolic.

Bernardus De Felicis, Protonotary Apostolic.

Loco © Plumbi In Cane, Ap. tab., vol. LXXXXI, n. S.

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - Commentarium- Officiale II. CONCERNING THE LINGAYEN-DAGUPAN AND SAN FERDINAND DIOCESES, AND THE ERECTION OF A NEW (NULLIUS) PRELATURE (TO BE CALLED IBANAE). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the fact that Christ came into the world to kindle among men the light of divine truth and the fire of fraternal charity, testifies openly in these sacred Letters. Considering this, and recognizing that it is our grave duty to guide and preserve the flocks of Catholics, we devote all our efforts to ensuring that the people are inflamed by this twofold flame, through the truth presented to them and communicated to them with Christian charity. To this end, that it may be accomplished more suitably also in the Philippine Islands, after the venerable Præ Ægidius Vagnozzi, Archbishop with the title of Myra, and Apostolic Nuncio in those Islands, had judged it fitting to erect a new prelature "(nullius)" there, We, having heard the venerable Brothers Mariano Madriga, Bishop of Lingayen-Dagupan, and Cesare Guerrero,



Translated by churchlatin.ai, a product of Boyne Archives

Bishop of San Ferdinand; and after consultation with our venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs, and after their consent has been obtained, who possess or deem themselves to possess some jurisdiction in this matter; by our apostolic authority, We establish and decree the following. From the Diocese of Lingayen-Dagupan, We separate the following districts, commonly known as: Santa Cruz, Candelaria, and Masinloc; and from the Diocese of San Ferdinand, We separate those which the people commonly call Subie, Olongapo, Castillejos, San Marcellino, San Antonio, San Narciso, Felipe, Cabangan, Botolan, Iba, and Palawig; all of which are contained within the civil province of Zambales. From these territories, We establish a new prelature "(nullius)", to be called Iban, which shall be its principal city, and shall have the same boundaries and the same districts from which it is formed. Furthermore, this prelature shall have its seat in the city of Iban, as it is called, where the Ordinary Prelate shall have his residence and see. The cathedral church shall be that of Saint Augustine, Bishop and Doctor of the Church, to whom...

[*Latin ed. p. 709*]

Therefore, we grant all rights and all honors pertaining to all buildings of that same dignity. We also wish to cede all due rights, as well as burdens and obligations, to the Prelate himself. Furthermore, we deem it fitting that whether the Ordinary Prelate be of Iba or whether that Prelature be a suffragan, it shall be subject to the Metropolitan of Manila and to the archiepiscopal Church of the same name. The assets, as they say, of the newly established Prelature shall include those goods that pertain to it through the division of assets, according to canon 1500 of the O.I.C., or the revenues of the Curia, or finally, donations of money given by Christian faithful. The administration and governance of the Church of Iba, as well as the rights and obligations of the clergy and the people, and all similar matters, shall be contained within the prescriptions of Canon Law. Concerning the distribution of the clergy, we order that those clerics, after the division of the territory, shall be assigned to that See within whose territory they legitimately reside. Since priests are the most select part of each ecclesiastical circumscription, let the Ordinary Prelate of Iba see to it that a seminary be established in his region, in which boys may be received who are drawn by the inspiration of God to the priestly ministry. Those whom he finds to be the best, he shall, in due time, send to Rome, so that they may be properly instructed in sound philosophy and theology at the Pontifical College for Latin America. All acts and documents pertaining to the affairs of the new Prelature, whether concerning the clergy or the people, shall, as soon as possible, be sent from the Curias of Lingayen-Dagupan and of San Fernando to the Curia of Iba, so that they may be religiously preserved there in the archives. Finally, he who, at the time



Translated by churchlatin.ai, a product of Boyne Archives

when these matters are brought to a conclusion, presides over the Apostolic Nunciature in the Philippine Islands shall see to it that these things be carried out, to whom we grant all powers necessary to carry out these matters, and whom he may delegate to anyone, provided that the person is constituted in an ecclesiastical dignity. Whoever completes this task shall take care to draw up the necessary documents and send them promptly to the Sacred Congregation of the Consistory. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the efficacy of these Letters shall be able to take effect, since by these Letters we derogate from all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents expressing Our will; rather, the copies and excerpts of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall be held to be entirely valid.

[*Latin ed. p. 710*]

Acts of the Apostolic See 710 – An official commentary, which would be presented if it were available. Whoever shall disregard or in any way condemn Our decrees in their entirety, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of June, in the year of Our Lord nineteen hundred and fifty-five, in the seventeenth year of Our pontificate.

CELSUS Cardinal COSTANTINI

**© Fr. ADEODATUS I.**

Cardinal PIAZZA

S. R. E.

Chancellor of the Sacred Congregation Consistorial, Secret Hamletus Tondini,

Regent of the Apostolic Chancery

Francis Hannibal Ferretti, Apostolic Protonotary

Bernard De Felicis, Apostolic Protonotary

In Ap. Cane, tab., vol. LXXXXI, n. 4.

## APOSTOLIC LETTERS



Translated by churchlatin.ai, a product of Boyne Archives

**POPE PIUS X**

THE CELESTIAL PATRON OF THE DIOCESE OF CAMAGÜEY, IN THE ISLAND OF CUBA, IS ESTABLISHED, ALONG WITH THE BLESSED VIRGIN MARY (PURIFICATION). FURTHERMORE, CERTAIN HONORS ARE GRANTED TO THE PARISHES OF THE PRINCIPAL CITY OF CAMAGÜEY, AS WELL AS TO THE VICARIATES FORANE OF THE SAME DIOCESE.

**PIUS XII**

For the perpetual memory of this event.

— Just as the entire people of the Diocese of Camagüey, through their ardent devotion to the Blessed Virgin Mary, the Purification, desired that She be declared the intercessor for all graces with God, and the Celestial Patron of the aforementioned Cuban Diocese, so too, at the present time, the fervent devotion of the entire people of the Island of Cuba to Our Predecessor, Pope Pius X, to whom heavenly honors were recently solemnly decreed in the Forum of St. Peter's, impels them to seek also heavenly patronage and protection from the Saint who so shared in the gifts of God and the supernatural graces. Therefore, the Venerable

[*Latin ed. p. 711*]

From the Acts of Pope Pius XII, 711: Brother Charles Riu Angles, Bishop of Camagüey, receiving the wishes of his clergy and people, presented humble prayers to Us, requesting that Saint Pius X be assigned as the principal heavenly patron of the diocese, together with the Blessed Virgin Mary of Purification. We, not doubting in the least that from this proclamation the spiritual good of all the faithful of Camagüey would be fostered and increased, and that devotion to Saint Pius X would be strengthened ever more, willingly and gladly accepted the wishes offered to Us and decreed to fulfill them. Therefore, after consultation with the Congregation for Sacred Rites, having carefully considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, for all time, that Saint Pius X is the principal heavenly patron of the Diocese of Camagüey, on the island of Cuba, together with the Blessed Virgin Mary of Purification, with all the honors and liturgical privileges that properly belong to principal patrons of places. In addition, wishing to give further testimony of Our special affection for the Bishop and clergy of Camagüey, We, approving of the laudable prayers offered by the Bishop, grant certain insignia of honor to the parish priests of the city of Camagüey and to the vicars forane of the same diocese. Therefore, by Our Apostolic authority, and for all time, We grant and bestow that the parish priests of the city of Camagüey and the vicars forane of the aforementioned diocese, while in office, may wear a



Translated by churchlatin.ai, a product of Boyne Archives

*pileum* with a violet tassel, within the boundaries of the diocese. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective, and shall have their full and complete effect and obtain their intended purpose; and that those to whom they apply, or who may apply to them, shall fully and completely observe them now and in the future; and that it shall be considered and defined to be duly judged; and that they shall be null and void from now on and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of the month of June, in the year one thousand eight hundred and fifty-four, in the sixteenth year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Apostolic Briefs, for matters concerning the public affairs of the Church.

[*Latin ed. p. 712*]

Acta 712 of the Apostolic See - Official Commentary II, BEATA MARIAV, with the title ((AUXILIATRICE CHRISTIANORUM)), the Celestial Patron of the Apostolic Vicariate of Arcis, is confirmed. POPE PIUS XII, for the perpetual memory of this event. — Mortals, tossed about by the storms of this age, find no more suitable path to salvation than by reverently honoring the Blessed Virgin Mary, in the manner of her children. This is what is felt by the faithful of the Apostolic Vicariate of Arcis Victoriae, whom we have received with great joy, many of whom have recently been converted to the true religion. For a most distinguished devotion to the Marian virtues, they have decided, with unanimous agreement, to adopt the Blessed Virgin Mary, invoked as Auxiliatrix Christianorum, as the Celestial Patron of their region, in a solemn gathering held in the place called <(Gokomere)>. Therefore, the Venerable Brother Aloysius Haene, Bishop in the title of Neptensis, Apostolic Vicar of Arcis Victoriae, requested that we confirm this choice with our authority. Having gladly granted these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by these letters, forever confirm the Blessed Virgin Mary, as ((Auxilium Christianorum)), as the principal Celestial Patron before God of the entire Apostolic Vicariate of Arcis Victoriae, and We again establish and declare this, with all the liturgical honors and privileges that rightly belong to the principal Patrons of regions. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, regarding these matters,



Translated by churchlatin.ai, a product of Boyne Archives

attempted by any authority whatsoever, knowingly or unknowingly, shall be null and void. Given at Rome, at St. Peter's, under the Fisherman's ring, on the day of the month of July, in the year 1954, in the sixteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Apostolic Briefs, for the affairs of the Church.

[*Latin ed. p. 713*]

The Acts of Pope Pius XII, 713. A TEMPLE DEDICATED TO THE HONOR OF SAINT ANNA IN JERUSALEM IS ENRICHED WITH THE TITLE OF MINOR BASILICA.

PIUS XII. For the perpetual memory of this event. The Jerusalem edifice, situated in the house where, as tradition recounts, the Blessed Virgin Mary was born, is frequented by the faithful from various places; so that the Blessed Virgin Mary, as the safest refuge and haven of salvation, may be invoked in prayers and honored with religious observances. This devotion has greatly increased during this Marian year, in which the one hundredth anniversary is commemorated of a privilege granted, by which the Blessed Virgin Mary is distinguished from the very moment of her conception, namely, her immunity from the stain of original sin. Therefore, desiring to enhance the splendor of this Temple, which was built in the very house where the Queen of Heaven was born and raised, its administrator from the Congregation of Missionaries of Africa, who perform their duties within this sacred edifice, humbly requested that we bestow upon it the title and status of a Minor Basilica. These requests, supported by the commendation of the Venerable Brother Albert Gori, Patriarch of Jerusalem, we have gladly decided to fulfill. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and perpetually, we elevate the Temple dedicated to the honor of Saint Anna in Jerusalem to the dignity and status of a Minor Basilica, with all the privileges that rightfully belong to that title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and nullified, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of July, in the year one thousand eight hundred and fifty-four, in the sixteenth year of our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Apostolic Briefs, for the affairs of



Translated by churchlatin.ai, a product of Boyne Archives

the Church.

[*Latin ed. p. 714*]

Acts 7, 1, 4 of the Apostolic See - Official Commentary. LETTER TO THE REVEREND STRUM, FATHER AUGUSTINE SÉPINSKI, SUPERIOR GENERAL, MARKING THE FIFTH CENTENARY FROM THE DEATH OF THE BLESSED JOHN OF CAPISTRANO. PIUS PP. XII. My beloved son, greetings and the Apostolic Blessing. As the ship of Saint Peter is tossed about by more violent waves throughout the course of the centuries, so much the more is the heavenly grace experienced and its power felt. This truth, which even "history, the witness of time, the light of truth... the teacher of life" teaches, comes to Our mind as We consider the fifth century since Blessed John of Capistrano, after having accomplished so many excellent deeds for the glory of God and the salvation of Christians, peacefully passed away to the heavens. Indeed, he lived in turbulent times: some were attempting to tear the seamless garment of the Church with the nefarious schism; many princes of Europe, moved by the desire to dominate, were sometimes inciting conflicts against each other, and not infrequently were invading the sacred rights of the Church with reckless audacity; and from the East, advancing armies were already threatening the regions of Central Europe, bringing devastation and ruin. What is even worse, there were those who, seeing the manners of the people disturbed by so many upheavals, sought to turn them away from the precepts of Christian doctrine; therefore, piety was waning in the hearts of some; and to this was added the fact that heresies were spreading in various places, with the danger of eternal salvation. Truly, John of Capistrano, that invincible athlete of Christ, throughout the course of his life, exerted himself to the utmost to eradicate these evils, and especially to repel the opponents of the Catholic religion, to promote concord between princes and peoples, and to renew morals with evangelical virtue, with the greatest effort and constancy. And it must be affirmed at the beginning that he was the author, together with Saint Bernardino of Siena, of that pious and useful custom of publicly preaching to the people, especially during the forty days and the season of the Sacred Advent, throughout cities, towns, and villages, so that all whom he could, he might lead to the Catholic religion, gently and bravely encourage them to receive the Sacraments, and to happily return to a life according to the Christian manner. With Our predecessor, Cicero, *De Orat.* I, 11, 9.

[*Latin ed. p. 715*]

715 Acta PP. XII Our blessed predecessor, Eugene IV, instituted "Apostolic Preachers," who would perform such a ministry; and John readily entered the ranks of these. He traversed Rome, L'Aquila, Siena, Florence, Bologna, Ferrara, Milan, Verona, Vicenza, Mantua, Padua, Venice, Brescia, and many other cities, proclaiming the divine word and sowing the seeds



Translated by churchlatin.ai, a product of Boyne Archives

of virtue. He did not confine his efforts to Italy alone, but with abundant fruit for salvation, he also traveled to Austria, Hungary, Bohemia, Germany, Poland, Burgundy, and Flanders, so that, after our predecessor, the most blessed Alexander VIII, of immortal memory, solemnly enrolled him among the saints in the year 1690, there would be those who would propose that he be called "the Apostle of Europe." Moreover, from the cities, towns, and castles that he entered, bringing the message of divine truth and inspiring virtue, "the clergy and magistrates, but also kings and courtiers, would come forth to meet him, with relics and the banner of the Cross, as if welcoming an angel, singing and repeating everywhere: 'Blessed is he who comes in the name of the Lord.'" Therefore, we are not surprised that our blessed predecessor, Callistus III, deeply moved by the many labors, journeys, and most holy undertakings accomplished by John, called him "an unconquered herald of God and already, in life, almost a martyr." Furthermore, since the Roman Pontiffs recognized not only his piety but also his prudence in managing affairs, they sent him on several occasions to various princes to resolve matters of common concern and restore peace; for this reason, he traveled to Naples, Milan, Burgundy, Flanders, and Sicily, and he achieved success in these endeavors. Moreover, it is also worthy of note in the annals of the Church that he undertook efforts to encourage the soldiers marked with the Cross against those who were invading Christian Europe. And in a particular way, he contributed to the achievement of that most celebrated victory, which was won at Singidunum, or Belgorod, in the year 1456, through preaching, persuasion, and exhortation. Therefore, beloved sons, the entire Franciscan Order will celebrate the fifth centenary, for it was from this time that that unconquered defender and propagator of the Christian religion, that most diligent guardian of the Catholic faith, a son devoted to and an assistant of the Roman Pontiffs, began his work.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis - The Official Commentary, also a most diligent restorer of ecclesiastical discipline within its Order and throughout the entire clergy, according to its ability, peacefully attained death. The seraphic Patriarch of Assisi was seen to revive within him, and his exalted sanctity. Therefore, you, who are about to celebrate these secular solemnities, place this before your eyes, and, with God's help, strive to emulate it. The times in which we live are no less grave, no less uncertain, than those in which Saint John of Capistrano lived. Above all, we all need sanctity; we speak of sanctity, which alone can provide effective remedies for turbulent times, for a decline in morals, for languishing piety, and for increasing hatreds and discord. Therefore, let this active pursuit of such sanctity be awakened more and more within you, let it be awakened in all; and may this be – as we fervently desire – the most excellent and salutary fruit of your celebrations. May the Apostolic Blessing be its harbinger and



Translated by churchlatin.ai, a product of Boyne Archives

promoter, which we impart to you, beloved sons, to the entire Franciscan community, and to all those who will be celebrating the upcoming secular solemnities, in the Lord. Given in Rome, at Saint Peter's, on the fourth day of the month of October, in the feast of Saint Francis of Assisi, in the year 1855, in the seventeenth year of Our Pontificate. PIUS PP. XII ADDRESS TO THE CURATORS OF MUNICIPAL AFFAIRS, gathered for the XII International Congress in Rome. * In deciding to hold your XII Congress of the International Union of Cities and Local Authorities in Rome, you provide it with the most suitable setting for an event of this kind. Indeed, which city could offer you a more prestigious setting, not only with its sites and monuments, but above all with the historical memories to which they are attached, and the intellectual and spiritual achievements of which they have been witnesses? We are convinced that you have not had difficulty in finding here the inspiration that has animated your work and that has led you to the solutions you seek. * Given at the Vatican, September 30, 1955.

[*Latin ed. p. 717*]

Acta Pii Pp. XII 717: Il est impossible de prononcer le mot "commune" sans évoquer "cette période du Moyen-Âge, qui vit s'élaborer cette forme d'organisation sociale et politique, destinée à jouer un rôle si important dans l'histoire de l'Europe. Les groupements d'artisans et de marchands, suscités par le renouveau économique de l'époque, étaient obligés de créer de toutes pièces un réseau d'institutions garantissant leur sécurité, individuelle et collective, et le libre exercice de leur profession. Dès que ces bases furent assurées, se développa une vie culturelle intense, dont sont restés témoins des édifices admirables par leur puissance, leur richesse et leur beauté. Signes de force et de fierté, ils attestent aussi l'attachement profond de ces hommes à leur cité, et leur sens des responsabilités. Aujourd'hui, l'évolution de la société et de ses institutions a transformé profondément le caractère des villes; elles sont insérées dans un État plus ou moins centralisé; elles ont perdu une large part de leur initiative et de leur indépendance pour faire droit aux exigences de relations sociales, qui s'étendent sur de larges fractions de continents et débordent même au-delà. Mais, si les perspectives d'ensemble se sont modifiées, la commune reste quand même, après la famille, le lieu des échanges humains les plus fréquents et les plus indispensables. Elle établit d'ordinaire entre ses habitants une façon analogue de parler, de penser et de sentir; elle leur propose les mêmes problèmes à résoudre et sollicite directement leur esprit d'entraide et de collaboration. Bien que les populations actuelles utilisent largement les moyens de transport, devenus nombreux et commodes, et s'écartent plus aisément de leur domicile, elles n'en restent pas moins attachées à ce milieu, où s'entretiennent des contacts plus familiers et plus constants. C'est là que l'idée de patrie trouve, pour le grand nombre, sa racine la plus profonde, car on y expérimente



Translated by churchlatin.ai, a product of Boyne Archives

plus vivement les bienfaits d'une bonne organisation de la société, ses conditions indispensables, et parfois les erreurs dommageables et les fautes à éviter. Aussi la commune a-t-elle rempli et remplit-elle encore dans l'éducation civique des citoyens une fonction de premier plan. On comprend combien grave est la responsabilité des magistrats communaux, qui ne peuvent être de simples exécutants de décisions prises par l'État. Qu'il Nous soit permis dans cette assemblée d'exalter en particulier le rôle du premier d'entre eux, maire, bourgmestre ou Sindaco. Bien qu'il exerce aussi les fonctions de délégué de l'autorité centrale, il apparaît surtout comme le représentant de la commune.

It is impossible to utter the word "commune" without evoking "that period of the Middle Ages, which saw the development of this form of social and political organization, destined to play such an important role in the history of Europe. The groups of artisans and merchants, spurred by the economic revival of the time, were obliged to create, from scratch, a network of institutions guaranteeing their security, both individual and collective, and the free exercise of their profession. As soon as these foundations were secured, an intense cultural life developed, of which magnificent buildings remain as witnesses, admirable for their power, their richness, and their beauty. Signs of strength and pride, they also attest to the deep attachment of these men to their city, and their sense of responsibility. Today, the evolution of society and its institutions has profoundly transformed the character of cities; they are integrated into a more or less centralized state; they have lost a large part of their initiative and independence in order to meet the demands of social relations, which extend over vast fractions of continents and even beyond. But, although the overall perspectives have changed, the commune remains, after the family, the place of the most frequent and essential human interactions. It establishes, among its inhabitants, a similar way of speaking, thinking, and feeling; it presents them with the same problems to solve and directly solicits their spirit of mutual aid and collaboration. Although current populations widely use the means of transport, which have become numerous and convenient, and are more easily able to move away from their homes, they nevertheless remain attached to this environment, where more familiar and constant contacts are maintained. It is here that the idea of the homeland finds, for the majority, its deepest root, because one experiences more vividly the benefits of a good organization of society, its indispensable conditions, and sometimes the harmful errors and faults to avoid. Therefore, the commune has fulfilled and still fulfills in the civic education of citizens a function of the highest order. One understands how grave is the responsibility of the municipal magistrates, who cannot be mere executors of decisions made by the state. May it be permitted to us in this assembly to particularly exalt the role of the first among them, the mayor, burgomaster, or Sindaco. Although he also performs the functions of a delegate of the central authority, he



Translated by churchlatin.ai, a product of Boyne Archives

appears above all as the representative of the commune.

[*Latin ed. p. 718*]

718 Acta Apostolicae Sedis - Commentarium Officiale. He is, most often, a product of it; he possesses its spirit; he knows its needs, its aspirations, its difficulties. Beyond administrative tasks, he remains a man capable of personally being interested in other men, of making available to them, within the limits established by the common good, his authority and the powers with which he is invested. One desires to find in him a generous man, loyal, with broad ideas, who knows how to understand those with whom he does not share political views, sensitive to human problems as well as to the requirements of legal prescriptions, attentive to intelligently defend the autonomy of the fiefdom he governs. That there exists, on the other hand, a legitimate subordination of communes to the nation, no one will dispute; it is the counterpart of an assistance now necessary so that the commune may remain, in the modern state, worthy of its multiple tasks and guarantee to its citizens all the services to which they are entitled. But a sufficiently broad autonomy constitutes an effective stimulus to energies, beneficial to the state itself, provided that the local authorities competently fulfill their office and avoid all narrow particularism. Since finances hold a predominant place among the factors that condition this autonomy, you have wished to study them carefully in this Congress, and for this purpose you have collected reports from twenty-four countries. The abundant information that you have thus gathered, and the exchanges that they have made possible, will, We are pleased to believe, allow you to clarify this certainly difficult question, and We express the hope that the Governments will take into account the very particular needs of the Capital Cities, in consideration of the delicate and difficult tasks entrusted to them. The other themes of your Congress: "The communes and culture," "The communes and the education of adults," consider a domain in which initiatives of the highest interest remain possible. Since they can take on the most varied forms and require adaptation to the character of each region, they normally fall to the local authorities, who, if necessary, will rely on the aid of the state. But the first manifestation of your Congress was the solemn celebration at the Capitole of the "European Day of the Communes." You rightly included in your program the study of this question, which at the present time takes on an increasingly notable importance. Eminent personalities have presented with authority the European point of view, outlining the role that the communes have to play.

[*Latin ed. p. 719*]

The actions of Pope Pius XII contributed to the development of a more united Europe, economically, socially, and politically. An irresistible movement today urges nations to unite in order to better ensure their security or



*Translated by churchlatin.ai, a product of Boyne Archives*

their economic development; none can claim to remain in isolation without incurring serious risks for themselves, or without harming the community that expects their support. One might believe that municipalities have no reason to intervene in these matters which apparently exceed their competence. This would be an error; the social body resembles living organisms in this respect: its health depends on the normal functioning of the cells that compose it; if some of these cells fail, the entire body suffers, or at least, there is a constant threat to its future. You are right to emphasize how the integrity of this basic unit conditions the solidity of the European edifice. But, besides the institutional point of view, which constitutes, so to speak, the skeleton of the social being, it is also necessary to consider its spirit, that is, the entire set of dispositions of the soul absolutely required to make possible effective collaboration and lasting good relations; esteem for others, the desire to know them better, to help them, to make certain sacrifices for them, because it has been understood that there is never a real opposition between the true interests, especially moral and spiritual, of individuals and human societies. Already, some municipalities in different countries, even across the Atlantic, have considered establishing friendly relations with each other, promoting cultural exchanges, and helping each other in times of need. Such contacts, while stimulating the legitimate pride that each maintains for its local traditions, contribute to dispelling many prejudices, to mitigating susceptibilities, and to increasing the admiration and sympathy felt for others. Therefore, if one wishes to create a European spirit, it is on the relationships between municipalities from one country to another that one must rely first, rather than on those of too small groups or governmental bodies. We believe that direct exchanges between municipalities will bring to the European idea the ideal fertile ground, rich in centuries-old traditions, long before the constitution of modern states. Moreover, nothing prevents these relationships from extending beyond the European framework; sincere feelings of affection know no political borders, nor any distinction of race or culture. Christian charity has always ignored and continues to ignore these barriers, because it perceives...

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis - Commentarium Officiale. Directly to every man and to every human group, the presence of the same dignity and of an identical responsibility before the Creator God and the other members of society is made manifest. Humanity also becomes more keenly aware of a common destiny, to which current efforts are in no way disproportionate; they already contribute to this, and thereby acquire a high significance, of which you have the right to be proud. In contrast to the communes of the Middle Ages, which often clashed in bloody rivalries, engendered by an immoderate desire for domination and excessive particularism, those of today direct their better-disciplined energies towards a very useful emula-



Translated by churchlatin.ai, a product of Boyne Archives

tion, beneficial to their development and prosperity. Above all, gentlemen, we desire that in the fulfillment of your task as administrators, you know how to preserve and enrich the cultural, artistic, and religious heritage entrusted to you. We are thinking, in particular, of the moving manifestations of faith that a long tradition has implanted in many cities: famous pilgrimages, which preserve the memory of a Saint with heroic virtues, or of a special sign of divine benevolence and of its spiritual or bodily favors; temples raised by the ardent piety of the faithful; public demonstrations that express the deep soul of a people. By uniting your efforts to maintain a just autonomy for your cities and the free exercise of the functions proper to them, you will greatly contribute, gentlemen, to the strengthening of the public spirit, to the maintenance of the permanent values of civilization, without which the State inevitably transforms itself into a mechanism of oppression. May your communes not merely preserve the glorious memories of their past, but may they draw from them the nourishment for an intense and more fruitful activity. While imploring the heavenly protection upon yourselves, upon your families and all those dear to you, upon your cities, we gladly grant you, as a pledge, Our Apostolic Blessing.

[*Latin ed. p. 721*]

The Acts of Pope Pius XII, 721, June II. To the younger girls of the Italian Catholic Action, assembled in Rome to celebrate the tenth anniversary of their association. "This enthusiasm of yours, this unrestrained manifestation of joy, tells us that it was indeed fitting to grant your desire to conclude your very successful gathering here, in the home of your common Father. In truth, we thought that it would not be easy for Us, in a time of so much work, to find the time for this audience, and moreover, to repeat what has already been said, after having spoken so many times to the young women of the Catholic Action. But your filial care, the circumstance of the first decade of life of your section, and especially the news that has reached Us concerning your generosity, your fervor, and your dedication in doing all that the Church asks of you, all of this has led Us to ask ourselves: Is it possible that such an esteemed group of the Italian Catholic Action should depart from Rome without having seen the Pope? We are now before an assembly, which appears to Us almost like a multitude of angels awaiting the signs of God: Could we have sent you home without first offering you Our greeting, without bestowing upon you Our blessing? Therefore, We are here among you, beloved daughters, young women of the Catholic Action, true joy and Our crown; We thank you for the joy, the emotion, and the confident hope that you bring to Us with this wonderful spectacle of kindness and grace, of harmony and purity. Perhaps you are not unaware of how attentively We always follow your fortunes. You were born when, in Italy and abroad, everything seemed to suggest that a sad winter would weigh heavily on spirits with its cold and its endless nights. Therefore,



Translated by churchlatin.ai, a product of Boyne Archives

your appearance seemed to Us like the rising flight of a flock of swallows, messengers of a new spring, and it testified once again to the inexhaustible fecundity of the Church and its perennial youth. Practical needs, as well as psychological reasons, prompted your separation from the younger and older sisters, in order to make the Aspirant section more homogeneous and the Active section more demanding. Today, you are almost a precious bridge between the two." * Habitadie, October 2, 1955. 46 - ACTA, vol. XXII, n. 15. — November 21, 1955.

[*Latin ed. p. 722*]

722 Acta Apostolicae Sedis - Commentarium Officiale et aliae, cum habeatis maiores facultates ad receptionem formationis aptioris ad vestram aetatem. Vocantur "Giovanissime" [Youngest], et vere, non estis iam puellae, nec adhuc attingestis culmen plenae iuventutis. Non est quidem mirabile quod, ad vestram aetatem, phantasia aliquando sequatur somnia, et voluntas videatur praesertim mutabilis, cum cor, saepe commotum, facile praeda fiat tam improvisi enthasmi, quam profunda depressionis. Hoc vestrum esse ita facit, ut, in successione dierum, nunc sole accalidas, nunc tempestate flagitantes, et cum gaudatis incanto splendidarum aurorae, repente in tristitia inveniatis vos, quasi in taedio maloncorum vesperum. Sed vos, dilectae filiae, estis "Giovanissime" Actionis Catholicae: id est, libere arrolatae estis in principali inter partes laicas pacifici exercitus qui in Ecclesia pugnat bellas Domini. Ergo, debetis omni studio evitare ut perpetua fluctuatio inter ardores et frigora, inter lucem et tenebras, tandem vos immobilia in statu relinquat, aut, peius, inducat vos ad retrocedendum. Ecclesia aliter spem habet ab Iuventute feminina Actionis Catholicae, et vos, veritas est, non habuistis spem eius delictam, nec eius expectationem vana fecistis. Post paene decem annos vitae, iam 200.000 iuvenae populant sectiones vestras 14.000 per totam Italiam. Hae cifras, iam tam eloquentes, significationem praeciuxtam acquirunt pro eo qui scit quod "Giovanissime" tam multae factae sunt, etiamsi ad eas adhibetur rigor in electione et firmitas in formatione. Pulchrum opusculum "In salita" describit quid sit vester methodus: quotidiane iter renovare, quotidiane cum novo enthasmo et promptiore ardore incipere. Quotidie est ascensus plus arduus, sed plus inebrians, ad apices arcadia, quae vocat ad provocandum duritatem rupium, ut gaudeatis splendore nivium. Ergo, congratulamur vobiscum, et ut futurum sit dignum praeteriti vestri, volumus indicare tres puncta quae ad omnes "Giovanissime" Italiae pertinent. Volitis, dilectae filiae, esse conscius? Volitis esse congruentes? Volitis esse militantes?

1. Primum, necesse est esse conscius. Non est, ut patet, de perdendo vestro naturali fascine, vestro brio, nec etiam illa serena laetitia, quae propria aetatis vestrae est. Potius, cum opinio publica devia continuo attentionem



Translated by churchlatin.ai, a product of Boyne Archives

dirigit ad eos qui dona Dei instrumenta iniuriae faciunt.

[*Latin ed. p. 723*]

Acts of Pope Pius XII, 723, for the salvation of souls, it is necessary that you become each day more conscious of your dignity as human creatures, convinced that no beauty or grace, no wealth or power, can in any way be compared to the incommensurable greatness of those – as you are – who participate in the very life of God. Observe, beloved daughters, the world in which we live; consider the time, for which many signs indicate as one of the most decisive in the history of Christianity. Among other things, it seems that God is preparing something truly unusual for all of humanity. If, for example, the peaceful application of the latest scientific discoveries must bring about a transformation in human life, a transformation that, a few years ago, no one could even have imagined. Faced with this spectacle, with these predictions, and for other reasons which we have sought to illustrate on various occasions, the words of hope and trust return to our lips – because we have deeply rooted them in our hearts. Perhaps God wishes to urge men to a more concrete and anxious search for Jesus? to a more heartfelt invocation of Him? Perhaps the world will find itself induced, as never before, to ask for help from the Church in order to be saved? If this were the case, you understand what responsibility would fall upon the Bride of Christ; and you would also realize the seriousness and vastness of the commitment that the Catholic Action demands of you. Suppose, for example, that men, now far from God, turn towards the Gospel; suppose that, arriving at the doors of the Church, yearning for light and thirsting for certainty, they instead find too many Christians wandering in the darkness as well; suppose that even within your ranks they encounter souls uncertain and doubtful. What would then happen? To be conscious means to be aware. Each of you must seriously undertake to acquire an exact, clear, and organic knowledge of the truths of the faith; it requires personal, assiduous, and systematic study of its rational foundations and of its very relationships with science. Above all, it requires firm and unwavering adherence to all that God has revealed and that the Holy Church proposes for you to believe. But woe if knowledge remained a mere intellectual conquest and did not give rise to acts of will!

2. It is necessary to be consistent. It is necessary that perfect harmony reign within you between thought and action. Look, beloved daughters, at those who are in error. They do evil.

[*Latin ed. p. 724*]

Acts 724 of the Apostolic See - Commentary - And they carry this out officially, wherever they go. Therefore, you, who are in the truth, should not perform good works and be its apostles? Within the vaults of this majestic Basilica, the notes of the Apostles' Creed have resonated in many



Translated by churchlatin.ai, a product of Boyne Archives

languages. Try, beloved daughters, to answer us: Do you believe in God the Father Almighty, Creator and Lord of heaven and earth? He is therefore the absolute master of men and things: master of life and death, of matter and spirit, of time and eternity. Yet, observe the inconsistency of many. How often are God's commandments and precepts disputed, and protests raised against His actions; sometimes – a horrifying thing to say – even His holy Name is blasphemed! Is this consistency? Answer again: Do you believe in Jesus Christ our Lord? He is therefore the Word made flesh; He is the living, perennial center of all human history. Yet, so many men and some peoples continue to live as if He were, yes, a great personage, but far away, estranged from the lives of individuals and indifferent to the history of peoples. Say: is this consistency? Beloved daughters, do you believe in the Holy Spirit? He is the Sanctifier and dwells in each of you, thus becoming a living temple of the Most High. Yet, so often His presence is forgotten, and the very temple is profaned and destroyed with incredible carelessness. You must not be like that. Keep before your eyes a young woman who faced death serenely, so that her soul would not be stained, and her body not profaned. Mary Goretti, and before and after her, countless martyrs were consistent. One last question, beloved daughters: Do you believe in the Holy Catholic Church? She is the Kingdom of God on earth, governed by the Successor of Peter. In her alone, Mother of the saints and of all the faithful, individuals and peoples will find salvation. But meanwhile, many stubbornly remain distant from her, continue to insult her, to slander her, to fight against her. Are certain faithful consistent, who seem estranged from her struggles, from her victories?

3. Finally, be soldiers. Except for the principle of legitimate defense (in the sense that We have explained on other occasions), material wars with armed clashes, the shedding of...

[*Latin ed. p. 725*]

The acts of Pope Pius XII, 725: Blood, destruction of lives and property, are abhorred by the Church. However, is not the life of every man here below a life of combat, and does not every Christian, in particular, become a soldier of Christ when he receives the sacrament of Confirmation? Therefore, let no one be surprised if we speak of battle among Christian adolescents, among the "Young" of the Catholic Action. For "militant" means combatants. But it is a combat of love, and the victory does not kill the vanquished, nor does it chain him. The victory vivifies and liberates. To be militant, one must be heroic. Are you prepared? To be militant, one must be apostles. Do you desire it? Do you wish to bring love where there is hatred, purity where there is corruption, light where there are darkness, life where there is death? Do you wish to restore God to His rightful place, that is, in every place? In the schools, in the Parliaments, in the press, in the entertainments, in every human institution. Do you wish that Jesus



Translated by churchlatin.ai, a product of Boyne Archives

Christ reign? On the eve of the day when your gathering began, the Church celebrated the feast of the Archangel St. Michael, whose name means "Who is like God?" The Church venerates him as Prince of the heavenly host, defender and safeguard of the faithful; who, by divine power, casts the evil spirits into the infernal abyss, who wander through the world for the ruin of souls. Beloved daughters! We said at the beginning that your presence resembles that of a multitude of angels. Return to your works and fight without cease, not because the gates of hell are opened, but so that Jesus, the sweet Sovereign of love, may reign in the world and in hearts.

2. To the Directors and Members of the Italian Institute for Physical Exercises (Italian Sports Center), gathered in Rome, on the occasion of the tenth anniversary of its founding.

* We are deeply grateful to you, beloved children of the Italian Sports Center, for having given Us the intimate joy of spending a short time with you and of admiring this wonderful spectacle of youthfulness and strength, offered by your numerous ranks of athletes, in whom We seem to...

2. Cf. Preces post priv. Missae celebr. reicit. * Celebrated on the 9th of October, 1955.

[*Latin ed. p. 726*]

726 Acta Apostolicae Sedis - The Official Commentary observes the presence of the entire Christian youth, so dear to Us, whom We paternally greet and bless. You have desired that your filial meeting with Us, intended to seal the tenth anniversary of your Center, take place here, in St. Peter's Square. A happy choice! For what place is more suitable to welcome Catholic and athletic youth than this admirable square, so rich in meaning, even for you, O athletes, and almost a reflection of what you seek in the practice of sport? The power and harmony; the order and beauty; the effort, the victory, and the glory of preeminence, expressed in artistic forms by the incomparable architecture of the dome, the facade, the colonnade, the obelisk; these are precisely the ideal goals aspired to by every athlete. Especially the sacred atmosphere that envelops everything here, and which you have come here specifically to breathe, responds to your desire to draw from Christian principles the motives and norms capable of freeing sport from the narrow confines of the material and of elevating it to regions worthy of the spiritual and immortal soul. Therefore, may We welcome you and embrace you united in faith and in noble desires within the symbolic embrace of this colonnade, which serves as a pedestal for the ranks of saints – athletes, also, victorious in the spiritual realm – as the maternal arms of the Church surround you with affectionate predilection, always ready to illuminate and support her young children in the arduous contest of life, towards spiritual victories. The auspicious celebration of the first decade of your Center has led you here as if for a strengthening return to the source. Indeed, here, on Pentecost of 1945, you



Translated by churchlatin.ai, a product of Boyne Archives

learned from Our teaching the spirit that should animate your nascent association. Those were the sad days of the post-war period, marked, on the one hand, by the almost general disorientation of minds, and on the other, by a feverish fervor of rebirth and new endeavors in every field of life of your Nation. In truth, many works, attempted then under the impulse of the moment, and not for intrinsic necessity, soon withered, like seeds fallen on rocky ground; others, however – good seeds in good soil – developed into abundant plants. Such was the Italian Sports Center, founded simultaneously with other Catholic works and associations, which found the favorable "humus" in which to sink their roots, in the ranks of the Catholic Action, which for many years, in silence and despite the incomprehension and hostility of others, had inwardly educated a large flowering of souls to prayer, action, sacrifice, and therefore to a ready rebirth. The timid seedling of the Sports Center took root happily, because it responded to a need that was already felt.

[*Latin ed. p. 727*]

Acta Pii PP. XII 727: Per molti anni, desiderava che esistesse per i giovani cattolici una solida organizzazione tecnica di ampia portata, sostenuta dai principi cristiani, ma di cui le circostanze esterne avevano impedito fino ad allora la realizzazione. Con l'avvento del presente secolo, lo sport ha assunto proporzioni tali, per le schiere di dilettanti e professionisti, per le folle che affollano gli stadi e per l'interesse suscitato attraverso la stampa, da costituire un fenomeno tipico della società odierna. L'aumentata importanza suscitò, a sua volta, nuovi riflessi e problemi nel campo dell'educazione, della pratica religiosa, della moralità, persino in quello sociale, che non potevano essere trascurati dalla Chiesa, sempre sollecita di promuovere organizzazioni rispondenti alle nuove esigenze. Nella menzionata circostanza della nascita del vostro Centro, fu ancora una volta necessario spiegare che la Chiesa non può trascurare, come un'opera estranea ad essa, la cura dei corpi e la cultura fisica, quasi fossero di sua competenza soltanto le "cose puramente religiose" ed "esclusivamente spirituali"; che esistono delle virtù naturali e cristiane, senza le quali lo sport non potrebbe svilupparsi, ma decadrebbe inevitabilmente in un materialismo chiuso, fine a sé stesso; che i principi e le norme cristiane applicate allo sport gli aprono orizzonti più elevati, illuminati persino da raggi di mistica luce. Ci siamo quindi sforzati, in quella ed in altre occasioni, di tracciare le linee guida concernenti l'armonia dei rapporti tra i principi cristiani e le attività sportive, spesso a voi ricordate e spiegate. È ora giusto che, trascorsi dieci anni dalla fondazione del vostro Centro, vi esprimiamo le meritate lodi per aver voi fatto tesoro dei Nostri insegnamenti e conseguito ottimi risultati organizzativi e tecnici, in virtù dei quali il Centro Sportivo Italiano si è guadagnato la fiducia della gioventù e l'ammirazione degli altri organismi nazionali, ai quali con discrezione e buona intesa vi



Translated by churchlatin.ai, a product of Boyne Archives

siete affiancati. Ma, al di sopra degli altri risultati, desideriamo indicare particolarmente quello che forma lo scopo essenziale del vostro Centro, vale a dire, la vostra influenza cristiana nel mondo sportivo, il cui ulteriore incremento vi proponiamo come impegno per il futuro. A cosa infatti mira la Chiesa nel dare impulso alle associazioni di categoria, come la vostra? Non si propone certo di avere il monopolio di determinate attività, né di segregare in esse i fedeli, togliendoli dal mondo aperto a tutti. Non questo, bensì di offrire loro il modello di una determinata azione e di insegnare in che modo deve essere praticata secondo i principi religiosi e morali. Essa quindi compie ed integra ciò che manca a un'idea, a un'attività.

[*Latin ed. p. 728*]

728 Acta Apostolicae Sedis - Commentarium Officiale: concerning works, whether through excesses, deficiencies, or the absence of sound principles, which are not equal to, or even contrary to, Christian dignity. It is also evident that an association formally Catholic provides the best guarantees to its members of practicing the principles professed, and therefore, although without prejudice to the apostolate towards individuals and groups far removed, it is more highly recommended to the most fervent faithful. The Sports Center is one such association, which, by proposing within itself the Christian practice of sport, seeks to be a model of it externally, in a field where it is easy to neglect the highest values of the spirit, to excessively exalt those of the body, and to forget the essential duties towards God and the family. You, therefore, will be leaven of Christianity in the stadiums, on the roads, on the mountains, at the sea, wherever your banner is raised with honor. From this moment, with your gaze fixed on the future, it is fitting that you set for yourselves a program of progress and expansion, so that the Center, after its initial period, may face the coming decade with the vigor of youth, a decade that promises to be rich in important events. It is incumbent upon your leaders to establish the specific points, in accordance with the principles that we wish to indicate to you. First of all, with regard to the organizational and technical aspects, it will be advisable to increase the spread of healthy sport, even among the less affluent youth, as the Center has commendably proposed to do from the very beginning. If you are convinced that sport tempers and strengthens the body, educates the spirit, and trains it for higher victories, you cannot allow numerous groups of young people to be deprived of these benefits due to poverty. Furthermore, it will be advisable for the leaders to be well prepared, not only spiritually, but also technically, since the technical and scientific direction of sport is now recognized as a necessary requirement. It is important, above all, to distinguish between simple gymnastics and athletics, and between athletics and competition. Gymnastics provides for the normal development and preservation of physical strength; athletics aims to surpass the normal, but without



Translated by churchlatin.ai, a product of Boyne Archives

comparison with other individuals, and without venturing into acrobatics, which is rather a cold trade; competition, on the other hand, tends, through the lever of emulation, to reach the extreme limits that can be touched by skillfully employed physical energies. In the various forms of sport, it is also good to distinguish between exercises in which strength prevails, and those in which the agility of the muscles or dexterity in the use of tools and machines is paramount. Now, the modern technical...

[*Latin ed. p. 729*]

The Acts of Pope Pius XII, 729, rightly demands that, above all, prudence be exercised in admitting individuals to the three types of sport, so that they do not suffer harm from hasty choices, or from a disproportion of their physical constitution, or from an immature transition from one exercise to another. The same prudence is necessary in assigning or permitting one of the many specialities of athletics and competition. The duty of examining individuals beforehand, of guiding them to the appropriate specialities, and of following their progress, belongs primarily to the physician, who is now well-equipped with means of investigation and exploration, and whose assistance should never be lacking to an association that is genuinely concerned with the well-being of each of its members. It is superfluous to say how necessary the use of technique is in the preparation and practice of suitable individuals. The seriousness of a sports association, which truly wishes to achieve its proximate goal, no longer allows for proceeding by the path of self-instruction and empiricism, as was the case in the past, when sport was little distinguished from simple amusement. Today, there is a technique in each specialization of sport, which not only facilitates the attainment of good results, but goes where amateurism, even if animated by good will, can never reach. However, the use of technique, although a necessary element, especially in competitions, is neither everything, nor the best. Technique, in sport as in the arts, must not hinder the development of spiritual forces, such as intuition, will, sensitivity, courage, and tenacity, which are, in the end, the true secret of every happy success. It is not enough to have a subject who is physiologically perfect, nor to observe scrupulously all the technical rules accumulated by the experiences of masters, in order to achieve a victory worthy of admiration and that inspires enthusiasm. Cold technicality not only prevents the attainment of the spiritual goods that sport proposes, but, even when it leads to victory, it does not satisfy either the one who practices it, nor those who witness it in order to enjoy it. This is what the crowds in the stadiums mean, when, at times, they deplore that the competing teams do not play with their hearts, because, in general, when it comes to a human activity, the starting point and the goal must always be the psychological element; in other words, the spirit must prevail over technique. To make use of technique, but to let the spirit prevail; this will be the fundamental rule of your Center in educating



Translated by churchlatin.ai, a product of Boyne Archives

young people through sport. But what are the rules of a Christian and sporting education? Let no one expect a double list, clearly separated: of those that...

[*Latin ed. p. 730*]

730 Acta Apostolicae Sedis - Commentarium Officiale concern the Christian, and those others that concern the athlete, since these are intertwined and integrated with one another. Having treated this subject on other occasions, we indicated some of them, among the most important, which we now wish to briefly recall. Let young people first be persuaded that the care of the body is not an end in itself, but must be directed towards the intellectual and moral perfection of the soul; that the practice of sports must not impede the duties of their state, whether as students, workers, or professionals, but should favor their observance, at least indirectly, as a means of restoring energy; that no reason excuses the athlete from respecting the common moral law in its threefold object: God, family, and society, and oneself. Regarding the latter, it is to be deplored the error that would make the right to dispose of one's own body unlimited, and therefore to subject it to evident risks, to exhausting labors, or, in order to obtain what one's own strength is incapable of providing, to absorb substances gravely harmful, such as strong stimulants, which, in addition to damaging, perhaps irreparably, the organism, are judged by experts almost as a form of fraud. In these cases, the responsibility of spectators, organizers, and writers is not insignificant, when they extol reckless risk or demand inhuman efforts from the athletes. With positive action, sports education aims to develop the faculties of intelligence and will, especially in competitive events: the former training young people in reflection, reasoning, prudent management of energy, and in discerning the tactical behavior of opponents, in order to know how to seize the opportune moment for the use of one's reserves of energy and skill. More difficult is the education of the will, whose vigor, in competitive sports, can be said to be the determining element of good success, while at the same time it is the most conspicuous fruit that the young person can derive for his life as a man and as a Christian. Everything can contribute to this education: the awareness of duty, the legitimate desire for victory, the small sacrifice, as well as pleasure, the just sense of honor. The will, well-trained in competition, manifests itself in careful and methodical preparation, in perseverance after a poor result, in resistance to the strongest, in tolerance of discomforts, in boldness, and in surpassing oneself. Therefore, it is not adamant muscles, nor the quickness of reflexes, nor easy victories that constitute the nobility and the appeal of sports; but the sure mastery of spiritual faculties. Look at the crowds that



Translated by churchlatin.ai, a product of Boyne Archives

as-

[*Latin ed. p. 731*]

The Acts of Pope Pius XII, page 731, describe a scene where a crowd lines a road to judge a group of cyclists and to bestow their applause upon the best. Who is the best among them, if not he who combines perfect technical skill with clear intelligence and irresistible will? It is the athlete who does not rush impulsively, but who knows how to measure his own strength and that of others, to resist attacks, to make use of legitimate aids, and to reciprocate favors; who, if hindered by unfortunate accidents, does not give up, but knows how to recover with renewed vigor, and to pursue and overtake the "leaders," one after another, for tens and tens of kilometers, until he has regained his position at the front; and then, without granting himself or granting any respite, he knows how to launch his offensive and still finds the strength for the final surge that will lead him to victory. Even such a will may, in the end, lack the fortunate success; but for this reason, that athlete ceases to be the best, for, as even experts say, in sports, it is not so much about winning, as it is about demonstrating *valentia* and fortitude. Furthermore, sports education aims to form young people in the virtues proper to this activity. These include, among others, loyalty, which forbids resorting to trickery; docility and obedience to the wise instructions of those who lead a team exercise; the spirit of self-sacrifice when it is necessary to remain in the shadows for the benefit of one's own "team"; fidelity to commitments; modesty in triumphs; generosity towards the defeated; serenity in adversity; patience towards a public that is not always restrained; justice, if competitive sports are linked to freely agreed financial interests; and, in general, chastity and temperance, already recommended by the ancients. All these virtues, although they have as their object a physical and external activity, are genuine Christian virtues, which cannot be acquired and practiced to the highest degree without an intimate religious spirit, and, we add, without frequent recourse to prayer. Practiced in this way, and integrated into the supernatural realm, sports can become almost an asceticism, for the Apostle St. Paul exhorts us to direct everything that the Christian does to the glory of God. 1 Tim 1:5: "Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith." Will such a spiritual and almost ascetic conception of sports perhaps be detrimental to technique? On the contrary! It has recently happened that from many quarters there has been a call for athletes to return to "pure" sports, that is, to those aims and methods that have nothing in common with the so-called "mercantilism" and "divism," to which high... 1 Cf. 1 Corinthians 10:31.

[*Latin ed. p. 732*]

732 Acta Apostolicae Sedis - An Official Commentary: Justice, the health



*Translated by churchlatin.ai, a product of Boyne Archives*

of the athletes, and the good name of the nation, which is to be represented in the games, are all of importance. If all of this has some importance, nothing will better free sport from the lamented deviations than the Christian spirit and the virtues that flow from it. At the dawn of your next decade, the important event of the Olympic Games is already taking shape, to which, this time, Rome has been assigned as the venue. You have received this news with joy, because it is equivalent to a testimony of esteem from the nations towards the sports youth of your country. For different reasons, we too have received this news with pleasure, not only because the event will give many people the opportunity to learn firsthand so many holy and beautiful things in the center of Christendom, to their spiritual advantage; but it will also offer the opportunity for different people to breathe the air of universality that is proper to this Christian Rome. It is very opportune, in the present times, to promote and encourage meetings between different peoples, so that from mutual knowledge, love and fraternity may arise. Their meeting in the City, mother of peoples and peacemaker par excellence, will more effectively consolidate in the younger generations the will for peace and collaboration. What could be the role of the Sports Center within the framework of the Olympics? We hope from now on that it may be able to prepare athletes capable of distinguishing themselves in those games, who, together with their fellow countrymen, will do honor to their flag. But it is more important that the young Catholic athletes, and also the others, and with them the crowds, demonstrate to the guests that they are worthy of the name and greatness of Catholic Rome, giving a conspicuous example of the aforementioned virtues. Beloved children of the Italian Sports Center, and you, all young people who dedicate yourselves to sport, attracted by the ideals of physical perfection, or by the prize, or by glory, you now know why We have taken the time to carefully explain to you some of its values and aspects. Sport, when understood in a Christian way, is in itself an effective school for that great contest which is earthly life, whose goals are the perfection of the soul, the reward of beatitude, and the imperishable glory of the saints. This higher contest is but a pale image of sport, but with what differences! While participation in sporting contests is free, in the spiritual contest it is necessary for all to enter and persevere; while in the former, only one among many obtains the palm, in this, victory is prepared to crown all and each; but, above all, while in the former, if energies fail, there remains nothing but...

[*Latin ed. p. 733*]

Acta PP. XII 733: To withdraw and declare oneself defeated, in this, the very power of God is always ready to raise up and invigorate declining forces, for He desires all men to be saved and victorious. Therefore, we exhort you, most beloved young men, full of life, strength, and zeal, to reserve the best part of your ambition and your energies for the struggle



*Translated by churchlatin.ai, a product of Boyne Archives*

of the spirit, with firm confidence that you will arrive victorious at the palm, through indomitable will, and with the grace and example of the one Conqueror of the world, Jesus Christ. With this prayer, which we offer for you to the throne of the Most High, we invoke upon all the beloved Catholic youth an abundance of heavenly favors, a pledge of which we impart with a heartfelt effusion our paternal Apostolic Blessing.

TO THOSE WHO WERE ABSENT FROM THE THIRD UNIVERSAL CONVENTION ON COMMUNICATIONS BETWEEN CITIZENS AND NATIONS, HELD IN GENOA ON THE SIXTIETH ANNIVERSARY OF THE INVENTION OF RADIO TELEGRAPHY.

With the most sincere satisfaction of mind and heart, Gentlemen, we have followed your celebration in Genoa, on the 60th anniversary of the discovery of radio telegraphy, and we are pleased to express our high admiration for the celebrated scientist, Guglielmo Marconi, who was its author and remained, for nearly half a century, an ardent and tireless promoter of it. In this, as in so many other welcome occasions, in which We are given the opportunity to address, through the Radio, Our words to the beloved sons scattered throughout the world, and thus to feel their affectionate presence, We renew each time the profound sense of admired gratitude towards the ingenious inventor, who accomplished the marvel of eliminating distances in communication between man and man, giving them the easy means of quickly understanding each other, and therefore of loving each other more. The happy experiment carried out in 1895 by the twenty-one-year-old scientist in his villa at Pontecchio, which is undoubtedly the site of the first radio station in history, rightly and for many reasons places the name of Guglielmo Marconi alongside that of the immortal discoverer, Christopher Columbus.

Given on the 13th day of the month of October, in the year 1955.

[*Latin ed. p. 734*]

Acts 734 of the Apostolic See – the official commentary – boldly breaking down the artificial barriers and limitations of narrow horizons, opened new paths of civil progress to humanity. Their discoveries, like few others in history, undoubtedly possess, beyond any technical merit, immense human value; but, considered with a profound Christian perspective, they reveal themselves as instruments of the clear design of Providence, which wills that men seek and find an ever closer unity of family, of which God is the loving Father, through the mutual communication of perfections and goods. Perhaps this is the most substantial point of convergence between the two men, the navigator of the waning Middle Ages and the scientist of the modern age, whom you have wished to honor in this solemn occasion. Separated by four centuries, and different from each other in their culture and in the goals they pursued, they share the same boldness and the same unwavering constancy with which they faced and completed their



Translated by churchlatin.ai, a product of Boyne Archives

endeavors: namely, the discovery of new worlds – Columbus, across the seas; Marconi, in the mysteries of the ether. Boldness and constancy! Here are the two typical qualities of the spirit that ensure the successful outcome of great endeavors, both in the profane realm and in the Kingdom of God. Indeed, we would simply say: every truly great endeavor possesses these qualities, for there is no opposition between the profane and the sacred in genuinely human works, which therefore ultimately lead to God Himself, as the Apostle Paul proclaims with a classic expression: "All things are yours; you are of Christ, and Christ is of God" (1 Corinthians 3:23). The marvelous progress that science and technology have achieved in a short time, and continue to make without signs of weariness, both in the depths of space, in the bowels of the earth, and in the most secret recesses of nature and life, are in reality nothing more than the discovery and harnessing of pre-existing forces and laws that the Creator has scattered throughout the universe, and which have been actively operating since the beginning of creation. Therefore, everything is a gift from God for the benefit of mankind, and everything, heaven and earth, proclaims the glory of the Supreme Giver. As for the Marconi discovery, it has been noted on many occasions how greatly it meets the needs of present-day humanity, whether it is to send a distress signal, almost a cry of desperate anguish invoking assistance, or to request a rare medicine from distant regions.

[*Latin ed. p. 735*]

Acta Pii PP. XII, vol. 7, p. 735, which will save a sick person, or to conclude economic affairs, especially if these are directed to the relief of needy peoples or to the common good; but in general, rapid communications, such as radiotelegraphy and radiotelephony, as well as all other systems that go by the name of telecommunications, satisfy a deep and primordial desire of the human soul. For many centuries, prisoners of space, men can now make their voices heard by their fellow men, wherever they may be, across oceans and continents, in the vastness of the seas and in the heights of the heavens. They speak to each other and see each other throughout the earth; thus, the world appears as the home of men, resounding with their voices. In this way, it is inevitable, but at the same time comforting, that they, knowing each other better and speaking more directly to each other, will always better understand the great law of solidarity, which fraternally binds spirits, despite differences of race, culture, and interests. Likewise, rapid communications contribute to clarifying the fundamental problem of harmonious coexistence and living together among peoples, to smoothing out conflicts, and to spreading the awareness of the moral responsibility of those to whom it falls, in international organizations, to make effective the collaboration between nations. Telecommunications have thus acquired a primary importance. They are undoubtedly a valuable tool for progress and well-being, but on the condition that they are put at the service of



Translated by churchlatin.ai, a product of Boyne Archives

truth, even in the political sphere, at the service of law and justice, of the esteem and respect that men owe to each other, beyond the borders of states, at the service of all that helps to make them less strangers and to foster mutual understanding. Nothing contributes more effectively to achieving this result than the truth, grace, and love brought to the earth by the Divine Redeemer. These are indeed the first and irreplaceable factors of the spiritual unity of men. To promote their widest possible dissemination in human consciences will be the noblest task that telecommunications can undertake. With great pleasure, therefore, we have learned that your Third International Congress of Communications has wished to honor the establishment of a transatlantic cable with as many as thirty-six circuits between Great Britain and the United States with an international prize; an undertaking that, according to the judgment of eminent scientific academies, is worthy of great significance. Will this incessant progress of technology, perhaps, alleviate the anxiety that afflicts not a few contemporaries, due to the growing...

[*Latin ed. p. 736*]

7 3 6 Acta Apostolicae Sedis - Commentarium Officiale

Concerning the influence of technology and its applications: Will it perhaps happen that its extraordinary progress and expansion will subject man ever more to the power and dominion of material processes, to the point of depriving him of his natural and legitimate place as master and arbiter of reality? This thought certainly deserves to be seriously considered; however, We believe that every harmful influence on the dignity of the person can be removed, provided that technology, like every other temporal good, remains always primarily in the service of the soul, of spiritual ends, and of religious values. All and each sectors of technology are destined and suited to render, more or less directly, such a high service; but communications, and in particular broadcasting, have as their prerogative the ability to be direct and effective vehicles of the very message of Christ. The message of Christ through the ether or along the cables submerged in the oceans! What a privilege and what a responsibility for the men of this century! And what a difference from the distant days, in which the teaching of truth, the precept of fraternity, the promises of eternal blessedness, followed the slow pace of the Apostles along the rough paths of the old world, and today, in which the call of God can reach millions of men in the very same instant! Above the dense network of human discourses, which traverse the spaces in every direction, shines the eternal and salvific language of the Gospel, the only one which, strengthened by grace, can solidify the union of souls under a higher law of love and justice, and in the bright aura of vital hope. This is the wish that We desire to express on this auspicious occasion of the conclusion of this solemn celebration, addressing ourselves to you, who, following and emulating the paths opened by great minds, dedicate your



Translated by churchlatin.ai, a product of Boyne Archives

efforts to increasing and perfecting mutual contacts between men of every race. Finally, as Our word, flowing from the heart in a surge of affection and prayer, reaches you on the wings of the waves that you yourselves have provided, may it also reach you from the heights of the heavens, as an encouragement and reward for your work, the abundance of divine graces.

[*Latin ed. p. 737*]

The Sacred Consistorial Congregation, 73T. ACTA SS. CONGREGATIONUM. The Sacred Consistorial Congregation, in ASTI and ALBA POMPEIA, DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Most Reverend Father James Cannonerò, Bishop of Asti, and Most Reverend Father Charles Stoppa, Bishop of Alba Pompeia, recently petitioned the Apostolic See, in order that, for the better care of the souls entrusted to them, the territory of the village of Saretto, in which seven families reside, which is presently part of the parish of the Saints Gervasius and Prothasius in the town of Cisterna d'Asti, in the Diocese of Asti, might be separated from that same Diocese of Asti and incorporated into the Diocese of Alba Pompeia, and specifically into the parish of Saint Roch in the town of Monta d'Alba; and that the territory of the village of Lame, in which two families, "Palma and Povero," reside, which is presently part of the parish of Saint Victor in the town of Canale, in the Diocese of Alba Pompeia, might be separated from that same Diocese of Alba Pompeia and united to the Diocese of Asti, and specifically to the parish of the Saints Gervasius and Prothasius in the town of Cisterna d'Asti.

Therefore, the Sacred Consistorial Congregation, having considered the letters of the Ordinaries, both of Asti and of Alba Pompeia, and exercising the special faculties granted to it by His Most Holy Father, Pope Pius XII, Divine Providence, and having judged it fitting to grant their request, has decreed, with the necessary consent of those who are, or are presumed to be, concerned, that the present Consistorial Decree, which shall have the same force as if Apostolic Letters sealed with the papal seal had been issued, should be valid: that the territory of the village of Saretto in the town of Cisterna d'Asti be separated from the Diocese of Asti and incorporated into the Diocese of Alba Pompeia, specifically into the parish of Saint Roch in the town of Monta d'Alba, with the boundaries of both Dioceses being altered accordingly, and delimited.

[*Latin ed. p. 738*]

Act 738 of the Apostolic See – Official Record of Valbuia, from the boundaries of the parish of Ferrere in the region of Asti, to where it again meets the old boundaries of St. Rocco of Monta d'Alba. The Sacred Consistorial Congregation decrees that the territory of the village of Lame, belonging to the town of Canale, in which the families Palma and Povero reside, be



Translated by churchlatin.ai, a product of Boyne Archives

separated from the diocese of Alba Pompeia and united to the diocese of Asti, specifically to the parish of the Saints Gervasius and Protasus of the town of Cisterna d'Asti, with the boundaries of both dioceses being changed accordingly, which will be as follows: "They will continue to follow the municipal boundary from east to west until it intersects with the provincial road Canale-Cisterna; from this point, they will turn southwest along the middle of the road until they reach the intersection with the road to Rocca Tagliata; they will then proceed north, following this road until they reach the intersection of the boundaries of the municipalities of Monta d'Alba, Cisterna d'Asti, and Canale." To carry out these matters, the Sacred Consistorial Congregation appoints the Reverend Father James Cannonerò, Bishop of Asti, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned task, and to send, as soon as possible, to the same Sacred Consistorial Congregation, a certified copy of the act of execution. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 22nd of June, 1955. © Er. A. I. Cardinal Piazza, Bishop of Sabina, and Mandelen, and Secretary L. S. Joseph Ferretto, Advisor.

CAESARAUGUSTAN DECREE CONCERNING THE CHANGE OF BOUNDARIES BETWEEN DIOCESES.

Following solemn agreements entered into between the Holy See and the Spanish Government on the 27th of August, 1953, regarding the boundaries of dioceses, the Most Reverend Father Hildebrand Antoniutti, titular Archbishop of Synnades in Phrygia, and Apostolic Nuncio in Spain, by order of the Apostolic...

[*Latin ed. p. 739*]

The Sacred Consistorial Congregation, in document 739, requested that the boundaries of the dioceses, within the civil provinces commonly known as "Navarra," "Aragon," and "Catalonia," be somewhat altered. Our Lord, Pope Pius XII, by Divine Providence, having received a favorable opinion from the ordinaries, considered the requested alteration of the diocesan boundaries to be conducive to the greater spiritual good of the faithful, and, after offering prayers, graciously approved it. Therefore, with the consent of those who are interested, or are presumed to be interested, and by the fullness of Apostolic authority, the following is decreed by these present letters:

1. From the archdiocese of Caesaraugustana, the archpresbyterates commonly called "Aliaga," "Calamocha," "Cantavieja," "Castellote," "Monreal del Campo," "Montalbán," "Muniesa," "Illueca," and "Magallón," along with the parishes commonly known as: La Corvilla, Luna, Valpalmas, Erla, Cortes de Navarra, Arándiga, Riela, Calillas, Lumpiaque, and finally, the parish of Olocau, which is located within the boundaries of the civil province called "Castellón";



Translated by churchlatin.ai, a product of Boyne Archives

2. From the diocese of Tirazona, the archpresbyterate commonly called "Alfaro," located within the boundaries of the civil province called "Logroño," along with twenty-nine parishes in the civil province called "Soria," and thirteen parishes located within the boundaries of the civil province called "Navarra";

3. From the dioceses of Calagurita and La Calzada, the archpresbyterates called "Viana" and "Amescoas," which extend into the boundaries of the civil province commonly called "Navarra";

4. From the diocese of Seguntina, the archpresbyterate called "Ariza," which is located within the civil province commonly called "Zaragoza";

5. From the diocese of Huesca, the parish, in their language, Santa Engracia, located in Caesaraugusta, as well as the parishes commonly known as: Broto, Buesa, Sarvisé, Asín del Broto, Bujaruelo, Torla, Viu, Linas del Broto, Fragen, Oto, and finally, the parishes of S. Felices, Fuencalderas, and Marracos;

6. From the diocese of Jaca, the parish called Eres, which is located within the boundaries of the civil province commonly called "Huesca";

7. From the diocese of Lérida: the archpresbyterates commonly called "Berbegal," "Artesa de Segre," and "Manresana," along with their parishes and filial churches, the parishes of Morillo de Liena, Bacamorta, Egea, Llert, Serrate, Nocellas, Merli, Villacarle, Vilas de Turban, Ballabriga, Beranúy, Denúy, Nerii, as well as Estada, Estadilla, Fons, and Almunia de San Juan, and finally, the two parishes of Mequinenza and Fayón, which are located within the civil province commonly called "Zaragoza."

[*Latin ed. p. 740*]

740 Acta Apostolicae Sedis - Official Commentary 8. To the diocese of Teruel, the parishes of: Bechi in the civil province commonly called "Castellón," Motos in the civil province commonly called "Guadalajara," and Huélanio, located within the civil province commonly called "Cuenca;" 9. To the diocese of Tortosa, the parishes of: Calaceite, Arens, Lledó, and Cretas, as well as the parish of Mayáis, which extends into the civil province commonly called "Lérida;" 10. To the diocese of Urgel, the territories named: Sarroqueta, Ären, containing seven parishes, Peralta de la Sal, with its eight parishes, and Castarner, encompassing four parishes. Furthermore, His Holiness likewise attached the aforementioned territories to the following dioceses in the following manner: 1. To the archdiocese of Caesaraugusta, the parishes known as: Santa Engracia, from the diocese of Huesca; Mequinenza and Fayón, from the diocese of Lérida; Calaceite, Arens, Lledó, and Cretas, from the diocese of Tortosa, which are presently separated by the present Decree; 2. To the diocese of Teruel, the aforementioned archpresbyteries of: Aliaga, Calamocha, Cantamela, Castellote, Monreal del Campo, Montalbán, and Muniesa,



Translated by churchlatin.ai, a product of Boyne Archives

separated from the archdiocese of Caesaraugusta; 3. To the diocese of Jaca, the aforementioned parishes commonly known as: La Corvilla, Luna, Talpalmas, Erla, separated from the archdiocese of Caesaraugusta; Broto, Buesa, Sarvisé, Asín del Broto, Bujaruelo, Torta, Viu, Linas del Broto, Fragen, Oto, S. Felices, Fuencalderas, and Marracos, separated from the diocese of Huesca; 4. To the diocese of Tortosa, the parishes of: Olocau, separated from the archdiocese of Caesaraugusta, and Bechi, separated from the diocese of Teruel; 5. To the diocese of Pamplona, thirteen parishes separated from the diocese of Tarazona; Cortes de Navarra, separated from the archdiocese of Caesaraugusta; and finally, the archpresbyteries commonly known as "Viana" and "Amescoas," separated from the dioceses of Calagurita and Calceata; 6. To the diocese of Tarazona, the aforementioned archpresbyteries of "Illueca" and "Magallón," as well as the parishes of Arándiga, Riela, Salïllas, and Lumpiaque, separated from the archdiocese of Caesaraugusta, and the archpresbytery of "Ariza," separated from the diocese of Seguntina; 7. To the dioceses of Calagurita and Calceata, the aforementioned archpresbytery called "Alfaro," separated from the diocese of Tarazona; 8. To the diocese of Osma, twenty-eight parishes separated from the diocese of Tarazona; 9. To the diocese of Huesca, the archpresbytery commonly known as "Berbegal," with its

[*Latin ed. p. 741*]

The Sacred Consistorial Congregation, having considered: 741 parishes and dependent churches detached from the Diocese of Illerdens, and the parish of Eres detached from the Diocese of Jaca; 10. Parishes belonging to the Diocese of Barbastre: Morillo de Hiena, Bacamorta, Egea, Llert, Serrate, Nocellas, Merli, Villacarle, Vilas de Turban, Ballabriga, Beranúy, Denúy, Nerii, and, in addition, Estada, Estadilla, Fons, Almunia de San Juan, detached from the Diocese of Illerdens; and finally, four parishes of the territory commonly known as "Oastarner," detached from the Diocese of Urgel, as mentioned above; 11. The archpresbyterate of "Artesa de Segre," with its parishes and dependent churches, detached from the Diocese of Illerdens, and transferred to the Diocese of Urgel; 12. The aforementioned archpresbyterate of "Manresana," with its parishes, detached from the same Diocese of Illerdens, and transferred to the Diocese of Gelson; 13. The parish commonly known as Motos, detached from the Diocese of Teruel, and transferred to the Diocese of Segunta; 14. As previously mentioned, the parish of Huélamo, detached from the Diocese of Teruel, and transferred to the Diocese of Goncha; 15. The parish of Mayáis, detached from the Diocese of Dertosens, and the territories of Aren, Peralta de la Sal, and Sarroqueia, detached from the Diocese of Urgel.

Furthermore, His Holiness entrusts the administration of the Diocese of Tudela, which has been entrusted to the Ordinary Bishop of Tarazona until



Translated by churchlatin.ai, a product of Boyne Archives

now, to the Ordinary for the time being of the Diocese of Pampilon, which is also vacant, by name and at the discretion of the Holy See, with all the rights, faculties, and privileges that Ordinaries of dioceses enjoy in their own territory.

Finally, the Most Holy Lord commands that, with these boundaries of the dioceses remaining unchanged, the acts and documents pertaining to each of the aforementioned parishes be transferred from the curia of the diocese from which they were detached to the curia of the diocese to which each parish is newly attached; and with regard to the clergy, it is decreed that as soon as the present Decree has been put into effect, the clergy shall be considered incardinated in the diocese within whose territory they legitimately reside.

For all of these matters to be carried out, His Holiness has deigned to appoint the aforementioned Most Reverend Monsignor Hildebrand Antoniutti, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, the task of submitting to the Sacred Consistorial Congregation, as soon as possible, an authentic copy of the act of execution carried out.

[*Latin ed. p. 742*]

742 Acta Apostolicae Sedis - Official Commentary, concerning those matters which the aforementioned Holiness ordered to be published in the Consistory. The Decree is valid as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 2nd of September, 1955.

Fr. A. I. Card. Piazza, Bishop of Sabina and Mantenola, and Secretary.

L. © S. Iosephus Ferretto, Assistant.

## SACRED CONGREGATION FOR RITES

### REGARDING THE BEATIFICATION AND CANONIZATION OF

SERVÁ WÜLLENWEBER, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF THE DIVINE SAVIOR.

DOUBT: Whether the commission for the introduction of the cause should be signed in the case and for the purpose in question.

"And behold, one came and said to Jesus, 'Good Teacher, what good things shall I do, that I may have eternal life?' And he said to him, 'Why dost thou ask me what is good? There is one alone who is good: God. But if thou wilt enter into life, keep the commandments.' He saith to him, 'All these things have I kept from my youth.' And Jesus, beholding him, loved him, and said to him, 'One thing thou lackest: Go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow



Translated by churchlatin.ai, a product of Boyne Archives

me.' But when the young man heard that, he was grieved, because he had great possessions.' (Mt. 19, 16-22).

Maria Teresia von Wüllenweber, possessing many possessions, in prayer, asking the Lord, received a similar response.

However, unlike the young man about whom the Gospel speaks, she did not depart sorrowfully; but, generously, for the love of God, she divested herself of all her possessions and riches, embraced strict poverty, and followed Jesus, the poor one.

Indeed, Baron Theodoro and Elisabeth Le Fort, honorable and pious spouses, on the 19th of February, in the year 1833, in their ancestral castle Myllen-

[*Latin ed. p. 743*]

The Sacred Congregation of Rites, 743, reports that in Gladbach, within the Archdiocese of Cologne, she was born, the first of five daughters, to whom the Servants of God gave the names Mary, Theresa, Francis, Constance, Elizabeth, and Joseph. She imbibed piety abundantly from her parents and showed great charity towards her neighbors. In the year 1846, she was admitted to the Holy Eucharist, and two years later, she received the Sacrament of Confirmation. Subsequently, with a more fervent desire for Christian perfection, she proved worthy to hear the voice of God calling her to a religious and missionary life. She made several attempts to experience religious life, but without success, until in the year 1882 she met Servant of God Francis Jordan, the Founder of the Society of the Divine Savior, to whom she devoted herself entirely, because this Society aimed at a missionary purpose, which was, indeed, what she desired. She freely gave to this Society all her possessions, including the Institute of Saint Barbara, which she herself had founded, reserving nothing for herself. Thus, she became very poor, according to the mind of Saint Francis, to whose Third Order she had given her name in the year 1872. In the year 1888, she was received in Italy, and by Father Jordan, the General, she was elected the first Mother Superior of the women's section, inaugurating a house of extreme poverty. In the year 1894, she established a house in the City, as she had desired, and she took care to spread the Institute, increasing the number of Sisters, while observing the rules which she had written for the hospice of Saint Barbara and which Father Jordan had approved. Furthermore, she established houses of the Institute in Italy, in Switzerland, in Belgium, in England, in America, and in missionary lands, generously receiving from God the recompense for her pains, sorrows, and poverty, with faith and charity, with which virtues she proved her love for Him. Filled with merits, she peacefully departed this life in the year 1907, on the feast of the Nativity of the Lord, receiving the sacraments several times during her final illness, and in the kiss of the Lord. Due to her reputation for holiness, especially among the Sisters, it was determined that an informative process



Translated by churchlatin.ai, a product of Boyne Archives

should be held in the Vicariate of the City, from the years 1943 to 1949, regarding her writings, her reputation for holiness, and the fact that she had never been forbidden veneration; to this were added processes from Milwaukee, Passau, Vienna, and Freiburg. On December 23rd of the year 1952, the Sacred Congregation issued a decree stating that, after examining the documents, nothing stood in the way of proceeding further. In the meantime, five Cardinals of the Holy Roman Church, several Archbishops, Bishops, Abbesses, the General Superior of the Society of the Divine Savior, the Rector Magnificus of the Catholic University of Washington, and other distinguished men, as well as the General Superiors with their counselors of the Society of the Divine Savior, offered...

[*Latin ed. p. 744*]

Acta 744 of the Apostolic See – These are the letters which, for the stated reason, request the introduction of this cause before the Congregation for Sacred Rites. Therefore, with the Reverend Father Jerome Gassner, O.S.B., the promoter of the cause, present, and in the meeting of the Ordinary of the aforementioned Congregation held on February 8th of this year, the Eminent and Reverend Cardinal Clemens Micara, Bishop of Velletri, General Vicar of His Holiness Pope Pius XII, proposed the following question for discussion: Whether a commission for the introduction of the cause should be signed, and to what effect, in the case and for the purpose under consideration. The Eminent and Reverend Fathers, having heard this report, and after hearing the votes of the official prelates, especially the Reverend Father H. Salvatore Natucci, General Promoter of the Faith, decided to respond: That the commission should be signed, if it pleases the Most Holy [Father]. After a report was made to the Supreme Pontiff, His Holiness, approving the response of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Venerable Servant of God, Mary Margaret, with His own hand. Given in Rome, on March 1st, in the year of Our Lord 1955. C. Card. Cicognani, Prefect. © S. t A. Carinci, Archbishop of Seleucia, Secretary.

MARIANOPOLITANA

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY MARGARET D'YOUVILLE, FOUNDRESS OF THE INSTITUT OF THE SISTERS OF CHARITY OF MONTREAL, WIDOW, AND FIRST GENERAL SUPERIOR OF THE SAID CONGREGATION.

ON THE QUESTION OF WHETHER: She possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, in a heroic degree, in the case and for the purpose under consideration.

The Venerable Mary Margaret Dufrost de Lajemmerais, widow of You-



Translated by churchlatin.ai, a product of Boyne Archives

ville, a wife, a widow, foundress of the Institute of the Sisters of Charity of Marianopolis, gave outstanding examples of sanctity, and indeed: of Faith.

[*Latin ed. p. 745*]

The Sacred Congregation of Rites, having learned that on the 15th of October, in the year 1701, in the city of "Varennes," now in the diocese of Saint-Jean of Quebecensis, Christophoro Dufrost de Lajemmerais and Maria Gautier de Varennes were married. When she was twenty-one years of age, she married Francisco d'Youville. He, within the first decade of their marriage, often neglected his family affairs and his wife, a neglect that continued until his death. However, because salvation comes from the cross, her sorrows and hardships increasingly drew her spirit away from earthly things and impelled her to devote herself entirely to God. Widowed in the year 1730, she took care to pay off the debts that he had incurred; she also raised two sons in such a manner that they were deemed worthy to be promoted to the priesthood, while four other sons died in their childhood. She employed three successive, pious, and prudent women as her advisors, and she obeyed their wise counsel with the utmost diligence in all matters pertaining to divine knowledge and practice. Therefore, following the divine will, trusting in one God, she devoted herself entirely to works of all kinds of charity, especially towards the poor, the elderly, and the sick; and other pious women joined her. Thus, gradually and without realizing it, she founded the Institute of the Sisters of Charity, which even now yields abundant fruit in the Church. Because the works of God are founded on the cross, it was necessary that she be afflicted with many sorrows, hardships, deprivations, and calumnies. While she was truly suffering from poverty, the civil authorities denied her the deserved compensation for the soldiers and others whom she sheltered and cared for in her home. She was also accused of infamous crimes, and injustices were perpetrated against her; the hospital was burned twice by a terrible fire; and she suffered many other things. However, she bravely and heroically endured all things, never wavering in her faith in God. And God magnificently and generously rewarded the faithfulness of her handmaids. He determined that her innocence should be made known; at times, provisions were multiplied, and the Institute was aided by other gifts. Considering herself a humble servant of all, she subjected herself, along with her companions, to arduous labors, beyond the ordinary, for the needs of the works, and she received them. Moved to pity by the condition of lepers, those afflicted with cancer, and others who were rejected by the common hospital, she received them into her own home. Furthermore, she displayed heroic examples of other virtues. Refreshed by the Holy Eucharist, she peacefully departed this life in the Lord on December 23rd, in the year 1771. Her reputation for holiness not diminishing after her death, canonical inquiries were conducted with



Translated by churchlatin.ai, a product of Boyne Archives

ordinary authority in the year 1884, and she was beatified.

[*Latin ed. p. 746*]

746 Acta Apostolicae Sedis - Official Commentary. For the cause of canonization before this Holy Congregation, it was introduced in the year 1890. An Apostolic process, constructed in the ancient manner, was held in 1927; the Preliminary Congregation was held on June 16, 1931. This cause was then suspended. It is not surprising, for lacking suitable witnesses for complete juridical proof, only administrative proofs could be obtained from annulled traditions and documents. However, since in the year 1930, a historical Section was instituted by the blessed Pope Pius XI by his own authority, this cause was entrusted to it. This Section not only collected and examined numerous documents, verifying them to be authentic and worthy of credence, but also, from these, it pronounced a safe judgment regarding the entire life of the Servant of God and her heroic virtues. With this solid foundation established, on March 17, 1953, a new Preliminary Congregation was convened, in which the difficulties raised by the Eminent Cardinals were resolved, and the cause was prepared to be considered in General Session. This was presented before His Most Holy Lordship, Pope Pius XII, today, with the Reverend Cardinal Alexander Verde, Prefect of the cause, proposing the doubt concerning the virtues. The Reverend Cardinals, Officials, and Consultor Fathers unanimously affirmed that the virtues of the Servant of God are to be recognized as heroic. With this support considered, the Most Blessed Father, after the Congregation was concluded, and after the Holy Sacrifice of the Mass had already been celebrated, decreed: That the theological virtues of Faith, Hope, and Charity, both towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues which are attached to them, are to be recognized as heroic in the Venerable Servant of God, Mary Margaret Dufrost De Lajemmerais, widow of Youville, in the case and to the extent that it is concerned. He also ordered that this decree be duly promulgated and recorded in the acts of the Congregation of Holy Rites. Given in Rome, on May 3rd, on the feast of the Finding of the Holy Cross of Our Lord Jesus Christ, in the year 1855. C. Card. Cicognani, Prefect. L.- © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 747*]

The Sacred Congregation of Rites, in its third session held in Tarragona, concerning the beatification or declaration of martyrdom of Francis Crusats, priest, member of the Congregation of Missionaries of the Immaculate Heart of the Blessed Virgin Mary. Regarding the question of whether a commission for the introduction of the cause should be appointed, in this case and for the purpose in question. With admirable prudence, wisdom, and charity, God, who pursues those He loves with greater benevolence,



Translated by churchlatin.ai, a product of Boyne Archives

arranges that the virtues of those He favors be tested with greater intensity. The Blessed Virgin, whom He loved above all creatures, even the angelic ones, and from whose Immaculate Heart He was pierced by the most ardent darts of love, He wished to afflict with the most grievous mental sufferings, above all others. But now, in the heavenly homeland, placed on the highest throne above all creatures, she has attained the eternal reward of so much love and patience, a reward worthy of the divine munificence. This is the fate that awaits the Church and its members, as history and hagiography teach. Therefore, the pains, torments, persecutions, and even death itself, endured for the sake of the faith or another virtue, are a foretaste of the heavenly reward and a great honor, both for the victim and for the family of whom the victim is a member. Since all good things are conferred by God through Mary, it is fitting that the strength in suffering and the merit for the triumph in heaven be attributed to her intervention. Therefore, as a great gift from the Immaculate Heart of the Blessed Virgin Mary, the glorious death for the Catholic religion that was granted to Francis Crusats, one of the first members of this Saint, about whom this decree speaks, should be considered. The Servant of God was born in the town commonly called Seva, within the territory of the Diocese of Vich, on February 5th, 1831, to humble and honest parents, Joseph and Victoria Fran. He was baptized the following day, receiving the names: Francis, Joseph, and Melchior. He received the first lessons in piety from his parents, and then, in the nearby town, from an excellent priest, who also taught him the first elements of letters. Nourished in Angelorum, he began to discern his vocation to the priesthood. This seed, fostered by the frequent reception of the sacraments and continuous prayer, was further cultivated...

[*Latin ed. p. 748*]

748 The Acts of the Apostolic See record that he cultivated the Latin language with diligence, and showed tireless charity towards his neighbors. He celebrated the schools of the Episcopal Seminary with distinction, and, having completed a three-year course in philosophy and a six-year course in theology, he was promoted to the Holy Orders with the most favorable judgment of his Superiors. In the year 1858, in the month of September, he was ordained to the priesthood, and he devoted himself to the sacred ministry, to the great benefit of the faithful, in the parish of Prat di Mal. Burning with a desire to perfect his soul and increase his faith, he requested to be admitted to the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary, recently founded by Saint Anthony Mary Claret, and, having made his vows, he was admitted to the congregation on November 3rd of the same year. It is the unanimous opinion of witnesses regarding the priestly and religious virtues of the Servant of God, and the zeal with which he devoted himself, especially in his missionary expeditions, and with which he reaped abundant



Translated by churchlatin.ai, a product of Boyne Archives

fruits, which he obtained through fervent prayers and also through the afflictions of his own body. These virtues earned him the highest esteem for his sanctity, both from his confreres and from the very Founder of the Order, who not obscurely foretold that he would be redeemed with the crown of martyrdom, as indeed happened not long afterwards. In the year 1868, a very serious disturbance arose in the Kingdom of Spain, ostensibly under a political guise to overthrow the royal power, but in truth to destroy the Catholic religion. For, with a burning hatred towards the entire clergy, many were killed by members of this group, without any regard for due process, while others were harassed by false accusations and subjected to severe penalties, and the beneficial works of these men were destroyed, indeed, even their monuments were destroyed. Since this disturbance was, at least in part, a persecution of the Catholic faith, almost all of its victims should be considered true martyrs of Christ. Indeed, on September 30th of the year 1868, impious and nefarious assailants, making clamorous noises, broke down the door and invaded the religious house called "de la Silva," located within the boundaries of the Archdiocese of Tarragona, where the Servant of God Francis Crusats was staying. Hoping to appease the anger of these men, the Servant of God went out to meet them. But it was in vain; for they attacked him fiercely, striking him with blows, and cutting his throat with a knife. Francis, falling to the ground, offered forgiveness to his murderers, and, as is commonly reported, he breathed his last, uttering the sacred name of the Blessed Virgin, and redeemed by the crown of martyrdom. This story has not diminished to this day, as not only witnesses have testified in the proceedings, but also many Cardinals, Archbishops, Bishops, and other members of the ecclesiastical community.

[*Latin ed. p. 749*]

The Sacred Congregation of Rites. 749 And the petitionary letters, presented by those of outstanding dignity, confirm this to the Supreme Pontiff. Therefore, in the Archiepiscopal Curia of Tarragona, and through petitionary letters in the Curias of Segovia and of St. James in Chile, canonical "Inquiries concerning the fame of martyrdom, writings, and liturgical cult not yet instituted" were carried out and presented to the City [Rome]. After examining the documents, it was decreed by this Sacred Congregation on May 22, 1953, that nothing obstructs the proceeding to further stages. Therefore, on April 26 of this year, the Reverend Father Nicholas Gil, General Postulator of the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary, raised a doubt for discussion in the Ordinary Congregation with His Eminence and Reverend Cardinal Frederick Tedeschini, the Promoter of the Cause or Relator: "Should a commission for the introduction of the cause be signed in this case, and to what effect?" After hearing this report, and after hearing the votes of the Official Prelates, especially the Reverend Father Salvatore Natucci, General



Translated by churchlatin.ai, a product of Boyne Archives

Promoter of the Faith, the Eminences decided to respond: "The commission should be signed, if it pleases the Most Holy [Pope]." Consequently, on the aforementioned day, a faithful report was presented to the Supreme Pontiff. His Holiness, approving the response of the Eminences, deigned to sign the commission for the introduction of the cause of the Servant of God Francis Crusats with His own hand. Given in Rome, on May 12, in the year of Our Lord 1955. C. Card. Cicognani, Prefect. L. m s. f. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 750*]

Acts 750 of the Apostolic See – Official Commentary from TURIN. Concerning the Beatification and Canonization of the Servant of God, Francis of Paula Faà di Bruno, Secular Priest, Founder of the Congregation of the Most Blessed Virgin for Assistance, and of the Sisters of St. Zita. Regarding the Question of Whether a Commission for the Introduction of the Cause should be Established, and for What Purpose. The Piedmont region, a fertile ground for saints, has produced numerous Servants of God, especially in the nineteenth century, who, through their virtues, the institutions they founded, and their distinguished works, have illuminated the Church and the good of their neighbors, among whom Joseph Benedict Cottolengo, Joseph Galasso, John Bosco, Mary Dominica Mazzarello, and Dominic Savio were solemnly canonized. Francis of Paula Faà di Bruno deserves to be considered an imitator of these virtues, who, endowed with a wide range of knowledge, excelled as a soldier, priest, and founder of institutions, offering a model for the Christian people; and to demonstrate this, let us briefly examine his life. The Servant of God was born in Alexandria Statiellorum, from Louis Faà di Bruno and Carolina Sappa, the youngest of twelve children, on March 29, 1825, and was baptized on the same day in the family chapel, and eight years later, he was confirmed there by his uncle, Charles Joseph Sappa, Bishop of Acqui. From this noble and Christian family, four other children embraced the religious life: Charles Mary entered the Order of Clerics Regular of the Poor, dedicated to the schools of the Most Blessed Virgin; Joseph Mary joined the Society of the Catholic Apostolate, of which he later became the superior; Camilla entered the Society of the Sacred Heart; and finally, Henrietta joined the Order of the Visitation. The Servant of God diligently pursued his studies in literature at the College of St. George, under the direction of the Clerics Regular of Somascha. As a student at the Military Academy, he applied himself with equal diligence and made great progress, especially in the study of mathematics, for six years. He served under the banners of King Charles Albert and later of his son, Victor Emmanuel II, and became a military instructor. In 1853, having left the military, he obtained a doctoral degree in mathematics from the University of Paris, at the Sorbonne. Returning to



Translated by churchlatin.ai, a product of Boyne Archives

Turin, he entered the University of Turin.

[*Latin ed. p. 751*]

The Sacred Congregation of Rites, in its deliberations, taught analysis, popular astronomy, trigonometry, and all the sciences, and was the inventor of new scientific instruments; therefore, the fame of his teachings spread even to foreign nations. Still a layman, he openly professed the Catholic faith, both in word and deed, in the very midst of his activities, paying no regard to human judgments. Considering the miserable condition of many, according to the words of Paul: "Who is weak, and I am not weak? Who is scandalized, and I am not scandalized?" (2 Corinthians 11:29), he considered their sorrows, anxieties, and poverty as his own, and he spared no effort, nor did he neglect any industry, to bring relief to his neighbors, to protect them from evils, and to lead them to a Christian life. Therefore, through discussions, familiar gatherings, and the Institute of St. Zita, which he founded for girls or those engaged in domestic service, or for those attending school in the city, he provided for the needs of young people, to which Institute he later gave the name "Conservatory"; he also provided a refuge for elderly women, and he never failed to assist in every kind of need. He also built a new church dedicated to Our Lady of Succor. He had accomplished all of these great things to a large extent before he became a priest. He had surpassed his fiftieth year when, at the urging of St. John Bosco himself, he considered it opportune to receive the sacred orders, so that he could more effectively dedicate himself to his institutions. On August 7, 1876, he put on the clerical garments in Rome, and in the month of September he received the minor orders. Pope Pius IX, recognizing his virtues, his magnificent works, and his profound knowledge, wanted to promote him to the higher orders on the days of October 8, 15, and 22 of that same year. Upon returning to Turin, he was present at the consecration of the church of Our Lady of Succor, and on the following day, November 1, he solemnly celebrated Mass. He exercised his priestly duties with commendable zeal, and at the same time, without neglecting the many works to which he had devoted himself, he also established other works as needed for the good of souls, such as the adoration of the Most Holy Sacrament and a house of refuge for fallen girls. In order to ensure the perpetuity of at least some of his works, he had long considered founding a religious institute, and he finally gave it its beginning on July 16, 1881, giving it the name of the Little Sisters of Our Lady of Succor. Rather than being worn out by the passage of years, he was weakened by tireless labors, and he fell into a serious illness, which grew worse and worse, and he endured terrible torments, but, completely obedient to the divine will, he received



Translated by churchlatin.ai, a product of Boyne Archives

the sacraments of the Church.

[*Latin ed. p. 752*]

752 Acta Apostolicae Sedis - Official Commentary. In Augsburg, the most pious [Servus Dei] was received, on March 27th of the year 1888, on the third day of the Greater Week, and breathed his last. Fitting funeral rites were celebrated in the church which he himself constructed, with a very large crowd present, along with ecclesiastical and civil dignitaries. It is not surprising: for the Servant of God was held in great esteem among the learned, and among the faithful, he was regarded as a saint. Saint John Bosco called him one of the most outstanding Catholics of Turin. Since the fame of his sanctity did not diminish, canonical inquiries were carried out in the Turin ecclesiastical court during the years 1928-1932, and further documents were gathered in the process. In the meantime, fervent letters were presented to the Supreme Pontiff by two Cardinals, by the Bishops of Piedmont, and by many other Bishops, as well as by some Superiors General of Orders and Congregations, by the illustrious Rector of the Catholic University, and by others, all requesting the Beatification of the Servant of God. After careful consideration of the writings, it was decreed by this Holy Congregation on May 22nd of the year 1936 that nothing stood in the way. Therefore, with due observance of the laws to be observed, on this 15th of March of the current year, with the Reverend Father Doctor Peter Palazzini, Referendary of the Tribunal of the Supreme Apostolic Signatura, acting as Promoter of the Cause, the Most Eminent and Reverend Cardinal Celsus Costantini, introducing the cause, proposed a question for discussion to the Ordinary Session of this Holy Congregation: Whether a commission should be appointed for the introduction of the cause, in this case and for the purpose in question, and he reported on this matter. After hearing the report of the Most Eminent and Reverend Cardinals, after hearing also the votes of the Official Prelates, and after hearing the Reverend Father Doctor Salvatore Natucci, General Promoter of the Faith, and after mature consideration of all things, it was decided to write: That the commission should be appointed, if it pleases the Most Holy [Pope]. On the date indicated above, a faithful report was made to the Most Blessed Father, and His Holiness, approving the writing of the Most Eminent Cardinals, deigned to sign the commission for the introduction of the cause of the Servant of God Francis Faà di Bruno with His own hand. Given in Rome, on May 12th of the year 1955. C. Card. Cicognani, Prefect. L. © S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 753*]

Year and Volume XXXVII, 24 November 1955 (Series II, Volume XXII) - No. 16. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF THE SUPREME PONTIFFS. APOSTOLIC CONSTITUTIONS.



*Translated by churchlatin.ai, a product of Boyne Archives*

I. CONSTITUTION CONCERNING BAHR EL-GHAZAL AND OTHER TERRITORIES (RUMBEK). SOME TERRITORIES ARE WITHDRAWN FROM THE APOSTOLIC VICARIATE OF BAHR EL-GHAZAL AND OTHERS, AND A NEW APOSTOLIC VICARIATE IS ESTABLISHED, TO BE CALLED (RUMBEK). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE EVENT. Since, by the inscrutable plan of God, we have been raised to the highest summit of the sacerdotal office, we are not only urged to diligently spread the perennial truth of Christianity, but also to carefully arrange the territories of individual Churches, so that the faithful of Christ, walking according to His precepts, may more easily attain to eternity. Therefore, when the venerable Brother James Robert Knox, Archbishop with the title of Melitene, and Apostolic Delegate in British East and West Africa, requested that a new Apostolic Vicariate be established in the Sudanese region; and when our venerable Brothers, the Cardinals of the Most Holy Roman Church, Prefects of the Sacred Congregation for the Propagation of the Faith, considered that this would be very beneficial for the Catholic cause, we, fully approving these proposals, after mature deliberation and supplementing the consent of those involved in this matter.

[*Latin ed. p. 754*]

754 Acta Apostolicae Sedis ~ Considering that some may claim or believe to possess certain rights or privileges, and in order to clearly establish Our supreme and apostolic authority, We hereby decree and ordain the following. We separate from the Vicariate Apostolic commonly known as Bahr el-Ghazal that portion which is called Lakes; likewise, we separate from the Vicariate Apostolic of Bahr el-Gebel that region which is called Yei; and from the Apostolic Prefecture of Mopoi, that territory known among the people as Moru. Upon these lands, We establish a new Apostolic Vicariate, which We wish to be called Rumbekensem, after the principal city of that region, and We entrust its governance and care to the indigenous clergy, according to merit in the Church and religion, but always under the guidance of Our Holy See. This Vicariate, therefore, will be contained within the same boundaries and encompass the same regions as those with which it is joined; and therefore, it will have the following boundaries: to the north, it will share borders with the Vicariate of Bahr el-Ghazal and the Apostolic Prefecture of Malakal; to the east, with the same Prefecture and the Vicariate of Bahr el-Gebel; to the south, with the region of Uganda and the Belgian Congo, as they are called; and to the west, with the Apostolic Prefecture of Mopoi and the Vicariate of Bahr el-Ghazal. Furthermore, We grant to the Apostolic Vicariate which We have established, and to its sacred minister, all those rights and honors which the Code of Canon Law grants to those holding the same office; and We likewise wish that the Ordinary Vicar, who will reside in the city commonly known as Rumbek,



Translated by churchlatin.ai, a product of Boyne Archives

be subject to the same obligations that are generally applicable to all men of this dignity. Those things which We have prescribed in these Letters, the venerable Father James Robert Knox, whom We have mentioned, will see to it that they are carried out, or he who, at the time these are issued, presides over the same Apostolic Delegation, provided that he possesses the necessary powers for that purpose, which may also, if deemed necessary, be delegated to any other person who is duly constituted in ecclesiastical dignity. Whoever completes this task will bear the responsibility of preparing the documents, and of sending true copies thereof promptly to the Holy Congregation for the Propagation of the Faith. We will and desire that these Letters be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus will obtain their full force. Nothing, of any kind, contrary to the provisions of these Letters, will be able to impede their effectiveness, since through these Letters We repeal all that is contrary to them. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We declare that such action is entirely invalid and of no effect. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of a person duly constituted in ecclesiastical dignity, and which are also signed by a public official, will be—

[*Latin ed. p. 755*]

The acts of Pope Pius XII shall be subscribed, and they shall possess the same authority as these, if it were demonstrated. Whoever, in any way, shall despise or reject Our decrees in their entirety, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the third day of the month of July, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.

**FUMASONI BIONDI**

8. B.
E.
Cancellarius
8. Congr. de Propaganda Fide



Translated by churchlatin.ai, a product of Boyne Archives

Praefectus
Hamletus Tondini
Apostolicam Cancellariam
Begens
Silvius Sericano,
Proton. Apost.
Caesar Federici,
Proton. Apost.
Loco £ß Plumbi
In Ap. Cane, tab., vol. LXXXXI, n. 17.
II

**S. IOSEPHI DE AMAZONES**

Apostolica Praefectura

**S. IOSEPHI DE AMAZONES**

**AD GRADUM PERDUCITUR**

Apostolici Vicariatus,

**IISDEM SERVATIS FINIBUS**

**ATQUE APPELLATIONE.**

PIUS
EPISCOPUS
SERVUS

**SERVORUM DEI**

**AD PERPETUAM REI MEMORIAM**

Although We embrace all the Churches with paternal solicitude, which throughout the world flourish with the beauty of holiness like fragrant gardens, We nevertheless devote a more loving attention to those which are located in distant lands and are heralds of the Gospel of Jesus Christ. For this reason, since the Apostolic Prefecture of St. Joseph of the Amazons, in the Republic of Peru, has, through the excellent foundation of members of the Order of Friars Minor, to whom it was entrusted by Us ten years ago,



Translated by churchlatin.ai, a product of Boyne Archives

rejoiced in...

[*Latin ed. p. 756*]

756 Acta Apostolicae Sedis - Official Commentary on the progress of the Christian religion and in works of faith and charity, we wish to lead it to the *gradum* of an Apostolic Vicariate. Therefore, we confirm what the Holy Congregation for the Propagation of the Faith has deemed necessary; after hearing the opinion of the venerable Brother Francis Lardone, Archbishop with the title of Rhazaean and Apostolic Nuncio in Peru, and with the consent of those who have a right in this matter or believe themselves to have such a right; having carefully considered all things, we decree the following with our supreme authority. We elevate the Apostolic Prefecture of Joseph of the Amazons to the *gradum* of an Apostolic Vicariate, retaining the same name and boundaries; and to him, having bestowed this honor upon him, and to him, as Apostolic Vicar for the time being, we grant the rights and privileges that belong to all Apostolic Vicariates and their Ordinaries, according to the norms of the sacred canons; and to the Vicar, we also assign the duties and obligations that bind other men of the same dignity. In this way, we entrust the newly established Vicariate of Saint Joseph of the Amazons to the care of the members of the Order of Friars Minor, with the hope that, guided by our concern and that of this Roman See, those who have worked so much in spreading the Gospel in this region to date will seek and find, with increased zeal and enthusiasm, new and more abundant ways to serve. Finally, we decree that the venerable Brother Francis Lardone, whom we mentioned, or whoever, at the time when this matter is carried out, presides over the Apostolic Nunciature in the Peruvian Republic, shall take care to execute these orders; and to whomever completes this task, we grant all the necessary powers for this purpose, and if necessary, we authorize the delegation of such powers to a worthy ecclesiastic; and we command that the completed work be reported in writing, and that faithful examples of it be promptly sent to the Holy Congregation for the Propagation of the Faith. We wish these documents to be effective now and in the future; in such a way that those to whom they pertain shall observe religiously what has been decreed in them, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. If



Translated by churchlatin.ai, a product of Boyne Archives

anyone should disregard or in any way despise Our decrees in general,

[*Latin ed. p. 757*]

The Acts of Pope Pius XII, page 757, state that those who have not obeyed the commands of the Supreme Pontiffs will incur the penalties established by law. Given in Rome, at St. Peter's, on the third day of July, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our Pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.
FUMASONI
BIONDI
E. E.
Chancellor of the Holy Congregation for the Propagation of the Faith
Prefect
Hamletus
Tondini
Regent of the Apostolic Chancery
Silvius
Sericano,
Protonotary Apostolic
Caesar
Federici,
Protonotary Apostolic

In the Apostolic Vicariate of Palawan, in the Philippine Islands, the Apostolic Prefecture of Palawan is raised to the rank of an Apostolic Vicariate, to be called (Palawanensis).

PIUS,
Bishop,
Servant of the Servants of God,
for the perpetual memory of this event.

We are greatly pleased, called as we are by divine will to govern the kingdom of Christ here on earth, that the Catholic name is embraced with such eagerness even in the vast lands of the missions, and that the splendor of the evangelical light increases ever more. This has also occurred in the Apostolic Prefecture of Palawan, in the Philippine Islands, due to the diligent efforts and wise industry of the members of the Order of the Recolleto



Translated by churchlatin.ai, a product of Boyne Archives

Fathers of St. Augustine.

[*Latin ed. p. 758*]

758 Acta Apostolicae Sedis - An Official Commentary, concerning those matters which have been entrusted to it, and by which it has produced much fruit of virtue and of religious works for the Church of Christ, the Sacred Congregation for the Propagation of the Faith has considered it fitting to elevate it to the dignity of an Apostolic Vicariate. Wherefore, having considered the judgment of our Venerable Brothers, the Cardinals of the Sacred Council presiding over the Congregation for the Propagation of the Faith, and having heard the Venerable Brother Aegidius Vagnozzi, Archbishop with the title of Myra, and Apostolic Nuncio in the Philippine Islands, after carefully considering the matter and with the consent of those whose involvement in this matter is of any consequence, by our supreme authority We decree and ordain the following. We elevate the Apostolic Prefecture of Palawan, with the same boundaries, to the dignity of an Apostolic Vicariate, which We shall henceforth call the Vicariate of Palawan, and We entrust its governance to the same members of the Order of Discalced Carmelites of Saint Augustine, subject to Our direction and that of the Holy See. Therefore, We adorn the Apostolic Vicariate of Palawan, and its Prelate for the time being, with those rights, honors, and obligations, with which other Vicariates and their sacred prelates are usually honored and burdened. The Venerable Brother Aegidius Vagnozzi, whom We have mentioned above, shall take care to carry out what We have decreed in these letters; or he who, at the time when these matters are to be carried out, presides over the Apostolic Nunciature in the Philippine Islands. And to whomever it may happen to carry out all these things, We grant all the necessary powers for the execution of the matter, which can be delegated to any man, provided he holds a suitable ecclesiastical office. Furthermore, We command that, upon completion of the matter, a report be made, and that faithful examples thereof be sent to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and desire that these letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters, since by these letters We abolish all such. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in an ecclesiastical office, and which are signed by a public notary, shall have the same full faith as if they were presented.



*Translated by churchlatin.ai, a product of Boyne Archives*

In general, if anyone should despise Our decrees,

[*Latin ed. p. 759*]

Let it be known that whoever, in any way, disparages [the acts] of Pope Pius XII, shall incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the third day of the month of July, in the year of Our Lord nineteen hundred and fifty-five, in the seventeenth year of Our Pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.
PUMASONI
BIONDI
S. R. B.
Chancellor
¡S. Congr. de Propaganda Fide
Prefect
Hamletus
Tondini
Apostolic
Chancellery
Regens
Silvius
Sericano,
Proton. Apost.
Caesar
Federici,
Proton. Apost.
In Ap.
S Plumbi
Cane,
tab., vol. LXXXXI, n. 28.

## IV MANAENSIS (PARINTINENSIS)

I B

## TO THE ARCHDIOCESE OF MANAUS



Translated by churchlatin.ai, a product of Boyne Archives

**CERTAIN TERRITORIES ARE SEPARATED**

**WHICH ARE REDUCED TO THE FORM OF A**

**((NULLIUS)) PRELATURE**

((PARINTINENSIS))
APPEALS
PIUS
SERVUS
EPISCOPUS

**SERVORUM DEI**

**FOR THE PERPETUAL REMEMBRANCE**

Just as a good father of a family takes care of all things pertaining to the administration of the household, so that the prosperity and happiness of his children may be strengthened and increased day by day, so too, We, holding the highest office in the Church, must omit nothing that may assist the sacred flock entrusted to Our care in the daily struggle of this life.

Therefore, when the venerable Brother Albertus Gaudentius Ramos, Archbishop of Manaus, requested that a new "nullius" Prefecture be established from the territory of his vast archdiocese; and when the venerable Fathers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, judged that it should be done; We, after careful consideration of the matter, and after hearing the venerable Brother Armandus Lom-

[*Latin ed. p. 760*]

760 Acta Apostolicae Sedis - Official Commentary. The Most Reverend Father, Philip, Archbishop of Caesarea, and Apostolic Nuncio in Brazil, with the consent of those who, in this matter, possess some right or believe themselves to possess it, by Our apostolic authority, We decree and command the following. We separate from the Manaus archdiocese that part which is contained within the territory of the parishes commonly called Parintins, Maués, and Barreirinha; from which We establish a new Prelature "nullius" [exempt], having the same boundaries as the parishes with which it is united, to be called the Parintins Prelature. The city of Parintins will be the capital of this Prelature and the seat of the Ordinary. Furthermore, We raise the church of the Blessed Virgin of Mount Carmel, from the status of a parish church to that of a cathedral of the Prelature. Therefore, We grant to this cathedral all those rights and honors which are customar-



Translated by churchlatin.ai, a product of Boyne Archives

ily granted to other churches and prelates of the same rank throughout the world; and We wish that this Prelature also be subject to the same obligations as other prelatures. Furthermore, We believe that the newly established metropolitan Prelature of Manaus, from which it originated, should be considered a suffragan; and that its Ordinary should be subject to and obedient to the Archbishop of Manaus. Moreover, We command that a seminary, at least of the elementary level, be established in this Prelature, to receive boys who are moved by divine inspiration to undertake priestly duties. From among these, the Ordinary will, in due time, send the most suitable young men to Rome, to the Pontifical College of Brazilian Priests, where they may be properly instructed in philosophy and theology. The prelatic fund shall consist of goods arising either from the division of assets, according to Canon 1500 of the Code of Canon Law; or from the revenues of the parishes; or finally, from offerings freely given by the Christians, for the purpose of supporting the needs of the Church. As for the disposition of the clergy, We decree that those clerics who legitimately reside within the territory of the new Prelature shall, after the division and the establishment of the Prelature, be considered to belong to it. The governance, administration of the new circumscription; and also all other matters that must be done in the absence of an Ordinary; the rights and duties of the clergy and the people, and all other similar matters, shall be governed entirely by the Code of Canon Law. Finally, the acts and documents pertaining to this Prelature, which We have established, shall be sent as soon as possible from the Manaus archdiocese to the Parintins Prelature. These matters shall be carried out by the Most Reverend Father Armandus Lombardi, Archbishop of Caesarea Philippi and Apostolic Nuncio in Brazil, or by whoever, at the time when these matters are brought to fruition, presides over the same Nunciature. We grant to him all the powers necessary to carry out these matters, which he may delegate to any other person, if he deems it advisable, provided that such person is distinguished by ecclesiastical dignity. When these matters have been completed, the same Most Reverend Father shall have the documents drawn up.

[*Latin ed. p. 761*]

The Acts of Pope Pius XII, page 761, shall be prepared, and the same, with sincere examples, shall be promptly sent to the Sacred Congregation of the Consistory. We will and desire that these Letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one shall be



Translated by churchlatin.ai, a product of Boyne Archives

permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-fifth, in the seventeenth year of Our Pontificate.

CELSUS, Cardinal

COSTANTINI, Brother

ADEODATUS I., Cardinal

PIA, S. R. E., Chancellor of the Sacred Congregation of the Consistory, from the Secret Archives

Hamletus Tondini, Apostolic Chancery Regent

Silvius Sericano, Protonotary Apostolic

Albertus Serafini, Protonotary Apostolic

*Loco £8 Plumbi In Ap. Cane, tab., vol. LXXXXI, n. 18.*

[*Latin ed. p. 762*]

Acts of the Apostolic See - Official Commentary. APOSTOLIC LETTER CONCERNING THE TEMPLE DEDICATED TO THE BLESSED VIRGIN MARY OF MOUNT CARMEL IN FLORENCE, AND ITS TITLE AND DIGNITY. POPE PIUS XII. For the perpetual memory of the matter. — Florence, a noble city and an outstanding center of the arts, is particularly distinguished by the buildings that princes and citizens have erected over the centuries to promote religion. Among these, the temple dedicated to the Blessed Virgin Mary of Mount Carmel holds a prominent place, which was begun to be built in the year 1290, with the laying of the foundation stone, and which, over time, was expanded, modified, and restored, especially after the fire that broke out there in the eighteenth century. It possesses a certain dignity, since, in the form of a Latin cross, as it is called, it extends in length to almost 105 feet, in width to almost 30 feet, and, with a dome built over the structure, it rises even higher. A large altar, of considerable width, is placed there, and before it extends a row of benches, where the members of the Carmelite Order, the custodians and ministers of this sacred edifice, perform their duties in the service of the divine. Beneath this area is an ancient crypt, now known as the crypt of Saint Nicholas. A truly remarkable feature is the chapel known as the Brancacci Chapel, where magnificent frescoes are visible, namely, the artistic works of men of great renown, commonly called "Masolino da Panicale, Tommaso Cassai," or "Masaccio, Filippino Lippi." Not long ago, frescoes painted in the same style were



Translated by churchlatin.ai, a product of Boyne Archives

also discovered in the same temple, the work of Filippo Lippi, Giovanni Mediolanensi, and Alexander Botticelli. It is also of great importance that a principal seat of the Marian devotion is located there, since the Mother of God of Mount Carmel has been devoutly venerated since ancient times. In honor of her, that wonderful chapel, which we have called the Brancacci Chapel, was built, and solemn celebrations are frequently held there on designated days; indeed, the image of the Virgin of Mount Carmel is also carried in a grand procession through the streets of the city every eleventh year. Also worthy of mention is the image of Jesus Christ crucified, which the people have always shown the greatest reverence. Inspired by this spirit of piety, many...

[*Latin ed. p. 763*]

The acts of the Most Holy Fathers, Pope XII, number 763, give the name "Sodalitas" to the association, which is called after the Savior crucified. It is also important to remember Saint Andrew Corsini, who, before the image of the Mother of God in the temple, shed tears of sorrow, and, by a certain divine impulse, felt himself called to the priesthood in the Order of Carmelites, and his tomb has been honorably placed there. Furthermore, the sacred edifice is richly furnished with relics and furnishings suitable for divine rites, so that, with regard to the adornment of the house of God, nothing seems to be lacking. Therefore, in this year dedicated to the Virgin Mother of God, the beloved son Marianus Luti, Moderator of the Province of the Carmelites of Tuscany, humbly requested that We honor the aforementioned temple with the title and rights of a Minor Basilica. These requests, supported by the recommendation of Our most beloved son, Elijah, Cardinal of the Holy Roman Church, Archbishop of Florentiae, and the beloved son of the Order of Carmelites, the General Procurator, We have, with a willing heart, decided to grant. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and forever, We elevate the temple, dedicated to God in honor of the Blessed Virgin Mary of Mount Carmel in Florentiae, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to sacred edifices bearing this title. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and forever, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the sixteenth day of the month of July, in the year 1854, in the



Translated by churchlatin.ai, a product of Boyne Archives

sixteenth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal for public affairs of the Church, Gildo Brugnola, from the Apostolic Briefs.

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764. TELEGRAPHIC MESSAGE TO THE MOST REVEREND CARDINAL ALOYSIUS STEPINAC, ARCHBISHOP OF AGRUM, IN THE TOWN OF KRASIC. To you, our beloved Son, celebrating five years of priestly service with well-deserved joy, while we praise your virtue amidst difficult circumstances, we implore God for consolations and, with paternal wishes, impart the Apostolic Blessing with a willing and loving heart. PIUS PP. XII. ADDRESSES. To the Directors and Members of the Italian Association, for the advancement of studies and the reconciliation of all nations. * Most Excellent and Illustrious Gentlemen. The program and purpose of your meritorious "Center," namely reconciliation and peaceful international collaboration, correspond to the common aspiration of the peoples, who, having gone through the grave upheavals of two world wars, or otherwise involved in them, desire nothing more ardently than a serene and productive coexistence. From the historical summary kindly sent to us, we have learned that the beginnings of the Center date back to the turbulent days of August 1943, but that it truly came to life two years later, in 1945, at the design of its distinguished permanent Secretary General, as a free association of men eager to work for the good of the nation, of experts in international relations, intent on putting into practice the principles of the manifesto that the founders published at the time of its establishment. Completely apolitical, your Center is not affiliated with any party, but has sought and seeks to establish relationships with the international community, with similar institutions in other nations, in order to carry out its noble purposes. * Residence, October 3, 1955.

[*Latin ed. p. 765*]

Acts of the Popes, 765, XII. One particular and important aspect of your work is the series of conferences, and you have kindly provided us with a collection of those already delivered by eminent individuals, which we have received with great interest. The Center has recently received high and official recognition for its many merits with its establishment as a Moral Entity. In this way, you work diligently for the reconciliation and collaboration of peoples, in order to restore what two world catastrophes had devastated, and to reconnect what those formidable events had broken. Therefore, allow the common Father, to whom nothing is more dear than peace, to speak to you about the corresponding, albeit distinct, work of the Church for the same purpose of concord and pacification among nations.

Our discourse will therefore contain two parts: I. Contrasts and conflicts



Translated by churchlatin.ai, a product of Boyne Archives

among peoples. II. The Church's conciliatory principles for resolving them.

I. Contrasts and conflicts among peoples.

We sought to describe some characteristic features of the present condition of peoples in their reciprocal relationships in our last Christmas message, under a threefold aspect: coexistence in fear; coexistence in error; coexistence or living together in truth. We then particularly called to mind the mission that Europe, the Christian West – as the heir of a Christian mentality and way of life formed over the centuries – must fulfill, and which today must be awakened through consideration of the intimate and ever-present richness of that heritage, and by courageously and actively valuing its content in national and international life.

How profound are the disagreements among peoples, and how often it is difficult to find a way to resolve them, was highlighted by the Geneva Conference last July, which, despite raising so many hopes in the world at its opening. It is therefore necessary to focus attention on the ever-widening and deepening aspects of the psychology and nature of peoples, as well as on the intimate movements and divergences they reveal, and at the same time on the conflicts to which they can lead, and in fact too often do lead. It is clear that a preliminary study of these problems is fundamental to the work of the...

[*Latin ed. p. 766*]

766 Acta Apostolicae Sedis - Commentarium Officiale: How supremely advantageous is the observation of the changes in thought and sentiment to which peoples are subject. Now it is certain that the face of the world, during the first half of this century, has undergone profound changes in many aspects, in the national, economic, social, cultural, ideological spheres. The international element, due to the increasing mutual interdependence of peoples, has come to the fore more and more; at the same time, however, the national sentiment has been reawakened, in some places with the intensity of the first flames, overcoming repressions and obstacles. Elsewhere, the economic element, and in intimate connection with it, the sociological element, are dominant, both based on firm theories and ideologies jointly developed; yet it often remains doubtful whether the ideology primarily shapes life, or life shapes the ideology. On the other hand, since the economy, sociology, ideology, and life of one people often diverge from those of another, this very divergence often generates harsh tensions between them, sometimes driving them to seek a solution in conflicts. In past centuries, international relations, whether peaceful or threatening peace, did not yet have the extent and influence of today. A strictly circumscribed and self-sufficient life of individual peoples, or of small groups of peoples, was possible; moreover, in contact with other peoples, the nascent movements and conflicts often lacked the free development of their own energies; everything remained then more limited locally and temporally. The world



Translated by churchlatin.ai, a product of Boyne Archives

empires that preceded the Christian era, and even the Roman Empire itself, if measured by today's knowledge of the vastness of the earth and the human race, would also be smaller than those of the modern world. Yet these "cosmic states" were very rich in conflicts, with the resulting reciprocal relationships, which in universal history tend to repeat themselves in essentially similar ways, of "victors and vanquished," of "subjugators and subjugated"; the harshness of which varied, and which were implemented for a shorter or longer time, but most often led to a more or less tolerable "modus vivendi," especially when new generations, not burdened by the personal suffering of past wars, took the place of the old, and especially when close coexistence and collaboration had led to a gradual social or even familial fusion of "vanquished" and "victors." This progressive decline and extinguishing of psychic tensions seems to be one of the laws of the psychology of peoples, although the possibility of the emergence of new conflicts must also be foreseen. But unfortunately, this is not the only outcome of wars in the past. History is not lacking in examples in which...

[*Latin ed. p. 767*]

Acts of Pope Pius XII, book I, page 767: No reconciliation or détente was achieved, but the conflict, renewed at times repeatedly, ended only with the annihilation, enslavement, or complete impotence of the enemy. In Our discourses at the VI International Congress of Criminal Law on October 3, 1953, and at the V National Congress of the Italian Union of Catholic Jurists on December 6, 1953, We addressed these and similar problems, recognizing that they cannot be resolved with a simple "yes" or "no," and We presented certain guiding principles for their interpretation and solution. We noted then the tendency to form communities of peoples, and We observed that this ultimately does not stem from the enormous development of means of communication and exchange, but from an intimate impulse derived from the unity of origin, nature, and purpose, and that it must manifestly serve the full development, willed by the Creator, of individual persons, peoples, and the entire human family, through ever-increasing collaboration, while respecting the cultural and moral heritage of individual groups. We therefore pointed out the numerous obstacles that stand in the way of an international community of peoples, obstacles that increase with the growth of their number. These are the innate or acquired dispositions, diverse and often contrary; dispositions of a predominantly spiritual nature or of a predominantly somatic character, which operate in the entire field of understanding, affection, and action; equally, the questions of lineage and blood, of land and climate, of education and habit, of language, history, and culture; all that surrounds and informs the individual person and the individual people. Likewise: the conditions of property and possession, of freedom and economic dependence, in which a people lives or is forced to live, and which, although not the only determining



Translated by churchlatin.ai, a product of Boyne Archives

cause, nevertheless exert a wide influence on all its thought, desire, and action. To these are added those numerous natural tendencies or passions that have such a large part in the daily life of individuals. Although these tend towards goals that are legitimate in themselves, they possess within themselves no standard of measure or discernment, but must derive it from a higher domain of man himself, so that they do not become disruptive forces: such are attachment to oneself, the lust for power, the tendency towards expansion, assimilation, and absorption.

Among the elements that communities of states must take into consideration, We also mention religion. It can have an influence on relations...

[*Latin ed. p. 768*]

768 Acta Apostolicae Sedis - Commentarium Officiale. Among nations, an action can be highly conciliatory and reconciling, but also sometimes divisive and inflammatory. Religious conflicts have left their mark on history. Motivated by deep religiosity and genuine enthusiasm, they could lead to heroic sacrifices; however, it must be considered that the religious objective was not always entirely pure; in many cases, very earthly aspirations were mixed in; and if those conflicts were fueled by hatred, under the pretext of religion, they surpassed other wars in horrors, cruelty, and devastation: fanaticism, not religion, was then the true motive. Concluding this first point of our exposition, we can say: Despite the natural and ever-increasing effort to achieve broad international relations and alliances with their needs and high purposes, conflicts arise from the depths of men and peoples, from their righteous, but not infrequently perverse, sentiments and wills, from their hidden aims, from the surrounding world, from external conditions, and from often profound divergences of interests; we might say, contrasts, tensions, clashes, and finally, armed conflicts with their inevitable consequences for both belligerents. This is the state of affairs that has been repeated throughout history. It therefore seems that the time has come for advanced humanity to frankly ask itself whether it must resign itself to what has seemed in the past a harsh law of history, or, on the contrary, attempt new paths, make generous efforts in every field of life, to free the human race from the recurring nightmare of armed conflicts. This must be the vital concern of responsible public authorities. In this, the Church is ready to play its part, to perform its work, by the very disposition of its divine Founder, with its maternal solicitude for the understanding and pacification of peoples.

II. PRINCIPLES FOR THE CONCILIATORY PREVENTION OF CONFLICTS OF THE CHURCH. We have spoken of these Principles on several occasions in previous discourses, especially in the third part of the last Christmas message. Today, therefore, we will limit ourselves to mentioning two: the law of nature and the doctrine of Christ.

1. The first postulate of every peaceful action is to recognize the existence



Translated by churchlatin.ai, a product of Boyne Archives

of a law of nature, common to all men and all peoples, from which emanate the norms of being, of acting, and of...

[*Latin ed. p. 769*]

The Acts of Pope Pius XII, 769, speak of duties, the observance of which facilitates and ensures peaceful coexistence and mutual collaboration. For those who reject this truth, relations between peoples would remain an enigma, both in theory and in practice; and if this rejection became a common doctrine, even the course of human history would be an eternal wandering in a stormy sea without harbor. Instead, by the light of this principle, it is easy for everyone, at least in general terms, to discern what is right from what is wrong, justice from injustice; to indicate the principles for resolving conflicts; to understand the genuine lessons of history in relations between peoples; to realize the formation and obligatory nature of international law. In a word, natural law is the firm common foundation of all rights and duties, the universal language necessary for any understanding; it is that supreme court of appeal that humanity has always desired in order finally to put an end to recurring conflicts. But from where, and why, do these conflicts arise? How can they occur, when there exists a natural law common to all and recognizable by each?

When men and peoples enter existence, they draw from nature a great store of qualities and energies, in order to give form to both individual and social life. These gifts and impulses of nature show the purposes, the directions, the paths, almost as guiding lines of the order established by the Creator; but the how, the when, the where of their implementation, the choosing of one goal over another, the using of this means rather than that – all of this is left by nature to the free and reasonable determination of individuals or groups.

Therefore, coexistence, no less than the private conduct of the individual, is not established automatically by itself, as is the associated life of bees, determined by the force of instinct; but it is ultimately determined by the conscious will of the peoples themselves, or rather, of the men who compose them. Now, this will can be influenced by two different and opposing forces: that of reason and sound judgment, and that of blind instincts and unrestrained passions.

Yielding to the force of reason, the actions of peoples will be able to draw from the law of nature the means to smooth out conflicts and to transform the differences in natural dispositions, external conditions, and even interests – which in themselves are not inevitable causes of violent conflicts – into sources of collaboration and harmony; but if the will is overwhelmed by passions, those very differences will produce intolerable tensions, the resolution of which will be entrusted to the preponderance of



Translated by churchlatin.ai, a product of Boyne Archives

arms. But how can peoples and individuals certainly discern which...

[*Latin ed. p. 770*]

770 Acta Apostolicae Sedis - Official Commentary: Does this concern the direction to be given to their actions in accordance with the plan established by nature? One must guard against simple assumptions and conjectures in such a task. The fundamental guidelines are given by a clear knowledge and consideration of human nature, the nature of things, as well as the relationships and needs that arise from them. In this regard, it is very useful to learn from documents and legislative texts the thinking of the centuries, indeed, of the millennia that have passed. They show how the fundamental needs of the coexistence of peoples have always been the same, because human nature remains essentially the same; they also show how the same acts of justice and injustice are repeated in private and public life, in the internal life of nations, as well as in relations between states. It is no less instructive to see how there has always been a recognition of the need to establish, through treaties and international conventions, what was not certain according to the principles of nature, and to complete what nature was silent about. Furthermore, the study of the history and development of law from ancient times teaches that, on the one hand, a transformation of economic and social (and sometimes political) conditions also requires new forms of the postulates of natural law, to which the previously dominant systems no longer adhere; on the other hand, that in these changes, the fundamental needs of nature always return and are transmitted with greater or lesser urgency from one generation to the next. Here, a careful observer finds the recognition, which always reappears in some way, of the personality of man with his fundamental rights regarding material and immaterial objects, and therefore, the indestructible rejection of the absorption of the person by the community and the consequent extinction of personal activity. On the contrary, however, one also finds the rejection of the excessive assertion of the individual and of the individual people, who not only must not evade the necessary service to the community, but are obliged to render it positively. One also finds the fundamental principle that force and fortunate success do not legitimize abuses, nor do they constitute a right in themselves; that law must prevail over force; that those who violate the law in the community of peoples must be considered as criminals and, as such, called to account (a circumstance of which we already spoke in the Address to the International Congress of Criminal Law of October 3, 1953). We discussed some of the needs of natural law that prevail today in the international relations of peoples in the Address to the V Con-

[*Latin ed. p. 771*]

Acts of Pope Pius XII, 771, concerning the National Congress of Catholic Jurists of December 6, 1953, which had as its theme "Nation and Interna-



Translated by churchlatin.ai, a product of Boyne Archives

tional Community." We noted, first of all, that the existing norms cannot simply be derived from the arbitrary will of the peoples, because their union is to be traced back to a need and an impulse of nature itself, and therefore the fundamental elements for the regulation of such a union possess the character of moral necessity, originating from nature itself. We indicated, moreover, some of these needs in particular: the right to existence; the right to the use of the earth's resources for the preservation of life; the right to respect and good reputation of one's people; the right to give a distinctive character to the people; the right to its development and expansion; the right to the observance of international treaties and other similar conventions. Although the content of these agreements is purely of positive law, nevertheless the obligation to fulfill them (provided they contain nothing contrary to sound morality) is an emanation of nature and natural law. Thus, natural law supersedes and crowns all norms of purely positive law that prevail among men and peoples.

If, therefore, the aforementioned norms of natural law regulate the relationships between peoples, will not the subjects of conflict be considerably reduced? And when conflicts and tensions are thus mitigated, will not understanding be facilitated by sincerely questioning nature about its true needs? Experience demonstrates that there is no need for lengthy instruction to convince men and peoples of their correctness. The teacher, so to speak, has the most valuable aid in human nature itself and in the sound intuition of the listener. This is also confirmed by the fact that, when men and peoples in life take these needs into consideration, replacing their content with something diametrically opposed, they do not, in practice, renounce preserving their letter; they call servitude freedom, arbitrary will law, and imposed execution self-discipline. This demonstrates that it is very difficult to completely stifle the deep voice of nature. To ensure that this voice is heard, understood, and obeyed is a step of great value towards pacification. Therefore, it has always been the constant concern of the Church to awaken, maintain, and make effective the knowledge and conscience of natural law; not of a false and vague one, but of a clear and well-defined law of nature, as we have sought to describe it here. And through the clear and certain affirmation of this principle, the Church has... (The passage is incomplete).

[*Latin ed. p. 772*]

772 Acta Apostolicae Sedis - Commentarium Officiale: To open a path to understanding and reconciliation for peoples, despite conflicts of interest, which are, alas, exceedingly difficult to eradicate from the earth.

2. The second principle is the Message of Christ. To announce the Message of Christ to men is the reason for the Church's existence, its original office, which it could not neglect without denying itself and without disappointing those who turn to it, burdened by the anxieties of earthly life. Therefore, the Church lives, has lived, and will live to fulfill this mission.



Translated by churchlatin.ai, a product of Boyne Archives

Now, the Message of Christ, as bright as the heavens from which it descends, as universal as the Church to which it is directed, is essentially nothing other than the divine call to reconciliation, first between men and God, and then between men themselves; in a word, it is the Message of the highest peace. Therefore, it is now necessary to investigate in what way the Church, as the herald of the Message of Christ, serves the concrete reconciliation of peoples by extending and perpetuating its echo.

There are two aspects of the Message of Christ: the Message of the word and doctrine, and the Message of deed and life. That the Message of the word and doctrine is conducive to uniting men and peoples requires no special declaration. For it is the proclamation of the one origin and the one ultimate end of all men and peoples; of the one God and Father of all; of the one and unifying precept of love of God and neighbor; of the one Redeemer and the Church founded by Him for all peoples, that there may be one shepherd and one flock. Such a Message, which, in its origin, its means, and its purpose, is inspired by the concept of the unity of all creatures in one God, is evidently a peacemaker and unifier.

Furthermore, the Message of deed and life is the realization of the former, as multifaceted as the deeds and life of an idea that encompasses all things.

First of all, it is Christian charity, that is, the active and lived charity of Christ, who considers as His own that which is done to one's neighbor for His love. It is the charity of Christ in its many forms: in hospitals, in sanatoriums, in homes for the elderly, in kindergartens, in shelters for the abandoned, the wayward, the infirm, the mentally ill. It is the charity of Christ, which does not wait for misery to come to it, but seeks it out, and not only in one's homeland, but also in foreign lands. It is the charity that, in times of war, makes no distinction between friends and enemies: that, in the name of Christ, moves nurses, doctors, to bend over the wounded, whether friend or foe, with the care of brothers. The charity...

[*Latin ed. p. 773*]

Acta Pii PP. XII 773, which with equal promptness renders its services both in the palace of the wealthy and in the hovel of the poor. — It is true that even in the secular world, a vast work of assistance flourishes today, technically excellent. Undoubtedly, but it has not always been so, and this does not prove that, in its innermost structure, such secular assistance is supported by the same spirit of ardor, self-denial, and heroism, often sustained throughout an entire life. Yet, in some places, Christian charity has even been excluded, and indeed, prohibited. A deplorable, but futile undertaking. For, if the outward forms of charity are suppressed, the individuals who practice it remain, exercising it with their own zeal for the love of Christ, thereby fulfilling His divine message. But how does this charity become an effective instrument for peaceful understanding among peoples? First, through the overall weight of countless acts of kindness,



Translated by churchlatin.ai, a product of Boyne Archives

which, as in a moral accounting, outweigh the sum of selfishnesses, or at least prevent them from prevailing to the common ruin. When, among men of different peoples, good is done in hundreds and thousands of cases, threads of concord are woven on both sides, and preparation is made for the renunciation of all hostile conflict. However, this does not fully manifest the driving force of Christian charity. It consists in the fact that the Catholic Church educates consciences to consider not only this or that individual, but an entire people; and not only a people, but the men and women of all peoples, brothers and sisters, who profess the same faith in Christ and participate in the same Eucharistic table; and not only the brothers and sisters of the same Mother, the Church, but all men and women in the world, who, according to the precept of the same unique Redeemer, deserve respect, piety, and love. This love, without which, as thought and as action, the true Christian is not even conceivable, is a great force against all national egoism and for world peace. It was present, even in the two last world wars, and accomplished much to diminish the evils and horrors of the conflict, but it could not prevent the course of events. Once the machinery of war is set in motion, only that machinery could determine the unfolding and outcome. Therefore, this force must be employed in times of peace, to ensure its solidity and extension. It must be alive and conscious in every Catholic from the earliest youth. It must be awakened and fostered in all its forms in the family, in the school, in education, in popular song, in books, in films. It must bring together

[*Latin ed. p. 774*]

The Acts of the Apostolic See - Official Commentary 774: To unite Catholics from various countries and continents in a common action for peace, as is already being done with notable success. The Church does not simply hold peace in its hands, but this powerful force it cannot and must not leave inactive. The Lord of the Church will grant it the support of His blessing for so noble a purpose. Furthermore, the activity of the Church in the field of teaching and science, from the simplest elementary schools to higher schools and universities, can also be assimilated to charity. – If, setting aside the content, we consider only the formal aspect of teaching and scientific work, we must then indicate as its characteristic element the service of Truth. Those who teach or work scientifically, above all, seek to lead to the knowledge and recognition of truth. Therefore, students and listeners must be able to see reflected in the teacher, and almost personified, respect, loyalty, and faithful adherence to truth, so that these intimate sentiments may pass into themselves. The essential thing is to seek, expound, and deepen the truth, whether it be pleasing or displeasing, accepted or rejected by anyone. This spiritual attitude is evidently opposed to that apathy and indifference towards truth that today distorts many minds, and which the skeptical Pilate uttered in his ironic question: "Quid



Translated by churchlatin.ai, a product of Boyne Archives

est veritas?" It was, instead, a sublime characteristic in the conduct of the Lord that truth was for Him above all else. He bore witness to the truth, and for the truth He made the great promise: "It shall make you free." But the worship of truth, promoted by the Church through its vast educational activity, is transformed into a service of inestimable value for reconciliation and understanding, for mutual comprehension and collaboration among men and peoples. If all peoples truly and sincerely seek, accept, and recognize only the truth, then they are truly on the path that, by its very nature, leads to understanding and unity. For truth (whatever its special content may be in each case) is only one, and therefore the universal will and desire for truth can also be only one. Error, on the other hand (because it leads away from truth and reality), is by its very nature division; it separates, disjoins, and cleaves, even if many happen to encounter each other in the same error; their encounter is accidental, not the result of a firm unifying principle. * Cf. John 14:18, 37.

[*Latin ed. p. 775*]

Acta Pii PP. XII 775. Praeterea, existunt etiam aliae multae modi ad implentandum Nuntium Christi, ad promovendam reconciliationem et concordiam inter populos. Hae omnes res habent hoc commune: eas in actu et in vita manifestant, ad quae Nuntius Christi ducit. Nunc, tantum unam ex his mentionabimus: actionem Ecclesiae in elucidatione et solutione quaestionis socialis. Notum est, quod existit doctrina socialis Christiana, cuius principes fundamentales ab ipsissimis Summorum Pontificum in Documentis officialibus sunt constituti. Nunc, bene notum est quantum profunda influentia conditiones sociales in formationem vitae populorum et in eius vicissitudines exerceant, et quantum discordiae ex eis oriuntur et semper iterum apparent et agunt, etiam in campo internationale. Iam igitur, cooperari ad solutionem et sanationem miseriarum et pugnarum socialium est actus eminentissimus ad reconciliationem et pacem inter populos. Illustres Domini! Pervenimus, quamquam breviter, ad finem illius cuius propositi eramus. Vestra "Centra" continue ferventer operabitur ad finem tam excelsum, pro quo optamus vobis omnem prosperitatem, ad gloriam vestram et ad utilitatem populorum et civitatum, ad quas vestrae curae diriguntur. Et non dubitamus, si nos quoque manifestamus fidem nostram, ut etiam Ecclesiae sit datum, per suam viam et per sua media, cooperari ad ipsam altam finem, ut "coexistentia in timore" et "coexistentia in errore," quae iam a nobis notatae sunt, ad finem perveniant, et in earum loco, "coexistentia et convivium in veritate et caritate" triumphent. II. Conventui totius Unionis Europaeae de Radiodiffusione, Romae habitum. * Salutantes vos cordialmente, Domini, exspectamus ardenter vobis confidere sentimen tum particulare admirationis, quod nos invadit, cum consideravimus quid vos repraesentatis. Homo somniabat videre fratres suos et ad eos loqui distantes, etiam centum milia chiliometrorum; hoc



Translated by churchlatin.ai, a product of Boyne Archives

somnium nunc est realitas. * Habitum die 21 Octobris mensis. 1955.

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - Commentarium Officiale. Ad communicandam suam sententiam, omnis creatura humana possedit donum sermonis, quod, scribendo perpetuatum, loca remotissima attingere et in tempore conservari potest. Naturaliter, hoc medium transmissionis sententiae numquam habuit gradum integritatis quem obtinuit, circa unum saeculum abhinc, cum sermo directissime, ab a longe, accipi poterit, gratia inventionis phaenomenorum electricitatis et magnetismi. Postquam aliquantem temporis servivit conductoribus metallicis, postea libere se spargere potuit in omnia loca terrae, velocitate 300,000 kilometrorum per secundum, vecta a undis electromagneticis. Spatium et tempus ita superati sunt; sed sermo adhuc carebat verae perfectionis, quia facies interlocutoris manebat invisibilis. Ecce mirabile! Confida etiam illi aundis electromagneticis, imago, cum sermone, ad centum milia kilometrorum distantiam pervenit, et communicatio sententiae fit ita directa et immediata, cum plena efficacia. Quis non videt quantum est admirabilis haec constantia et progressio naturae ad mentem et manus hominis: is, creatura et ideo servus Dei, Magistri sui absoluti, ipse fit dominus creaturarum, quarum cantus semper magis et magis potens et comprehensibilis fit. Attamen, in corde successuum recentium, quae sunt obiectum congressus vestri, invenitur creatura minima, particula parva usque ad hodiernum diem: electron. Consideremus primum in apparatu receptore. Electron ex filamento emittitur, quod ad altam temperaturam perductum est, et, acceleratus a campo electrico, velocitatem acquirit de paucis milibus kilometrorum per secundum. Intra tubum televisionis, particula suam viam per vacuum complet et impactum facit in screen fluorescenti, quem excitans in puncto impactus, ita punctum illud directissime visibile reddit. Penicillus electronicus, sub actione duorum camporum electricorum orthogonalium, in fractione secundae describit centum lineas horizontales, quarum numerus variat secundum systema adoptatum: exempli gratia, in systemate italiano, sunt 625 lineae et 25 imagines completas per secundum, dum systema Americanum 525 lineas utitur et 30 imagines praebet. Imago ipsa constituitur a successione punctorum intensitatis variabilis, quae oculus percipit in impressione toti, causa phaenomeni biologici persistentiae sensationis retinensis. Eiusdem phaenomeni gratia, oculus dynamice sequitur successionem discontinuan imaginum, quae singulae non manent.

[*Latin ed. p. 777*]

From the Acts of Pope Pius XII, Volume III, and displayed on the screen for a mere 25th of a second. We are also amazed to see how your science and technology have resolved the complex and numerous problems presented by the propagation of transmissions: the selection of the radiation range,



Translated by churchlatin.ai, a product of Boyne Archives

the installation of repeater stations, the search for the most suitable locations, so that the useful range of the transmission is as vast as possible, the regularity and continuity of the service, etc. If We then look at the source of the transmission, the electron again appears as the principal element of this marvelous spectacle. The image of the object to be transmitted falls upon the sensitive surface of the orthicon, and at each of its points, produces a photoelectric effect, proportional to the intensity of the light, while the electron beam, modulated with the same frequency and characteristics as the electron beams of the receiving devices, explores the surface itself. Through the effect of space charge, present at different points with varying densities due to the photoelectric effect described above, an electron current is obtained, which is a function, point by point, of the intensity of the original image. This modulation of the intensity of the current, after having been suitably amplified, is entrusted to the electromagnetic wave which propagates through space, and which, in turn, is captured by the antennas of the receiving devices. But you are already achieving new advances: from black and white images, we move to color television, which further adds to the perfection and efficiency of long-distance communication between human beings. The range and value of these means should lead you, Gentlemen, to consider also the serious responsibilities that weigh upon anyone who, in one way or another, determines their use, responsibilities of which We have already spoken on several occasions in the past. Allow Me, however, to speak to you for a few more moments on this important subject. Television is already present everywhere, and will always be more so: in public places, as well as in the privacy of the home, so that it is possible for everyone to enjoy it with tranquility and devotion. The good and the evil that can result, either now or later, from television transmissions are therefore incalculable and unpredictable. Therefore, avoid absolutely that it be used to spread error and evil, and instead make it an instrument of information, education, and transformation. 1. Above all, television can provide a supplement to schools and make teaching more effective, by becoming a complete...

[*Latin ed. p. 778*]

778 Acta Apostolicae Sedis - Commentarium: Explication officielle concernant la formation des élèves. Il ne s'agit, naturellement, pas de remplacer la parole directe du maître, auquel revient non seulement le devoir d'enseigner, mais aussi celui de recueillir les impressions de l'élève, de comprendre ses difficultés, de suivre ses progrès, d'éviter ou de corriger ses erreurs. Mais souvent, il ne dispose pas des moyens qui contribueraient à rendre l'école plus efficace et aussi plus attrayante. Le professeur d'histoire, par exemple, sera grandement aidé par la projection de documentaires intéressants concernant les lieux qui furent le théâtre d'événements importants; l'enseignement de l'histoire de l'art profitera de la présentation aux élèves des chefs-d'œuvre de la peinture, de l'architecture, des beautés



Translated by churchlatin.ai, a product of Boyne Archives

d'une pinacothèque, et, en général, des merveilles d'une ville, avec une vivacité de représentation qu'aucun livre ne pourrait obtenir. De même, dans le domaine scientifique, il est très difficile pour un professeur de pouvoir disposer d'appareils complexes et coûteux; c'est un lourd travail pour lui de suivre adéquatement tous les progrès de la recherche scientifique. Et voici que la télévision, à l'aide de programmes bien ordonnés, conformes à l'orientation scolaire générale, peut offrir des transmissions de nature scientifique dans le domaine de la biologie, de la chimie, de la physique, de la géographie: ses démonstrations et ses expériences rendent plus claire l'idée que le professeur expose, et plus compréhensible le fonctionnement de la machine qu'il doit expliquer.

2. Outre cette influence sur l'enseignement des écoles, il faut considérer que la télévision peut devenir un moyen efficace de favoriser l'unité de la famille autour du foyer domestique. Non qu'elle soit capable, là non plus, de remplacer d'autres moyens indispensables, de caractère spirituel et moral, susceptibles de créer et de fortifier les liens d'amour et de fidélité entre les membres de la société domestique. Mais, personne ne l'ignore, le divertissement – tel qu'on l'entend aujourd'hui – entraîne des conséquences souvent nuisibles à la solidité du noyau familial; bien méritant sera celui qui réussira à retenir davantage à la maison grands et petits, sans prétendre qu'ils renoncent à la détente convenable et nécessaire après des journées de travail et d'étude. Or, le spectacle offert par la télévision peut contribuer à cet effet, en réunissant toute la famille autour d'un appareil; mais pour que ce regroupement inespéré agisse dans un sens constructif, il est nécessaire que les rédacteurs des programmes se préoccupent toujours davantage de leur niveau artistique, dans le respect, cela va de soi, qui est dû aux bonnes mœurs.

[*Latin ed. p. 779*]

Acts of Pope Pius XII, 779: Criteria of human and Christian morality. It must not be omitted to consider the possibilities of this diffusion, which should be constantly facilitated in order to reach an ever-increasing number of viewers. Therefore, strive to remove obstacles of an economic and legal nature, which prevent the extension of a means so beneficial. Carefully study all administrative, legal, and technical arrangements that increase its penetration; however, above all, consider the moral goals of the true good of men and families.

3. There exists another great family, the community of peoples, the reality of which is becoming increasingly clear each day in law, even though, in fact, it is still seriously compromised by oppositions of ideologies and particular interests. It is destined for man, and therefore naturally inclined to consider as increasingly unnecessary and less useful certain barriers of separation, contrary to the higher principles of human solidarity, and which the very interest and convenience of each people render undesirable today.



Translated by churchlatin.ai, a product of Boyne Archives

Indeed, when economic and political activities are too confined within national communities, they soon become insufficient and sometimes quite impossible. It is not here – as We have proclaimed on other occasions – to accept or promote coexistences that are impossible due to the intransigence that is imposed with regard to error and evil. However, it is clear that every effort to bring about in minds the light of truth, in hearts adherence to good, and in actions coherent action, contributes to removing the obstacles that still oppose the peaceful coexistence desired between the various groups of the community of peoples. In this, as in the smallest family community, the problems are not easy to address, and one should not expect quick and simple solutions. But who could deny that television can once again present itself to men as an effective instrument of mutual knowledge and mutual understanding? To the often amazed eyes of all, it offers the real life of peoples and the aspects of various regions, seizing the most interesting moments, presenting the most spontaneous manifestations. It is not difficult to foresee how this in-depth knowledge will encourage men to consider themselves increasingly less foreign and less indifferent to one another. They will learn to rejoice with those who rejoice, to suffer with those who suffer. It will be more...

[*Latin ed. p. 780*]

780 Acta Apostolicae Sedis - An Official Commentary. It is easy for them to feel themselves members of one great family: that of God. 4. On this matter, allow Me to simply mention one final idea. Television can also become a providential instrument for a wider participation in the manifestations of religious life for all those who would be prevented from being present. The transmission of liturgical ceremonies, the illustration of the truths of the faith, the presentation of masterpieces of sacred art, and many other endeavors, will bring the word of God into homes, into hospitals, into prisons, into the most remote places from the large inhabited centers. May God grant that the day soon arrives when even the pagan masses themselves will more easily receive the Gospel thanks to this admirable instrument. III To the Directors and Teachers of the Italian Association for the Education of Youth. * With great joy, we welcome you, dear sons and daughters, directors and teachers of the Italian Educating Association, who have come to Rome to draw from the ancient sources of classical and Christian culture the most vivid inspiration for the work you carry out for the benefit of the tender childhood, so dear to the Divine Master. It is well known to Me the numerous religious and civil merits of your provident Association, which sprang forth thirty years ago, almost as an outgrowth of the illustrious Institute of the Brothers of the Christian Schools, and which, through the active and silent collaboration of outstanding educators, has become a strong and fruitful tree, extending its branches to almost all regions of Italy, where thousands of children find a warm nest, smiling



Translated by churchlatin.ai, a product of Boyne Archives

as they face life. Indeed, your teacher training schools, which form the educators of childhood, are twenty-seven, that is, the majority of those existing in Italy, and they provide excellent teachers not only for the thirty kindergartens immediately directed by the Association, but also for the other approximately 600, managed by various institutions. In addition to this main activity, the Association is concerned with the training of teachers of female labor in three "Professional Schools" for... * Held on October 24th of the year 1955.

[*Latin ed. p. 781*]

"Acta Pii PP. XII 781, 'donna'," promotes courses of education and instruction for children in hospitals, cultural programs, such as the present one, for its teachers, and, recently, has established a particular Association, which provides education for the children of Italians who have emigrated to France, so that they may be carefully adapted to the new conditions of life, without, however, severing the bonds of their native traditions. These beneficial activities, which have earned the Association recognition from civil authorities, as well as commendations and assistance, are the fruit of the generous and personal dedication of men and women who are aware of three fundamental principles, which it is fitting to briefly recall on this occasion.

1. To ensure a more serene future for the Church and for society, nothing can be more decisive and effective than to devote oneself to the tender shoots of the new generations from the earliest childhood, in order to direct their development towards truth and goodness. In the years in which their psychological and moral consciousness dawns, in which the external reality begins to take shape for them, while notions of good and evil are superimposed on sensations of pleasure and pain, of beauty and ugliness, it is necessary to begin to instill in their minds the true vision of things and the right conduct of actions. To educate well is, above all, to prevent, even in the sense of "coming before others," that is, before error and sin; and prevention is certainly easier than later struggling to correct and remedy.

2. No educational method, whether transmitted by a particular tradition or developed by modern pedagogical sciences, will yield complete and lasting results if it is at odds with the postulates of Christianity, or if it disregards its values, or if it does not avail itself of its supernatural means of elevation. Christianity is not only capable of integrating every other pedagogical method, but possesses its own, which is certainly effective in leading souls to the highest perfection, as is abundantly demonstrated in its Saints.

3. Anyone, whether by religious vocation or by free professional choice, who aspires to become an educator, must be convinced that one cannot improvise in this role; rather, one must prepare for this arduous task with adequate training. When it comes to early childhood, it is fitting that ed-



Translated by churchlatin.ai, a product of Boyne Archives

ucation be entrusted primarily to women, who, therefore, must take care to enrich their innate gifts of intuition and feeling with a suitable body of knowledge and experience drawn from the pedagogical sciences. Here, then, is the reason for your schools.

[*Latin ed. p. 782*]

782 Acta Apostolicae Sedis - Official Commentary on the Magisterium. To form a teacher of young children is like forming a mother spiritually, with the difference that this woman becomes an educator by virtue of the provident nature – which, however, does not exempt her, where possible, from a methodical preparation – while the professional educator must develop within herself, through her own effort and good will, a maternal spirit. To cultivate within oneself a maternal spirit: what a higher and more beneficial aim for a woman! Perhaps never before, or as at the present time, has the world needed mothers and women with a maternal spirit, who can draw men away from the turbulent current of violence, oppression, and vulgarity in which they are embroiled. The provident law of nature has indeed established that each generation should pass through the gentle school of the mother, with the intention of restoring serenity and goodness to every life that blossoms, and thus breaking the power of evil; in fact, however, not all mothers are always able to adequately fulfill their restorative mission. Now, your Association aims at the formation, as perfect and up-to-date as possible, of educators, and therefore does not fail to provide them with a broad understanding of life and the sciences. We have noted with satisfaction the topics established this year at your conference, such as ancient history, archaeology, art, and drawing, the treatment of which has been entrusted to distinguished scholars. We consider the historical knowledge of classical and Christian civilizations to be very appropriate, the eloquent vestiges of which you have the opportunity to seek out and admire in the Eternal City. From their contemplation, the spirit of an educator is led to increasingly appreciate her work and to direct it according to a continuity of ideal perfection, the models of which, scattered throughout the centuries in men and in works, and worthy of imperishable glory, will urge themselves to be copied by future generations. But if it is not granted to every people to find in their own annals models of such high dignity, it is always possible for them to avail themselves of the common heritage of all peoples, that is, the history and glory of the universal Church, in whose long journey the Christian educator will find, at every turn, the light and strength to equal, or even surpass, the past. While we are confident that your Association, experienced in the art of educating children, will multiply its efforts to extend its benefits to all social classes, particularly those most afflicted by poverty or, in any case, prevented from properly attending to the education of early childhood, We invoke upon all of you, for comfort and help, the abundance of heavenly favors, in anticipation of



Translated by churchlatin.ai, a product of Boyne Archives

which We impart from the heart Our Apostolic Blessing.

[*Latin ed. p. 783*]

Sacred Congregational Acts 783, 8, 8. SACRED CONGREGATIONS. THE CONSISTORY CONGREGATION. ECCLESIASTICAL PROVISIONS. The Most Holy Lord, Our Pope Pius XII, by the Divine Providence, having successively issued decrees of the Sacred Consistory Congregation, has provided for the following churches with new pastors, namely: on May 22, 1955 – He appointed the Reverend Peter Mazelis, Vicariate Chapter of the diocese of Telšiai, as titular bishop of the Church of Celenderia. – He appointed the Reverend Julian Steponavicius, from the archdiocese of Vilna, as titular bishop of the Church of Antarados, to serve as Auxiliary to His Excellency Casimir Paitarokas, Bishop of Panevėžys. on September 6 – He appointed His Excellency Joseph De Mcola, hitherto titular Bishop of Pergamum, as titular archbishop of the Church of Rhoina, to serve as Auxiliary to His Eminence Marcellus S. R. E. Cardinal Mimmi, Archbishop of Naples. on September 8 – He appointed the Reverend Laurence Morin, Apostolic Protonotary, *ad instar participantium*, and General Vicar of the archdiocese of Marianopol, as titular bishop of the Church of Arsamosata, to serve as Auxiliary to His Eminence Paul Émile S. R. E. Cardinal Léger, Archbishop of Marianopol. on September 15 – He appointed the Reverend Peter Parente, from the archdiocese of Benevento, Apostolic Protonotary *supra numerum* and Canon of the Patriarchal Basilica of the Prince of the Apostles in Rome, and Consultant to the Supreme Sacred Congregation of the Holy Office, as archiepiscopal administrator of the Church of Perugia. on September 17 – He appointed His Excellency Joseph Urtasun, hitherto Bishop of Valence (-Die-Saint-Paul-Trois-Châteaux), as titular archbishop of the Church of Preslavus, and constituted him Coadjutor with right of succession to His Excellency Gabriel Llobet, Archbishop of Avignon. on September 21 – He appointed His Excellency Casimir Morcillo González, hitherto Bishop of Flaviobrigia, as archiepiscopal administrator of the Metropolitan Church of Caesaraugusta.

[*Latin ed. p. 784*]

784 Acta Apostolicae Sedis - Official Commentary, October 26th — Coadjutor with right of succession: His Excellency Father Robert John Armstrong, Bishop of Sacramento, to His Excellency Father Joseph Thomas McGucken, titular Bishop of Sanavus. October 31st — To the Metropolitan Church of Ultraiect: His Excellency Father Bernard John Alfrink, formerly titular Archbishop of Tyan.

## SACRED CONGREGATION FOR THE EASTERN CHURCH, CHANGANACHER.



Translated by churchlatin.ai, a product of Boyne Archives

## DECREE: THE JURISDICTION OF THE BISHOP OF CHANGANACHER IS EXTENDED.

It was deemed absolutely necessary by this Sacred Congregation to better and more effectively serve the spiritual welfare of many faithful of the Chaldean Malabar rite residing in the dioceses of Quilon, Trivandrum, and Kottar, which belong to the Latin rite.

Regarding the present situation of these faithful, Our Holy Father Pius XII, through Divine Providence, was informed on April 28th of the current year, in an audience, by the aforementioned Cardinal, Secretary of the Sacred Congregation for the Eastern Church, and, having heard the petition of the Most Reverend Apostolic Delegate in India, graciously granted that the faithful of the Eastern rite residing in those three dioceses be placed under the jurisdiction and pastoral care of the Most Reverend Bishop of the diocese of Changanacher, with a modification of the boundaries of that diocese.

Therefore, by order of Our Holy Father, Pope, issued by virtue of this Decree, the boundaries of the diocese of Changanacher, for the Chaldean Malabar rite, are extended to include the civil districts of Quilon (with the exception of certain areas in the subdivision of "taluk" Shenkotta, Pathanamthitta, Tiruvalla, Ampalapuzha), Chirayinkit, Nedumangad, Trivandrum, Neyyatinkara, Thovala, Agasteeswaram, Kalkulam, and Vilavankode.

Furthermore, His Holiness has deigned to appoint His Excellency Father Augustine Kandathil, Archbishop of Ernakulam and Metropolitan, to carry out this decree, granting him the necessary faculties and authority.

[*Latin ed. p. 785*]

The Sacred Congregation for the Eastern Church, with 785 decrees, – not excluding the faculty of delegating, for the purpose in question, men established in ecclesiastical dignity – shall inform this Sacred Congregation, with due diligence, of the execution completed. All contrary things notwithstanding. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 29th of April, in the year 1955. [Signature] E. Card. Tisserant, Bishop of Ostia, Porto and Santa Rufina, Secretary I, Rev. S. A. Coussa, Under-Secretary II.

KOTTAYAM: DECREE. THE JURISDICTION OF THE BISHOP OF KOTTAYAM IS EXTENDED.

The "Southern People," as they are called, for whose benefit the Apostolic See erected the Apostolic Vicariate of Kottayam in the year 1911, and which, in the following year, 1923, was raised to the rank of a diocese, have, in part and for a longer time, migrated beyond the boundaries of the ecclesiastical province of the Chaldean Malabar rite. Most recently, Our Holy Father Pius XII, having heard the petition of the Extraordinary Apostolic



Translated by churchlatin.ai, a product of Boyne Archives

Delegate in India, and having heard the report from the aforementioned Cardinal Secretary of the Sacred Congregation for the Eastern Church, in an audience held on the 28th of April of this year, has benignly granted permission to change the boundaries of the ecclesiastical province of the Chaldean Malabar rite, for the benefit of the faithful of this rite.

Furthermore, the matter of extending the jurisdiction of the Bishop of Kottayam, to whom the "Southern People" have been entrusted, is to be addressed. In order that this matter may be properly considered, the same Supreme Pontiff, in the aforementioned audience, deigned to extend the jurisdiction of the Bishop of Kottayam – whose residential see is in the city of Kottayam – to the entire ecclesiastical province of the Chaldean Malabar rite, by means of a special decree issued for this purpose.

Therefore, by virtue of the present decree, and by order given, the personal jurisdiction of the Bishop of Kottayam for the "Southern People" is extended to the entire ecclesiastical province of the Chaldean Malabar rite, specifically with new limits described in the decrees recently issued for the dioceses of Tellicherry, Trichur, and Changanacheri.

50 - ACTA, vol. XXII, n. 16. – 24-11-1955.

[*Latin ed. p. 786*]

786 Acta Apostolicae Sedis - Official Commentary. For the execution of these matters, His Holiness has deemed it fitting to appoint the Most Reverend Father Augustine Kandathil, Archbishop of Ernakulam and Metropolitan, granting him the necessary faculties, including the faculty of delegating, to any man holding an ecclesiastical office, to effect the aforementioned purpose, after having transferred the burden to said Metropolitan, to this Sacred Congregation, an authentic copy of the completed execution. Contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Congregation for the Oriental Church, on the 29th day of April, in the year 1955. [Signature] E. Card. Tissbrant, Bishop of Ostia, Porto and Santa Rufina, Secretary. L. m s. A. Coussa, Third Secretary.

TELLICHERRY DECREE: The jurisdiction of the Bishop of Tellicherry is extended. For the faithful who, in recent years, had emigrated in groups from the dioceses of the Chaldean Malabar rite to the northern part of Malabar, the diocese of Tellicherry was established in 1953. However, it soon became apparent that the flow of migrants, seeking work and daily bread, had not ceased, and that some of these same emigrant faithful were again residing outside the boundaries of the aforementioned diocese. It was therefore deemed necessary to extend the boundaries of the diocese of Tellicherry, so that the Bishop of Tellicherry could embrace all such emigrant faithful of the Chaldean Malabar rite with pastoral care and jurisdiction. After all these matters were explained to our Most Holy Father Pius XII, by myself, the undersigned Cardinal Secretary of this Sacred Congregation for the



Translated by churchlatin.ai, a product of Boyne Archives

Oriental Church, in an audience on the 28th day of April of this year, and after hearing the opinion of the Most Reverend Apostolic Delegate in India, the same Supreme Pontiff deigned to extend the jurisdiction of the Bishop of Tellicherry to include all the faithful of the Chaldean Malabar rite who reside or will reside in the neighboring dioceses of Mysore and Mangalore, and to modify the boundaries of the diocese of Tellicherry accordingly, so that they would include the entire civil district of South Kanara, Mysore, Mandya, Hassan, Chikmagalur, and Shimoga, together with...

[*Latin ed. p. 787*]

The Sacred Congregation for the Eastern Church, 787, includes the province of Coorg, the Nilgiris, and a part of the civil district of Coimbatore. Therefore, by the authority of this Decree, issued with the broad mandate of Our Holy Father the Pope, the boundaries of the diocese of Tellicherry are altered, so that they encompass all the regions mentioned above. Furthermore, His Holiness has deigned to appoint the Most Reverend Father Augustine Kandathil, Archbishop of Ernakulam and Metropolitan, to carry out this execution, granting him the necessary and appropriate powers – including the power to delegate a person of ecclesiastical standing to achieve the aforementioned purpose – and imposing upon the same Metropolitan the obligation to submit to this Sacred Congregation an authentic copy of the completed execution. All contrary things notwithstanding. Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 29th day of the month of April, in the year 1955. £ 9 E. Card. Tisserant, Bishop of Ostia, Porto and Santa Rufina, Secretary. L. © S. A. Coussa, Assistant.

## TRICHUR DECREE: THE JURISDICTION OF THE BISHOP OF TRICHUR IS EXTENDED.

Frequently, the faithful of the Chaldean rite of Malabar, who reside in the territory of the diocese of Coimbatore, have petitioned this Sacred Congregation for the Eastern Church, requesting spiritual assistance that – performed according to the Eastern rite – would more fully satisfy their piety and the good of their souls. Indeed, considering the circumstances, the Ordinary of Coimbatore, of the Latin rite, himself proposed extending the jurisdiction of the neighboring Bishop of Trichur, of the Malabar rite, in order to better provide for the rural inhabitants of the Eastern rite residing in the territory of his diocese, who constitute a large number.

Given that these things were so, Our Holy Father Pius Divine Providence XII, in an audience granted to the undersigned Cardinal Secretary of this Sacred Congregation for the Eastern Church, on the 28th day of the month



Translated by churchlatin.ai, a product of Boyne Archives

of April,

[*Latin ed. p. 788*]

788 Acta Apostolicae Sedis - Official Commentary, having heard the petition of the Eminent Apostolic Delegate in India, established and decreed that the Bishop of Trichur of the Chaldean rite shall possess and exercise ordinary and full jurisdiction, now and in the future, over the faithful of this rite in the district called "Ooimbatore" (except for the region of the "taluk" of Kollegal and the part of the region of the "taluk" of Gobichettypalaam which is to the north of the rivers Bhavani and Moyar) and in the regions of the "taluks" named Palghat, Malluvanad, Chittur, Nelliampathy, and Karur: all of which places are currently part of the diocese of Coimbatore of the Latin rite. Therefore, by virtue of the present Decree, with the authority of the Most Holy Lord Pope, the boundaries of the diocese of Trichur are hereby modified, so that the territories mentioned above are included. Furthermore, His Holiness has deigned to appoint the Eminent Father Augustine Biandathil, Archbishop of Ernakulam and Metropolitan, to carry out this execution, granting him the necessary and appropriate faculties – including the faculty of delegating to any person established in ecclesiastical dignity, for the purpose of what is being done, anyone he deems suitable – and requiring him to remit to this Sacred Congregation an authentic copy of the acts of the execution carried out. Contrary decrees notwithstanding. Given in Rome, from the offices of the Sacred Congregation for the Eastern Churches, on the 29th day of the month of April in the year 1955. [Signature] E. Card. Tisserant, Bishop of Ostia, Porto and Santa Rufina, Secretary. L. S. A. Coussa, Assistant.

[*Latin ed. p. 789*]

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. COCHIN-TRIVANDRUM. DECREE OF DIVISION AND UNION.

By a Decree of this Sacred Congregation for the Propagation of the Faith, dated June 19, 1952, a portion of the territory of the Diocese of Cochin, extending towards the south, was entrusted for a time to the Bishop of Trivandrum for its governance and administration, since it was separated from the Bishop's See by a distance of ninety thousand paces, with intervening territories.

Now, since it is necessary to proceed to a closer and definitive union of this portion of territory with the Diocese of Trivandrum, not only for the sake of fostering the faith, but also so that the authority of the Pastor may increase from day to day, and the devotion of the faithful towards him may be strengthened in a harmonious and filial manner, this same Sacred Congregation, by virtue of the powers granted to it by the Most Holy Pope Pius XII, Divine Providence, hereby permanently annexes the aforementioned portion of territory to the Diocese of Trivandrum, so that it



Translated by churchlatin.ai, a product of Boyne Archives

shall henceforth constitute one entity with the territory of the same Diocese of Trivandrum, and the aforementioned Ordinary shall always and in all things remain subject to it.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on May 20, in the year of Our Lord 1955.

P. Card. Fumasoni Biondi, Prefect.

L. © S. P. Sigismondi, Archbishop of Naples, in Pisidia, Secretary.

[*Latin ed. p. 790*]

Acts 700 of the Apostolic See - Official Commentary

**SACRED CONGREGATION FOR RITUALS, MECHLIN.**

REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, DAMIAN DE VEUSTER, PRIEST OF THE CONGREGATION OF THE MOST HOLY HEARTS (PICPUS).

ON A DOUBT: Whether the commission for the introduction of the cause should be signed in this case and to the effect of what is being discussed.

Christ the Lord, when commanding His Apostles to love one another as He had loved them, immediately proposed the manner and limit, or rather the apex, of His love, namely, that He loved us, and in turn, He desires that we love one another, saying: "Greater love than this no man hath, that a man lay down his life for his friends" (John 15:13): that is to say, by offering and sacrificing one's own life for friends and neighbors, so that no labor, no danger, no persecution, no torment would be refused, but rather embraced willingly, for their salvation. That the Apostles, and those men who followed Christ, have done this, moved and aided by the grace of God, is known to no one. And, above all, it is known that the heralds of the Gospel have accomplished this, both in regions where the light of the Gospel already shone, and among the diverse and unconverted peoples to whom it had not yet reached. Among these, the Servant of God, Damian De Veuster, is to be commended.

And indeed, on January 3, 1840, he was born in the village of Tremeloo, within the archdiocese of Mechlin, from pious and honest peasant parents, and on the same day he was baptized, receiving the name of Joseph. He imbibed piety towards God, as it were, with joy, especially from his mother. He learned the first elements in the village of Werchter, and then he attended the secondary school in the place of Braine-le-Comte, but he did not neglect to help his brothers and father in the fields. There, he attended a sermon, which so moved him that, on that occasion, he began to consider embracing the religious life. Therefore, having implored the light from above and, with the advice of his confessor, in the year 1859, he went



Translated by churchlatin.ai, a product of Boyne Archives

to Louvain with his father to visit a brother, who was a religious of the Congregation of the Most Holy Hearts, commonly known as Picpus, and there, with the consent of his father,

[*Latin ed. p. 791*]

The Sacred Congregation of Rites, in decree 791, earnestly requested that he be admitted among the lay brothers of that same confraternity, and obtained this. Therefore, on February 2nd of that same year, he put on the religious habit, and on October 7th, 1860, he pronounced his religious vows in Paris. However, after a short time, his superiors, discerning both his diligence in acquiring perfection and his ability to fulfill the office entrusted to him, desired that he be directed to studies in the humanities and philosophy, and after completing these, he should devote himself to theological studies so that he might later be ordained to the priesthood. On September 19th, in the year 1863, in Mechlin, he received the minor orders. In that same year, the superiors of the same Congregation decreed that confreres should be sent on a mission to the remote Hawaiian islands. One of these, namely, Brother Pamphilius of the Servants of God, fell ill at that time, so that he was prevented from setting out. However, Damian volunteered spontaneously and urgently to take the place of his brother; and the superiors approved of this request. After a long and difficult sea voyage, he arrived at the island of Honolulu with his confreres in March of 1861. Within two months, he received the major orders on that same island, and on May 21st, he was ordained to the priesthood. Since there was a great harvest there, but few laborers, he was assigned to the district of Puna, and then to Kohala on the island of Hawaii, where he exercised the work of the apostolic ministry from the year 1864 to the year 1873, carrying out the mission in the manner of the first apostles, preaching the Gospel amidst many dangers and hardships, and not shunning his neophytes, even though they were found in difficult and rough places, often with his hands and feet stained with blood. After eight years, he heard from his bishop about the most grievous, both temporal and spiritual, condition of the lepers on the island of Molokai, and he prayed to be sent to them. For there were indeed hundreds and hundreds of lepers gathered on that island by the civil government. Sacred and profane history, the accounts of pilgrims, and the narratives of physicians are unanimous in describing leprosy as a most grievous and horrible disease, a plague that is exceedingly loathsome, in which the flesh is consumed, and tubers and nodules grow in the joints of the hands and other members, so that the members themselves gradually fall away; and the body is defiled with spots and scales, first rosy, then whitish, and even dark, so that the leper presents a most foul and horrible appearance. Therefore, it is not surprising that in the Mosaic Law, the lepers were excluded from society, as if they were unclean, and were driven to miserable huts outside the city (cf. Leviticus 13). Leprosy is like



Translated by churchlatin.ai, a product of Boyne Archives

the saddest image of death, which afflicts the sick with great sorrows and pains.

[*Latin ed. p. 792*]

792 Acta Apostolicae Sedis - Official Commentary. And behold, our Damian, having passed his thirtieth year, like an angel of Catholic charity, hastened in the year 1873 to those most afflicted and miserable people, in order to provide for their eternal salvation and to cure their bodily infirmities with the utmost zeal. However horrible they may appear, in these his brothers, the Servant of God Damian de Veuster recognizes the image of Christ, whom the Prophet Isaiah described as having neither form nor comeliness, despised and rejected by men, a leper and struck by God, a man of sorrows and acquainted with suffering (Cf. Is. 53, 2-4). It is truly and utterly astonishing how many undertakings and labors of every kind he undertook with a steadfast spirit for sixteen years, how many dangers and hardships he endured in order to make the life of lepers more bearable and to open heaven to them. Not seeking what was his own, but what belonged to Jesus Christ, he gave himself to the mission of the Apostles of the Gentiles in a special way: "Being made infirm, I became weak, that I might help the infirm" (Cf. Phil. 2, 21); "I have become all things to all men, that I might by all means save some" (1 Cor. 9, 22). Damian, having become a leper among lepers, was able truly to say in his sermons: "I have become a leper with lepers." Therefore, he became all things to all lepers, a priest, a doctor, a magistrate, a teacher, a craftsman, a farmer, and, as befits a true missionary, he gathered abundant fruits among them, indeed, his example, both during his life and after his death, inspired many men and women to lead a heroic life among the sick and the abandoned. So intent was he on the eternal salvation of others and on their life in this world, that he never ceased to strive for perfection, which is fitting for a religious brother, so that it is said that he exercised all virtues to an extraordinary degree. He also showed a noble love for his own people and for his confraternity, for his parents and relatives. Finally, weakened in body, enduring the pains of the disease with fortitude, having received the sacraments of the Church, burdened with merits, and renowned for his sanctity, he departed this mortal life to the Lord on April 15, 1889. In 1936, his remains were transferred to Louvain and, with great veneration, were placed in a vault in the chapel adjacent to the church of the Religious of the Most Sacred Hearts. His fame for sanctity, after his death, grew ever clearer and spread almost throughout the entire world, and has not been obscured by the passing of years, and great favors are said to be obtained through his intercession. Canonical investigations were carried



Translated by churchlatin.ai, a product of Boyne Archives

out regarding this same fame, and regarding the writings—

[*Latin ed. p. 793*]

The Sacred Congregation of Rites, number 793, having begun its examination under canonical power, was initiated in the Mechlin court in the year 1938, which was finally completed in the year 1910 and sent to Rome. Simultaneously, processes were instituted through petitionary letters in the courts of the Apostolic Prefecture of Hainan, the Apostolic Vicariate of Sandwiegen, the Vicariate of Paris, and the Vicariate of Northanton, and furthermore in the Mechlin court, from the years 1917 to 1949, and in the same court, a process concerning the prohibited cult was never carried out in the year 1955. In the meantime, petitionary letters were presented to His Holiness, so that the cause of beatification and canonization of "the father and apostle of the lepers" might be introduced before the Sacred Congregation of Rites. That Sacred Congregation, on April 13, 1945, having considered the writings attributed to the aforementioned Servant of God, decreed that nothing stood in the way of proceeding further. Therefore, with all that which is legally to be observed, observed, at the urging of Reverend Father Isidore Maria Andreu, General Postulator of the Congregation of the Most Sacred Hearts, and with the Most Reverend and Venerable Lord Clemens Cardinal Micara, Bishop of Velletri, as Promoter of the Cause, on April 26th of the year 1955, a question was proposed for discussion in the Ordinary Assembly: Whether a commission for the introduction of the cause should be appointed, and for what purpose. However, the Most Reverend and Venerable Cardinals, having heard the official prelates and especially Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, deemed it advisable to write: That the commission should be appointed, if it pleases the Most Holy. Finally, having made a faithful report on this matter to the Most Blessed Father, His Holiness, approving the written opinion of the Most Reverend Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God Damiani De Veuster with his own hand. Given in Rome, on May 12th, in the year of Our Lord 1955. C. Card. Cicognani, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 794*]

794 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. Thursday, October 27, 1955, the Holy Father, Pius XII, received in a solemn Audience His Excellency, Dr. Joseph Harfouche, Extraordinary and Plenipotentiary Ambassador of Lebanon, for the presentation of his Credentials. Thursday, November 3, 1955, the Holy Father, Pius XII, received in a solemn Audience His Excellency, Dr. D. Adolfo Arias Espinosa, Extraordinary and Plenipotentiary Ambassador of Panama, for the presentation of his Credentials. Saturday, November 12, 1955, the Holy



Translated by churchlatin.ai, a product of Boyne Archives

Father, Pius XII, received in a solemn Audience His Excellency, Dr. Maximo Etchecopar, Extraordinary and Plenipotentiary Ambassador of the Republic of Strasbourg, for the presentation of his Credentials. Saturday, November 19, 1955, the Holy Father, Pius XII, received in a solemn Audience His Excellency, Dr. Shahid Suhrawardy, Extraordinary Envoy and Plenipotentiary Minister of Pakistan, for the presentation of his Credentials.

## SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

June 11, 1955. The Most Reverend and Reverend Monsignor Pietro Altabella, canon of the Patriarchal Basilica of the Vatican, Minister of the Papal Chapel.

October 13. The Reverend Monsignor Nicola Ferraro, Under-Promotor General of the Faith and Assessor of the Sacred Congregation of Rites.

October 17. The Reverend Father Giuseppe Giampietro, of the Society of Jesus, Consultor of the Sacred Congregation for Seminaries and Universities.

October 28. His Eminence and Reverend Lord Cardinal Gregory Peter XV Agagianian, Member of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

[*Latin ed. p. 795*]

Diarium Romanae Curiae, 795, 3 Novembris, 1955.

The Most Reverend and Illustrious Lords, Cardinals Micara Clemente and Valeri Valerio, Members of the Sacred Congregation of the Council. Furthermore, with letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, may He reign happily, deigned to appoint:

Assistants to the Papal Throne:

26 Iunii, 1955. His Excellency, the Most Reverend Monsignor Kucera Luigi, Bishop of Lincoln.

30 Augusti, His Excellency, the Most Reverend Monsignor Bignamini Giles, Archbishop of Ancona.

Protonotaries Apostolic, with the same privileges as those participating:

5 Februarii, 1955. Monsignor Clapperton William, of the diocese of Aberdeen.

6 Augusti, Monsignor Dubosh Francis, of the diocese of Cleveland.

Monsignor Gallena William, of the same diocese.

Monsignor Mullen Joseph, of the same diocese.

Monsignor Murphy Albert, of the same diocese.



Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Newton William, of the same diocese.

Monsignor Libera John, of the diocese of Como.

2 Septembris, Monsignor Martines Agapito, of the diocese of Sant'Anna.

5 Septembris, Monsignor Anaclerio John, of the archdiocese of Bari.

3 Octobris, Monsignor Marziale Dominic, of the diocese of Troia.

6 Octobris, Monsignor Prelati Domestici of His Holiness:

13 Novembris, 1954. Monsignor Shepherd William Aroldo D., of the diocese of Plymouth.

Monsignor Schuchert Augustus, of the diocese of Mainz.

30 Decembris, 1954.

23 Martii, 1955. Monsignor Howell John, of the diocese of Brentwood.

17 Maii, Monsignor Cloonan James, of the diocese of Saint Augustine.

Monsignor Love John, of the same diocese.

Monsignor McNulty John, of the same diocese.

Monsignor Rastatter Rowan Thomas, of the same diocese.

Monsignor Hoff Norberto Gaspare, of the diocese of Helena.

30 Iunii, Monsignor Kavanagh Robert Vincent, of the same diocese.

11 Iulii, Monsignor Lenahan Henry, of the archdiocese of New York.

Monsignor Lombardo Pasquale, of the same archdiocese.

6 Augusti, Monsignor Hildebrandt Leo, of the diocese of Fort Wayne.

Monsignor Boldrick Charles, of the archdiocese of Louisville.

Monsignor Horrigan Alfred, of the same archdiocese.

Monsignor Kieffer J. Bernard, of the same archdiocese.

Monsignor Lammers Hermann, of the same archdiocese.

Monsignor Link Edward, of the same archdiocese.

Monsignor Luckett Joseph, of the same archdiocese.

Monsignor McGee James, of the same archdiocese.

[*Latin ed. p. 796*]

Acta Apostolicae Sedis - Official Commentary 796, August 6, 1055. Most Reverend Albert Schmitt, of the same archdiocese. Most Reverend John Vanee, of the same archdiocese.

26. Most Reverend John McDonagh, of the diocese of San Diego. Most Reverend George Rice, of the same diocese. Most Reverend Daniel Ryan, of the same diocese.

September 2. Most Reverend Maurice De Keyzer, of the diocese of Bruges. Most Reverend Vital Vangheluwe, of the same diocese.

12. Most Reverend Michael Joseph Guerin, of the diocese of Bridgeport. Most Reverend Joseph Coyle, of the diocese of Lansing. Most Reverend George Esper, of the same diocese.



Translated by churchlatin.ai, a product of Boyne Archives

22. Most Reverend Dominic Conway, of the diocese of Elphin.

October 3. Most Reverend Julius Daem, of the diocese of Gand.

7. Most Reverend Mario Gagna, of the diocese of Casale Monferrato.

Secret Chamberlains in Ordinary, beyond the established number: 1955. Most Reverend Charles Philip Cronin, of the diocese of Hexham and Newcastle. Most Reverend Charles Henry Neto, of the diocese of Guaxupé.

May 17. Most Reverend John Fitzpatrick, of the diocese of Saint Augustine. Most Reverend James Nelan, of the same diocese.

June 15. Most Reverend Francis Sexton, of the archdiocese of Boston.

25. Most Reverend George Fernandes, of the archdiocese of Bombay. Most Reverend Peter Pereira, of the same archdiocese. Most Reverend Henry Remedios, of the same archdiocese.

July 13. Most Reverend Hector Degni, of the diocese of Sora.

14. Most Reverend Anacleto Bendazzi, of the archdiocese of Ravenna. Most Reverend Ubaldo Benini, of the same archdiocese. Most Reverend Vincent Brandolini, of the same archdiocese.

March 2. Most Reverend Mario De Marchi, of the same archdiocese. Most Reverend Julius Fantini, of the same archdiocese. Most Reverend Mario Mazzotti, of the same archdiocese. Most Reverend Giles Molducci, of the same archdiocese. Most Reverend Elvezio Tanasini, of the same archdiocese. Most Reverend John Zambotti, of the same archdiocese. Most Reverend Anthony Spanedda, of the archdiocese of Sassari. Most Reverend Joseph Lanave, of the archdiocese of Bari. Most Reverend William Bachmann, of the diocese of Cleveland. Most Reverend Francis Carney, of the same diocese. Most Reverend Thomas Corrigan, of the same diocese. Most Reverend Raymond Gallagher, of the same diocese. Most Reverend Thomas Murphy, of the same diocese. Most Reverend Charles Ritty, of the same diocese. Most Reverend John Whealon, of the same diocese. Most Reverend Joseph Allgeier, of the archdiocese of Louisville. Most Reverend John McKune, of the same archdiocese.

[*Latin ed. p. 797*]

Diarium Romanae Curiae 797, 1955.

Most Reverend Mr. O'Bryan Luigia, of the same archdiocese.

Most Reverend Mr. Steinhäuser Alfred, of the same archdiocese.

Most Reverend Mr. Treece Raymond, of the same archdiocese.

Most Reverend Mr. Wheatley Joseph, of the same archdiocese.

Most Reverend Mr. Bonomi John, of the diocese of Crema.

Most Reverend Mr. Capetti Bellino, of the same diocese.

Most Reverend Mr. Madeo Angelo, of the same diocese.

Most Reverend Mr. Capra Philip, of the diocese of Mcosia.



Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Mr. Milici Salvatore, of the same diocese.

Most Reverend Mr. Pennacchi Joseph, of the diocese of Apuania.

Most Reverend Mr. Grandi John, of the diocese of Casale Monferrato.

Most Reverend Mr. Manuritta Joseph, of the diocese of Civitavecchia.

Most Reverend Mr. Balconi Joseph, of the archdiocese of Milan.

Most Reverend Mr. Ghiringhelli Joseph, of the same archdiocese.

Most Reverend Mr. Mercuri Valentino, of the diocese of Narni.

Most Reverend Mr. De Leo Rocco, of the diocese of Vallo di Lucania.

Most Reverend Mr. Salati Alexander, of the same diocese.

Most Reverend Mr. Castagnino Francis, of the archdiocese of Santa Severina.

Most Reverend Mr. Maddalone Dominic, of the same archdiocese.

Most Reverend Mr. Séstito John the Baptist, of the same archdiocese.

Most Reverend Mr. Leveroni Romeo, of the diocese of Chiavari.

Most Reverend Mr. Cecchini Michael, of the archdiocese of Lucca.

Most Reverend Mr. Amadei Dominic, of the suburbicarian diocese of Sabina and Poggio Mirteto.

Most Reverend Mr. D'Emidio Vincent, of the same diocese.

Most Reverend Mr. Martin Mario, of the same diocese.

Most Reverend Mr. Polidori Torello, of the same diocese.

September 2nd.

Most Reverend Mr. Lucchi Gabriel, of the diocese of Crema.

Most Reverend Mr. Piantelli Francis, of the same diocese.

Most Reverend Mr. Gera Anthony, of the diocese of Ivrea.

Most Reverend Mr. Verhamme Achilles, of the diocese of Bruges.

Most Reverend Mr. Libutti Joseph, of the archdiocese of Acerenza.

Most Reverend Mr. Calonaci Pius Albert, of the diocese of Volterra.

Most Reverend Mr. Cesari Osvaldo, of the same diocese.

Most Reverend Mr. Gennai Lionello, of the same diocese.

Most Reverend Mr. Vettori Oscar, of the same diocese.

Most Reverend Mr. Rossi Tersilio, of the diocese of Sansepolcro.

Most Reverend Mr. Bertolino Lawrence, of the archdiocese of Monreale.

October 1st.

Most Reverend Mr. Torrisi Sebastian, of the suburbicarian diocese of Sabina and Poggio Mirteto.

Most Reverend Mr. Di Silvio Flavio (Rome).

Most Reverend Mr. Lopez Morant Gabino, of the diocese of Cuenca.



Translated by churchlatin.ai, a product of Boyne Archives

August 6th.

[*Latin ed. p. 798*]

Acts of the Apostolic See - Official Commentary

798 Honorary Chamberlains in peacock blue attire of His Holiness: 21 July, 17 August 1955.

Most Reverend Filippo Filiberto, of the diocese of Melfi.

Most Reverend Oamisassa Marcello, of the archdiocese of Turin.

Honorary Chamberlains outside the city of His Holiness: 5 February 1955.

Most Reverend Antonio Magliano, of the diocese of Marilia.

Most Reverend Santamaria Fiorentino, of the same diocese.

HONORS

By means of tickets from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to bestow:

The Knighthood of the Order of Saint Sylvester: 21 June 1955.

Upon Mr. Giulio Van Buyten, of the archdiocese of Malines.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: 9 July, 13 October 1955.

Upon Mr. Giuseppe Radliuski, of the diocese of Pavia.

Upon Duke Robert Caracciolo of S. Vito (Italy).

The Plaque of the Order of Saint Gregory the Great, civil class: 20 October 1955.

Upon Mr. Nello Palmieri, of the archdiocese of Naples.

The Plaque of the Order of Saint Gregory the Great, military class: 3 September 1955.

Upon Mr. Odoardo Fioravanti of the Marchi family (Rome).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: 3, 11, 16, 24 August 1954.

Upon Mr. Giovanni Casiello, of the diocese of Rosario.

Upon Mr. Tito Micheletti, of the same diocese.

January 1955.

Upon Mr. Patrizio Taggart, of the diocese of Southwark.

Upon Mr. Giovanni Fielding, of the diocese of Leeds.

March.

Upon Mr. Paolo Bonardelli, of the archdiocese of Messines.

May.

Upon Mr. Giuseppe Jespers, of the archdiocese of Malines.

June.

Upon Mr. Leone Van der Essen, of the same archdiocese.



Translated by churchlatin.ai, a product of Boyne Archives

Upon Mr. Luigi Angelini (Rome).

Upon Mr. Ettore Della Zonca (Rome).

August.

Upon Mr. Claudio Cesare Secchi, of the archdiocese of Milan.

Upon Count Dario Biandrà of Reaglie, of the same archdiocese.

Upon Mr. Raffaello Fagnoni, of the archdiocese of Florence.

3 September.

Upon Mr. Ermanno Giuseppe Abs, of the diocese of Limburgo.

12.

Upon Mr. Osvaldo Rosier, of the archdiocese of KolÃn.

Upon Mr. Ernesto Schmittmann, of the archdiocese of Monaco and Freising.

Upon Mr. Giorgio Ermanno Lorenzo Zeegers, of the diocese of Haarlem.

[*Latin ed. p. 799*]

From the Diary of the Roman Curia, September 13, 1955. To Mr. Norris Giacomo, of the archdiocese of Newark. September 19. To Mr. Jervolino Mariano, of the archdiocese of Naples. September 18. To Mr. Campanelli Corrado (Rome). To Mr. D'Anneo Gaetano (Rome). To Mr. De Lollis Alceste (Rome). September 20. To Mr. Cristallini Mario (Rome). The Knighthood of the Order of Saint Gregory the Great, civil class: August 3, 1954. To Mr. Pasquale Antonio, of the diocese of Rosario. January 11, 1955. To Mr. Rye Alano, of the diocese of Southwark. March 24. To Mr. Bubany Giorgio, of the diocese of Gallup. To Mr. Esparza Antonio, of the same diocese. To Mr. Plese Giuseppe A., of the same diocese. To Mr. Zecca Guido, of the same diocese. To Mr. Dupuis Carlo, of the diocese of Tournai. To Mr. Hambye Renato, of the same diocese. April 29. To Mr. Calicis Edgardo, of the same diocese. May 12. To Mr. Frati Fosco, of the diocese of Grosseto. June 24. To Mr. Geerts Giuseppe, of the archdiocese of Malines. June 25. To Mr. Correa Matteo, of the archdiocese of Bombay. July 6. To Mr. Leone Oreste (Rome). August 2. To Mr. Ormea Paolo, of the diocese of Ivrea. To Mr. Canti Luciano, of the archdiocese of Milan. To Mr. Magni Enrico, of the same archdiocese. To Mr. Marelli Antonio, of the same archdiocese. To Mr. Zerbi Antonio, of the same archdiocese. To Mr. Aubrey Tommaso, of the archdiocese of Louisville. To Mr. Dowd Giovanni, of the same archdiocese. To Mr. Hartnett Timoteo, of the same archdiocese. To Mr. Kelly Guglielmo, of the same archdiocese. To Mr. Lenihan Bernardo, of the same archdiocese. To Mr. Oertel Giovanni, of the same archdiocese. To Mr. Tafel Paolo, of the same archdiocese. September 11. To Mr. Murphy Giuseppe E., of the diocese of Superior. September 23. To Mr. Rigoletti Arrigo, of the diocese of Vicenza. September 26. To Mr. Allison Tommaso, of the diocese of San Diego. To Mr. Ganahl Alfonso, of the same diocese. September 26. To Mr. Cosulich Alberto, of the patriarchate of Venice. September 3. To Mr.



Translated by churchlatin.ai, a product of Boyne Archives

Varin Renato, of the diocese of Versailles. September 13. To Mr. Schauif Giovanni (Brazil). To Mr. Bot Teodoro Enrico, of the diocese of Haarlem. To Mr. Panizza Sandro, of the archdiocese of Trento. October 5. To Mr. Mattei Giovanni (Rome). The Commanderate of the Order of Saint Sylvester the Pope: June 24, 1955. To Mr. Mentior Andrea, of the diocese of Liegi. To Mr. Boukaert Giuseppe, of the archdiocese of Malines. To Mr. Buyse Raimondo, of the same archdiocese. To Mr. Dabin Giovanni, of the same archdiocese.

[*Latin ed. p. 800*]

Acta Apostolicae Sedis - Official Commentary «00 June 24» » 1955. To the Reverend Mr. Ottavio Dauwe, of the same archdiocese. To the Reverend Mr. Eugenio Mertens de Wilmars, of the same archdiocese. To the Reverend Mr. Giorgio Neyrinck, of the same archdiocese. To the Reverend Mr. Camillo Verheiden, of the same archdiocese. July 5. To the Reverend Mr. Alfredo Casiraghi, of the archdiocese of Milan. August 1. To the Reverend Mr. Francesco Chiesa, of the same archdiocese. August 2. To the Reverend Mr. Ubaldo Cassi, of the diocese of Arezzo. To the Reverend Mr. Cesare Gonnelli, of the same diocese. To the Reverend Mr. Enrico Valle, of the diocese of Biel. To the Reverend Mr. Evasio Pugno, of the diocese of Casale Monferrato. August 2. To the Reverend Mr. Mario Corti, of the archdiocese of Milan. To the Reverend Mr. Giulio Reina, of the same archdiocese. August 10. To the Reverend Mr. Francesco Alessi (Rome). August 16. To the Reverend Mr. Osvaldo Biava, of the archdiocese of Milan. To the Reverend Mr. Giovanni Dedé, of the same archdiocese. August 26. To the Reverend Mr. Attilio Battagel, of the patriarchate of Venice. To the Reverend Mr. Leone Scattolin, of the same patriarchate. August 30. To the Reverend Mr. Marco Celio Passi, of the same patriarchate. To the Reverend Mr. Pietro Parisi, of the same patriarchate. To the Reverend Mr. Renato Renosto, of the same patriarchate. September 3. To the Reverend Mr. Mario Caporali, of the diocese of Livorno. To the Reverend Mr. Francesco Cecioni, of the same diocese. September 5. To the Reverend Mr. Giuseppe Bolognino, of the diocese of Rimini. September 24. To the Reverend Mr. Carlo Blasetti (Rome). October 13. To the Reverend Mr. Angelo Sansoni (Rome). October 18. To the Reverend Mr. Angelo Brambilla, of the diocese of Cremona. October 20. To the Reverend Mr. Cesare Albertini, of the archdiocese of Milan. To the Reverend Mr. Giovanni Bellati, of the diocese of Treviso. The Knighthood of the Order of Saint Sylvester the Pope: March 24. May 27. June 24. July 5. August 2. August 19. 1955. To the Reverend Mr. Robert Tondreau, of the diocese of Tournai. To the Reverend Mr. Francesco Palmieri, of the archdiocese of Cosenza. To the Reverend Mr. Carlo Cools, of the archdiocese of Malines. To the Reverend Mr. Francesco Vandewijgaerden, of the same archdiocese. To the Reverend Mr. Giuseppe Van Uytvanck, of the same archdiocese. To the Reverend Mr. Luigi Verhaegen, of the same archdiocese. To the Reverend Mr. Giulio Fralassi, of the archdiocese of Siena. To the



Translated by churchlatin.ai, a product of Boyne Archives

Reverend Mr. Mario Gorelli, of the same archdiocese. To the Reverend Mr. Pierino Aceto, of the diocese of Casale Monferrato. To the Reverend Mr. Alessandro Bonacina, of the diocese of Como. To the Reverend Mr. Giovanni Ganio, of the diocese of Ivrea. To the Reverend Mr. Frederick Lousberg, of the diocese of Liegi.

[*Latin ed. p. 801*]

Year and Volume XXXXYII, 23rd of December, 1955 (Series II, Volume XXII) - No. 17

## ACTA APOTOLICAE COMMENTARII

## OFFICIAL ACTS OF THE HOLY SEE

## APOSTOLIC CONSTITUTION

I. TO THE MYSURIAN (OOTACAMUND) DIOCESE: CERTAIN TERRITORIES ARE SEPARATED FROM IT, WHICH ARE RECONSTITUTED INTO A NEW DIOCESE, TO BE CALLED (OOTACAMUND).

### PIUS, BISHOP.

### SERVUS SERVATORUM DEI

It is foretold in the Psalms (Psalm 71, 11) that all nations, illuminated by the light born of the Lord, will come to adore the divine and awesome majesty of God. And behold, a great part of this has become true, as crowds from all peoples seek the Church and desire the most brilliant light of its doctrine. Considering that this has also happily occurred in his own diocese, the venerable Brother Renatus Feuga, Bishop of Mysurius, requested that, for the sake of more suitably attending to the needs of his people, certain territories be separated from his See, and a new diocese be established. We, entirely approving of these plans, after hearing our venerable Brothers, the Most Reverend Cardinals presiding over the Sacred Congregation for the Propagation of the Faith, and the venerable Brother Martin Lucas, Archbishop with the title of Adulitanum and Apostolic Delegate in India; supplementing the consent of those who have some right in the matter, or who believe themselves to have it, by Our supreme and apostolic authority,

[*Latin ed. p. 802*]

802 Acta Apostolicae Sedis - Official Commentary: We decree and command the following. From the diocese of Mysore, which is in India and is the largest, we detach the territory of the Nilgiri region, and that part of the



Translated by churchlatin.ai, a product of Boyne Archives

Coimbatore region which lies to the north of the river Bhavani, excluding, however, the taluk of Kollegal, as they call it. From this territory, we establish a new diocese, which shall be called the diocese of Ootacamund, from the city of Ootacamund. The Bishop of this Church shall have his seat and residence in this very city; and he shall place the cathedral of his jurisdiction in the church known as the Church of the Sacred Heart of Jesus. We entrust this newly established diocese to the care and governance of native clergy, who, we hope, will spare no effort in defending the Christian truth and in spreading it with great zeal among the people. The same rights and honors shall apply to this newly founded Church as are customary for any ecclesiastical jurisdiction of the same rank. Furthermore, all the honors and obligations of a Bishop shall belong to the Prelate of Ootacamund. He shall also be subject to the Metropolitan of Bangalore, and the Church which he will govern will be a suffragan of the same name to that See. We also wish that a College of Canons be established, so that the Bishop may have it for seeking counsel or for the solemn celebration of sacred ceremonies. If, at the present time, it is not easily possible to do this, we permit that, in place of Canons, diocesan Consultors be chosen. The Bishop must, at the very least, take care to build an elementary seminary: for there are boys whom God has called to the ministry, and they must be nurtured like flowers, so that they may be cultivated as suitably as possible for so sublime a vocation, with piety, study, and the gentleness of manners. The episcopal table, as it is called, shall consist of these things: namely, a suitable portion, which the new See will receive from the division of goods according to Canon 1500 of the Code of Canon Law; the revenues of the Curia; and finally, offerings of goods or money with which Christian faithful are accustomed to help the Church. The governance and administration of the diocese of Ootacamund; also, the election of a Vicarious Capitular in the event of a vacancy in the See; and finally, the rights of the clergy and the people, and other matters of this kind, shall be governed entirely according to the prescriptions of Canon Law. We especially command that the documents and acts pertaining to the new diocese, as soon as they are sent from the Curia of Mysore to the Curia of Ootacamund, be religiously preserved in the archives. The venerable Father Martin Lucas, of whom we made mention, will take care to see that these things which we have commanded are carried out, and he will have the power to delegate to any person the tasks that he can accomplish himself, if it is necessary, provided that the person is of ecclesiastical standing. When the business is completed, the same venerable Father will have the documents drawn up, and copies of them, faithfully written, will be sent as soon as possible to the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 803*]

The Acts of Pope Pius XII, 803: If, at the time when affairs are to be



Translated by churchlatin.ai, a product of Boyne Archives

brought to a conclusion, another should preside over the same Apostolic Delegation in India, we give him the same mandate to carry out these tasks and grant him the authority to do so. We intend that these documents be effective now and in the future; in such a way that those to whom these matters pertain shall observe what has been decreed by them with religious devotion, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we nullify all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely void and of no effect. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, just as if they were the original documents, if it should be shown. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the third day of the month of July, in the year of Our Lord nineteen hundred and fifty-five, in the seventeenth year of Our pontificate.

CELSUS, Cardinal.

CONSTANTINUS PETRUS, Cardinal.

FUMASONI BIONDI, Secretary of the Holy Roman Church.

Prefect of the Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

Silvius Sericano, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

*Loco* © Plumbi In Ap. Cane, tab., vol. LXXXXI, n. 12.

[*Latin ed. p. 804*]

804 Acta Apostolicae Sedis - Official Commentary II BELLOHORIZONTINA-ADAMANTINA (SETE LAGOAS). Certain territories are separated from the archdioceses of Bellohorizontina and Adamantina, and a new diocese is established (SETE LAGOAS). PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the most merciful Savior, who desires "Who will have all men to be saved and to come to the knowledge of the truth." (1 Timothy 2:4), we strive with all our strength, indeed, to the very last breath of our lives, that a more fitting and open path to eternal salvation may be available each day to all the peoples whom we love with paternal affection. Therefore, since the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, believing that he is promoting the interests of the Christians who live in the central region of that State,



Translated by churchlatin.ai, a product of Boyne Archives

commonly called "Minas Gérais," has requested the Apostolic See to establish a cathedral and a See by separating certain territories from the archdioceses of Bellohorizontina and Adamantina, we consider it fitting to grant these requests. After hearing the venerable Brothers Anthony dos Santos Cabrai, Archbishop of Bellohorizontina, and Joseph Newton de Almeida Batista, Archbishop of Adamantina, and after obtaining their consent, as well as those who in some way have an interest in this matter; after careful consideration, and with the advice of our venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs, and with our supreme authority, we decree the following. We separate from the archdiocese of Bellohorizontina the territory consisting of fourteen parishes, commonly known as: Santo Antonio, Sant'Ana, Baldim, Fortuna, Inhaúma, Jaboticatubas, Jequitibá, Maravilhas, Martinho Campos, Matosinhos, Papagaio, Pequi, Pompéu, Prudente de Moráis; and we also remove from the archdiocese of Adamantina, by law, these five parishes, commonly known as: Cedro, Lagóa Bonita, Paraopeba, Pirapama, Biacho Fundo; from which regions we establish a new diocese called Septemlacunensem, which will have the same boundaries as all the parishes mentioned above.

[*Latin ed. p. 805*]

Acta, Pontificium, Secretum, XU, 805. Therefore, we establish the diocese of Septemlacunensem as a suffragan diocese under the metropolitan of Bellohorizontina, and we decree that its Bishop shall be subject to the Archbishop of Bellohorizontina. We also decree that the same Prelate shall establish his seat and residence in the city commonly called "Sete Lagôas," from which the new diocese derives its name, and that he shall place the cathedral of his authority in the church of St. Anthony of Padua, which is located there; and that this church, as well as the city and diocese of which we are speaking, shall be adorned with the same honors, rights, and privileges that pertain to other episcopal cities, cathedral churches, and dioceses. We also instruct the Bishop, and we impose upon him the duties that are inherent in the episcopal dignity. In order that the divine worship may be celebrated with due magnificence in the cathedral church of Septemlacunensis, and that the Prelate may be assisted by those men who are endowed with outstanding talents and abilities, we decree that a College of Canons shall be established promptly, according to the special norms that we shall describe in other documents. And, in the meantime that such a College cannot be established, we grant that, in its place, diocesan Consultors shall be chosen. The episcopal treasury or Curia shall consist of revenues, either from goods and property freely offered by the faithful, or from assets that, after the division of assets and resources of Bellohorizontina and Adamantina, shall accrue to this diocese in proportion; all in accordance with the prescriptions of Canon 1500 of the Code of Canon



Translated by churchlatin.ai, a product of Boyne Archives

Law. Since the greatest diligence must be exercised in educating the young men whom Christ has drawn with such sweetness into the priesthood, the Bishop of Septemlacunensis shall take care to establish a seminary, at least an elementary one, as soon as possible, in accordance with the law and according to the prescriptions given by the Sacred Congregation for Seminaries and Universities; and from this seminary, he shall choose the best young men, whom he shall send to this esteemed city, to be properly instructed in philosophy and theology at the Pontifical Major Seminary for Latin American Youth in Brazil. As for the governance and administration of the new diocese, as well as for the appointment of a Chapter Vicariate in the event of a vacancy, for the rights and duties of the faithful and clergy, and for other matters of this kind, we command that all that which the Code of Canon Law prescribes be observed. We also decree that, as soon as the erection of the diocese of Septemlacunensis has been completed, the clergy of the Church to whom the territory belongs shall be properly and lawfully subject to it, and that all documents and records pertaining to the new See and to its clergy, faithful, and temporal goods, shall be promptly sent from the metropolitan Curias of Bellohorizontina and Adamantina to the Curia of Septemlacunensis, to be kept in its archives. Finally, we choose the Venerable Brother Armando Lombardi, whom we mentioned above, to carry out those things which these documents prescribe, or, if he is unable, another person.

[*Latin ed. p. 806*]

Acta 806 of the Apostolic See – The official commentary states that, during the time when these decrees are put into effect, the Apostolic Nunciature in Brazil presides; and to whomever this task is assigned, we grant all the powers necessary for this purpose, which may also be delegated to anyone, if it is required, provided that we entrust to those of outstanding ecclesiastical dignity the duty of reporting on the progress of the matter and of sending, as soon as possible, worthy examples of their work to the Sacred Consistorial Council. We intend these documents to be effective now and in the future; so that those to whom they pertain may religiously observe what has been decreed through them, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, bearing the seal of someone of outstanding ecclesiastical dignity, and signed by a public notary, shall have the same validity as if they were the original documents. Let anyone who, in general, disregards or in any way rejects Our decrees know that they will incur the



Translated by churchlatin.ai, a product of Boyne Archives

penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of July, in the year of Our Lord nineteen hundred and fifty-five, in the seventeenth year of Our pontificate.

CELSUS Card.
COSTANTINI
Fr.
ADEODATUS I. Card.
PIAZZA
S. R. E.
Cancellarius
S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
Silvius Sericano,
Proton. Apost.
Caesar Federici,
Proton. Apost.
Loco £ßPlumbi
In Ap. Cane, tab., vol. LXXXXI, n. 80.

[*Latin ed. p. 807*]

Acta Pii PP. XII 807 III. NOVAE LISBONAE (S AD AB ANDEIROPOLITANAE). AD DIOECESIM NOVAM LISBONAEM, DUODECIM DISTRICTUS CIVILES, EX QUIBUS NOVA DIOECESIS EFFICITUR, (S AD AB ANDEIROPOLITANAM) NUNCUPANDA. PIUS, EPISCOPUS, SERVUS SERVATORUM DEI, AD PERPETUAM REI MEMORIAM.

Ad Christi evangelium satius praedicandum atque ad eorum utilitatem fovendam, qui Lusitanas incolunt Africae Occidentalis Regiones, venerabilis Frater Fernandus Cento, Archiepiscopus titulo Seleuciensis Pierius et Apostolicus in Lusitana Republica Nuntius, ab hac Sancta Sede poposcit, iuxta pacta inter Romanam Sedem ac Lusitanam Rempublicam, die septimo mensis Maii anno millesimo nongentesimo quadragesimo conventa et die primo insequentis mensis Iunii rata habita, ut duae regiones vulgo « Huila » et « Moçamedes » e Novae Lisbonae dioecesis iure eximerentur eaedemque in novae formam redigerentur dioecesis. Nos ergo, quibus misericors Deus arcano consilio universae tradidit regimen Ecclesiae, huiusmodi precibus libenter cedendum arbitramur: spem enim concipimus hanc novam territorii descriptionem valde esse ibi catholicae rei profuturam. Audita igitur sententia venerabilium Fratrum Danielis Gomes Junqueira, Epis-



Translated by churchlatin.ai, a product of Boyne Archives

copi Novae Lisbonae, et Moysis Alves de Pinho, Luandensis Archiepiscopi, aliorumque pariter sacrorum Antistitum Lusitanae Regionis, cui nomen vulgo « Angola »; consensu pariter eorum suppleto, qui in hac re aliquid iuris vel habeant vel se habere putent, reque attento cogitata studio, de summa Nostra potestate haec quae sequuntur statuimus et decernimus.

A dioecesi Novae Lisbonae eam partem separamus quae territoria vulgato nomine « Huila » et « Moçamedes » complectitur, ex eaque novam dioecesim efficimus Sadabandeiropolitanam appellandam, quae, ut patet, e duobus Districtibus, ita in unum redactis, constabit quaeque ipsorum simul Districtuum finibus terminabitur. Quocirca decernimus ut novae dioecesis caput ea sit urbs quam populus « Sá da Bandeira » appellat, a qua dioecesis suum sumit nomen; ut eius Episcopus in eadem sedem ac domicilium collocet, ibidem.

[*Latin ed. p. 808*]

808 Acta Apostolicae Sedis - The official record, which establishes the pontifical teaching office in the church of St. Joseph, the Blessed Virgin Spouse, which we elevate to the rank of a cathedral, with all the rights and honors pertaining to other buildings of the same rank; so that, finally, the same Bishop and his successors may enjoy these honors and privileges, and be subject to the same burdens, as other Bishops throughout the world. We also decree that this See be made a suffragan of the metropolitan Church of Luanda, and that its Prelate be subject to the jurisdiction of the Archbishop of Luanda. In order that the divine worship may be properly and solemnly celebrated in the cathedral church, and that the Bishop may be assisted by the counsel and work of outstanding men of this diocese, we order that a Chapter of Canons be established there as soon as possible, according to the norms which We will describe in other documents; and, in the meantime, we freely permit that diocesan Consultors be chosen in place of the Canons. As for the episcopal table, it shall be provided either by a grant from the public authority, according to custom; or by the revenues of the Curia; or, finally, by goods which, after a proportionate share has been allocated to the resources and assets of Novae Lisbonae, will be provided to this diocese; in which division, the prescriptions of canon 1500 of the Code of Canon Law shall be religiously observed. Furthermore, that the young men of Buena Esperanza, whom the love of Christ and of souls has drawn to the priesthood, may be diligently instructed in all the duties of this office, We also decree that the Metropolitan Bishop shall erect a seminary, at least an elementary one, as soon as possible, in accordance with the law, and according to the regulations issued by the Sacred Congregation for Seminaries and Universities, for the proper education of the indigenous clergy. We also decree that all matters pertaining to the governance and administration of the new Church, as well as the election of a Capitular Vicar when the See is vacant, shall be governed according to the



Translated by churchlatin.ai, a product of Boyne Archives

prescriptions of Canon Law, respecting the rights and obligations of the faithful and the clergy; and that, furthermore, once the new Church has been established, the clergy attached to that diocese shall be considered to belong to the territory of that diocese, which they rightfully inhabit; and finally, that all documents and records pertaining to the new See and its clergy, faithful, and temporal goods, shall be diligently sent by the Curia of Novae Lisbonae to the Metropolitan Curia, to be kept in its archives. The venerable Brother Fernando Cento, whom We have already mentioned, or whoever, at the time these matters are brought up, presides over the Apostolic Nunciature in the Lusitanian Republic, shall take care to see that these things are carried out; and to whomever it may happen to be assigned to carry out this work, We grant the necessary powers for that purpose, and the authority to delegate, if necessary, to any man of ecclesiastical standing, and We impose the obligation to report on the execution of this task, and to send copies of the records to the Sacred Consistory. These documents, now and in the future, are valid and have full force.

[*Latin ed. p. 809*]

We desire that the aforementioned acts of His Holiness, Pope Pius XII, be and remain efficacious; in such a way that those decrees which are contained therein be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever can be contrary to the efficacy of these documents, since through these documents we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were presented. Let anyone who, in any way, disregards or rejects Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the seventh and twentieth day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-fifth, in the seventeenth year of Our pontificate.

CELSUS Card.
COSTANTINI
Fr.
ADEODATUS I. Card.
PIAZZA
S. R. E.
Cancellarius S. Congr. Consistorialis



Translated by churchlatin.ai, a product of Boyne Archives

a Secretis
Hamletus Tondini
Apostolic Cancellary
Silvius Sericano,
Proton. Apost.
Caesar Federici,
Proton. Apost.
Loco
&
Plumbi
In Ap. Cane, tab., vol. LXXXXI, n. 8/f.

[*Latin ed. p. 810*]

Acta 810 Apostolicae Sedis - Official Commentary on the APOSTOLIC LETTER concerning the TEMPLE dedicated to GOD in honor of the IMMACULATE VIRGIN MARY in GENEVA, bestowed with the honors of a Minor Basilica. POPE PIUS XII, for the perpetual memory of this event. — The Temple, which was erected shortly after the solemnly proclaimed dogma of the Immaculate Conception of the Blessed Virgin Mary and dedicated to the same Mother of God, is a sign of the flourishing of the Catholic name in the city of GENEVA. Many citizens, without accepting any reward, devoted a great deal of labor to this work, and, rarely, an example of pious zeal, contributed funds from various nations to perfect the Marian cult and provide a dwelling place for the faithful. It should also be noted that POPE PIUS IX, of blessed memory, our Predecessor, gave a considerable sum of money out of his piety towards the Blessed Virgin Mary, and donated a statue of the same Immaculate Mother of God, which had been kept in his own residence and before which he used to pray daily to the Queen of Heaven. This statue, being most revered among the Catholic citizens of GENEVA, was, in the year 1937, redeemed with gold, in the presence of Bishops, priests, and dignitaries, and the faithful, with a diadem, in my name and authority. The dignity of this Temple is such that it is the most important of all the sacred buildings belonging to the Catholic Church that can be found in GENEVA. Here, the faithful frequently come to invoke the Mother of God and men, and every day, in the evening, they offer prayers and pay due honor to the August Virgin with the most honorable reverence; moreover, public officials, when performing their duties, are present at the sacred services. Finally, many Catholics, sent to gatherings from all nations, often visit this Temple to pray to God and seek blessings for their endeavors and plans. Furthermore, it is not lacking in artistic works, such as the painting of the Blessed Virgin Mary, dating from the fifteenth century, which was formerly located in the principal temple of GENEVA, that is, before it was destroyed by the innovators, and it possesses sacred furnishings and



Translated by churchlatin.ai, a product of Boyne Archives

precious objects. Several priests are also engaged in religious duties, so that they may minister to souls.

[*Latin ed. p. 811*]

In the acts of His Holiness, Pope Pius XII, number 811, it was considered. In order that a greater honor might be added to that temple, which, as is proclaimed, is a most illustrious sanctuary, declared from its origin to be dedicated to the Immaculate Conception, and that, especially during this Marian year, the faithful might be encouraged to a deeper piety towards the Mother of God, the Venerable Brother Francis Charrière, Bishop of Lausanne, Geneva, and Freiburg, requested that We grant to that same sacred building the name and title of Basilica Minor. After having gladly heard these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters elevate that temple, perpetually consecrated to God in honor of the Blessed Virgin Immaculate, in Geneva, to the dignity of a Basilica Minor, with all the rights and privileges that properly belong to sacred buildings bearing the same title. Notwithstanding any contrary things. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's ring, on the fourth day of the month of August, in the sixteenth year of Our pontificate. By special mandate of the Most Holy Father, the Cardinal entrusted with the public affairs of the Church, Gildo Brugnola, from the Apostolic Briefs. II. SAINT MATTHEW THE APOSTLE IS DECLARED PATRON OF THE CELESTIAL ASSOCIATION OF RATIONALE COLLEGE, OF ITALIAN NATION. PIUS PP. XII For the perpetual memory of this event. It is customary for Celestial Patrons to be established for the faithful by the Church, so that in the stormy seas of this age, they may have the support of those in whose protection they trust, and in whose example they may form their morals and virtues. It has been brought to Our attention that the Italian...

[*Latin ed. p. 812*]

812 Acta Apostolicae Sedis - Official Commentary. The members, united by a bond, have for many years cultivated the devotion to Saint Matthew the Apostle, and religiously celebrate the solemnities in his honor, on the twenty-first day of the month of September. Since the thousandth anniversary of the translation of the sacred body of this Apostle to Salerno, the



*Translated by churchlatin.ai, a product of Boyne Archives*

Order of Accountants from Italy will hold a gathering in that city, next month of September, and will take care to place a commemorative plaque in the principal Temple, where the remains of that great man are kept in a tomb. Therefore, during this festive time, the President of the Italian Association of Accountants humbly requested us to declare Saint Matthew the Apostle, to whom he presides, the Heavenly Patron of the Association. With these requests, supported by the commendation of the Venerable Brother Demetrius Moscato, Archbishop of Salerno, we willingly decided to grant them. Therefore, after consultation with the Sacred Congregation of Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these letters, and perpetually, we confirm, establish, and declare Saint Matthew the Apostle as the Heavenly Patron among God of the Italian Association of Accountants, or, as it is commonly known, the "Federazione Nazionale del Collegio dei Ragionieri," with all the honors and liturgical privileges that properly belong to such Patrons. Contrary to anything that may be objected. We decree, establish, and ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be void from now on and nullified, if anything contrary to these should be attempted by anyone, with any authority, knowingly or unknowingly. Given from the Palace of Gandulf, under the Fisherman's ring, on the sixth day of the month of August, in the year 1838, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Prugnola, Prefect of the Public Affairs of the Church, for Apostolic Briefs.

[*Latin ed. p. 813*]

From the Acts of Pope Pius XII, 813, section III, concerning the MOST HOLY PATRONESS of parishes:

"Of ROCALLAURA, BELLTAEL, VALLBONA DE LAS MONJAS, OMELLÓNS, BELIANES, SAN MARTÍN DE VALDÁ, VILET, ROCAFORT, NALECH, CINTADILLA, SOLIVELLA, OLLÉS, BEAUCAFIRT, SANANT, and ARBECA, within the Archdiocese of TARRAGONENSIS, Pope Pius XII proclaims: For the perpetual memory of this event. — The image of the Blessed Virgin, which for ages past had been piously preserved in the sacred edifice on Mount "Tallat," was, in the past century, transferred to the church dedicated to Saint Lawrence in the town of "Rocallaura," located within the boundaries of the Archdiocese of Tarragona. This is most devout, as we have learned, among the inhabitants of that place and region. They frequently visit it, invoking the Blessed Virgin Mary, and it is said that she has sometimes granted the prayers of the supplicants,



Translated by churchlatin.ai, a product of Boyne Archives

even with miracles. The piety of the faithful towards the Mother of God has greatly increased this Marian year, in which that illustrious image has been carried through the towns and villages for the sake of religion. Moved by this commendable zeal of the people, Our Beloved Son, Benjamin, Cardinal Priest of the Holy Roman Church of Arriba y Castro, Archbishop of Tarragona, having also made promises, requested us, along with the clergy, public officials, and the faithful, to declare the Blessed Virgin Mary, called "of Tallat," the principal patroness before God of the parish of the town of "Rocallaura," and of fourteen other parishes. We, for whom there is nothing more pleasing than to extend the worship of the Blessed Virgin in every way, have gladly accepted these requests. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, we establish and declare, perpetually, the Blessed Virgin Mary, called "of Tallat," to be the principal patroness before God of the parishes belonging to the Archdiocese of Tarragona: "Rocallaura, Belltael, Vallbona de las Monjas, Omellóns, Belianes, San Martín de Valdá, Vilet, Rocafort, Nalech, Cintadilla, Solivella, Beaucafirt, Ollés, Sanant, Arbeca," with all the honors and liturgical privileges that are customary for such patrons."

[*Latin ed. p. 814*]

Acts 8, 1, 4 of the Apostolic See – The official commentary pertains to those patrons to whom it rightly belongs. Nothing contrary shall impede it. We decree, establish, and decide that these present Letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that they shall fully support those to whom they pertain, or may pertain, now and in the future; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given from the Palace of Gandulf, under the Fisherman's seal, on the eighth day of the month of August, in the year 1854, in the sixteenth year of Our Pontificate. For the Lord Cardinal in charge of the public affairs of the Church, by special mandate of the Most Holy, Cardinal Gildo Brugnola, from the Apostolic Brief to the Reverend Father, concerning the feast of Saint Alphonsus Maria, in the thirteenth century after the death of Saint Martin I, Bishop of Tudertinum. Pope Pius XII, to the Venerable Prater, greetings and the Apostolic Blessing. – It is certainly fitting and salutary to propose the examples of men of Christian faith before all, whenever the opportunity presents itself; for the public remembrance of these men often inspires the minds of others to embark on the path of virtue. Therefore, when We learned that, through your initiative, solemn honors were to be rendered to Our Predecessor of blessed memory, Saint Martin I, Martyr, in the thirteenth century after his death, We gladly



Translated by churchlatin.ai, a product of Boyne Archives

approved the plan you had undertaken. And this is all the more pleasing to Us, because it is fitting to celebrate such a great man, not only by this city which received him at his birth, but also by this Apostolic See, whose annals, with golden letters, confirm the glorious deeds of Saint Martin, as attested by Saint Augu-

[*Latin ed. p. 815*]

Acta Pii PP. XII 815, still expresses the sentiment: "The holy Church... fighting against all heresies; it can fight, but it cannot be conquered." Indeed, that gift was divinely bestowed upon the Catholic world, so that, amidst the raging storms, with the nefarious doctrine of the Monothelites growing ever more fierce, it might direct the mystical ship of the Church with a firm hand and a straight course. For, having been raised to the height of the Apostolic dignity, he immediately, solely for the cause of the Christian faith, spared no cares or labors to restrain its poison; and, not at all fearing the arrogance of the Byzantine Emperor, who had become a patron of heretics, he did not hesitate to oppose him, as it were, "For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land." as it is written in Jeremiah 1:18. In this most arduous struggle for the faith, it is plainly incredible how keenly and stubbornly he endured, even to the very end of his life, provoked by the furious rage of his adversaries. Indeed, when, by order of the Emperor, he was forcibly taken to Constantinople, he was not deterred by chains, nor by insults, nor by unheard-of torments, but desired nothing more than "to complete the good fight, and to go to Him whom he longed for." Turning to his adversaries, who accused him of false crimes, he gave a splendid testimony of the strength of his unconquered spirit, saying among other things: "I implore you, by the Lord, whatever you wish to be done, let it be done quickly. For God knows that you have given me great gifts; whatever you do to me, you will atone for it." Firmly fixed in this most holy purpose, broken by hardships and poverty, but not defeated, he received the crown of his steadfast fortitude shortly afterward, being exiled; he is truly worthy of being called "the unshakeable Father" by his admiring contemporaries, and of being enrolled among the martyrs by the Church.

Therefore, it is very fitting that the deeds of such a Pope should be revived in these secular commemorations, especially in this our time, when it is necessary to strengthen the spirits of the faithful with strong and steadfast examples. And you, my beloved sons, should especially look to this renowned athlete of Christ and your Patron; and, spurred by the consciousness of your ancestral nobility, draw from him encouragement and strength to live a holy life and to hold fast to the faith, and to testify to it more



Translated by churchlatin.ai, a product of Boyne Archives

zealously, with both word and deed, without fear.

[*Latin ed. p. 816*]

816 Acta Apostolicae Sedis - Official Commentary. We implore God in our prayers, and while we rejoice in the hope of abundant fruits, we impart the Apostolic Blessing to you, Venerable Brother, and to your entire flock. Given in Rome, near St. Peter, on the twentieth day of the month of October, in the year 1955, during the seventeenth year of Our Pontificate. PIUS PP. XII. ADDRESSES I. To those who cultivate the art of cinematography, gathered for an international convention in Rome. II. The ideal film: an effective instrument of elevation, education, and improvement. In offering you, gentlemen, who are dedicated to the activity of cinematography, a second welcome with paternal affection, we wish to reaffirm not only our esteem for your persons and your profession, but also the vigilance of the Church towards such a powerful means of disseminating thought and custom as is the cinema, with the intention of contributing to its elevation to the dignity of an instrument of the glory of God and of human perfection. Therefore, returning to this subject in this new meeting with representatives of the "cinematic world," We propose to supplement the considerations already presented, moved by the conviction of its importance, the reasons for which We have already amply demonstrated. Faced with the serious problems that trouble the present age, and which certainly attract Our most attentive concern, this matter of the cinema might appear to some to be a secondary issue, one that does not deserve the particular attention that We dedicate to it. Certainly, the cinema, being by its nature an art and a pastime, seems to remain almost on the margins of life, governed, of course, by the common laws that regulate ordinary human activities; but, in fact, it has become for the pre... Habitadie 28 Octobris mensisa. 1955.

[*Latin ed. p. 817*]

The Acts of Pope Pius XI, volume 1, page 817, presents a spiritual and moral problem of immense scope, which cannot be neglected by those who are concerned with the well-being of the best elements of humanity and its future. Above all, it cannot be overlooked by the Church and its pastors, to whose vigilance no moral question should be alien, especially if it has incalculable consequences for countless souls; but also by all honest and thoughtful individuals who are rightly convinced that every human problem, great or small, has its roots in a spirit that is more or less obscured, and that in the spirit, once illuminated, must be properly resolved. Would it be a disgrace to our age if many, especially those weakly formed in character, were led to give a particular direction to their private and public lives by artistic fictions and the vain illusions of a screen? Nevertheless, this fact remains important and worthy of consideration with a seriousness proportionate to its effects. In a future of spiritual and civil decline, for which the



Translated by churchlatin.ai, a product of Boyne Archives

undisciplined freedom of films would be partly responsible, what reproach would be made to the wisdom of men today, and to those who failed to direct such a tool, so suitable for educating and elevating minds, and instead allowed it to be transformed into a vehicle of evil! This confidence that We have in the cinema, as an effective and positive instrument of elevation, education, and improvement, moves Us to exhort its artists and producers to make every effort to free it not only from artistic decline, but above all from complicity in depravity, and instead to present them with the clear regions of the ideal film. We have already outlined its characteristics, but only in the first of the three aspects that it offers for examination, namely in relation to the subject, that is, the person to whom the ideal film is presented. Now we will explain the second point, namely: 2. – The ideal film, considered in relation to the object, that is, to its content. The film considered in relation to the object, that is, to its content. In order not to stray into improper requirements when outlining the ideal film in terms of content, but rather to grasp the essential elements, it is necessary to keep in mind the reflection already presented on *V. 1° The ideal film in relation to the subject, page 507 ff.

[*Latin ed. p. 818*]

•818 Acta Apostolicae Sedis - Official Commentary: The core essence, enclosed within the relativity of the ideal, that is, the very nature of the film, its specific goodness, and its inherent value. Therefore, it is fitting to recall the concept of the ideal: that which lacks nothing of what it ought to have, and which, indeed, possesses it in a perfect degree. Since the film concerns man, it will be ideal to the extent that its content perfectly and harmoniously adapts to the primordial and essential needs of man himself. These are fundamentally three: truth, goodness, and beauty, almost irradiations, through the prism of knowledge, of the limitless realm of being, which extends beyond man, in which they enact an ever more vast participation in being itself. It is true that, in individual cases, he who strives, through art or culture, to place man within that realm, ultimately realizes that he has satisfied very little his insatiable thirst; nevertheless, he retains the merit of having known how to divert, to his advantage, some stream of the original fullness of truth, goodness, and beauty, to the extent possible and free from contamination: he has, in other words, reconciled the relativity of the ideal with its absolute concept.

Now, can the film be a suitable vehicle for this triad in the soul of the viewer? Can it be an excellent means, and, within the limits of its own methods, perfect? The answer must be affirmative, although this is not always the case, not even in the case of a film worthy of being classified as good, but which, due to a lack of one of the elements or the harmony between them, remains outside the regions of the ideal. It is clear that the content, that is, the choice of subject matter, such as to reflect the good and



Translated by churchlatin.ai, a product of Boyne Archives

beautiful reality as faithfully as possible, is of fundamental importance in the creation of the ideal film; but it is also recognized by specialists that not every choice is possible, since obstacles of a purely practical nature often arise, which halt the artists at the threshold of the ideal, as, for example, the intrinsic impossibility of visibly representing certain truths, goods, and beauties. The film cannot presume, nor must it risk, to address subjects that escape the domain of the camera, that cannot be translated into images, being as they are resistant to any stage interpretation, for reasons both technical and artistic, or for other considerations, such as reasons of social and natural tact, of respect and piety, or even of prudence and of safety for human lives. Despite, however, these limitations, some inherent and others practical, the field of subjects remains broad and rich, advantageous and attractive, whatever may be the element of that triad that predominates in the individual film.

[*Latin ed. p. 819*]

Acta Pii PP. XII 819. Film didattici. Discorrendo in particolare, citeremo in primo luogo il film che si propone l'insegnamento, la cui principale attrazione è costituita dalla verità, in quanto accresce le cognizioni dello spettatore. Vi è, senza dubbio, in questo genere, un ideale possibile a conseguire, e le cui norme possono essere riassunte così: ciò che esso offre in cognizioni, in illustrazione, in approfondimento, deve essere esatto, chiaramente intelligibile, condotto con perfetto metodo didattico e con elevate forme artistiche. Film di puro insegnamento sono relativamente rari; il più delle volte, forse per riguardo alla diversa preparazione del pubblico, anziché approfondire l'argomento, lo sfiorano, restringendosi a dare le idee sostanziali. Eppure, se si tiene conto della sete di cultura che il pubblico dimostra di avere, e del cui difetto spesso si rammarica, questa specie di film, purché attuato con ideale perfezione, sarebbe accolto con favore, mentre, debitamente sviluppato ed esteso, tornerebbe a vantaggio del progresso civile. La conferma è data dalla non rara produzione e dal felice successo di film basati sulle scienze naturali, alcuni dei quali meritano il titolo di film ideali. La natura, infatti, quale si offre allo sguardo dell'attento osservatore, palesa ricchezze inesauribili del buono e del bello, rispecchianti con trasparente sincerità l'infinita sovrabbondanza della perfezione e della bellezza del suo Creatore. Il film può attingere a piene mani nel suo triplice regno, e percorrere, mediante i mezzi tecnici di cui dispone, le armoniose vie della creazione, aperte dalle scienze fisiche e biologiche, sia nelle immensità dei cieli, che negli intimi recessi del microcosmo. Non si assiste senza fremiti di meraviglia a film, i quali trasportano in mondi sconosciuti e talora insospettati, che nessun altro mezzo, più del cinema, saprebbe rappresentare così vividamente. Talora incanta e soggioga la maestà dei colossi montani, tal altra l'irresistibile furore delle tempeste nell'oceano, la solitudine dei



Translated by churchlatin.ai, a product of Boyne Archives

ghiacci polari, l'immensità delle foreste vergini, la tristezza delle sabbie desertiche, la vaghezza dei fiori, la trasparenza delle acque, l'irruenza delle cascate, l'eleganza delle aurore boreali: visioni tutte, che, riprodotte con fedeltà.

[*Latin ed. p. 820*]

820 Acta Apostolicae Sedis – A formal and illustrated commentary, enriched by words and music, imprints itself upon the soul like the images of a journey. Greater wonder and a wealth of knowledge are offered by the unfolding of life in films – even these, which are not infrequent – that reveal the secrets of the animal kingdom, and are obtained by expert authors and producers after exhausting days and months of observation and study, spent in difficult conditions in forests and inhospitable deserts, on rivers and in the depths of the sea. What testimony to the richness and variety of nature is drawn from such films, no less than from others that serve to calm, recreate, and refresh the spirit! With equal delight and instruction, other films can explore man himself, in which the organic structure, the functional behavior, the therapeutic and surgical processes to restore him to health, present objects of great interest. Furthermore, if one turns to the works of man, there are no arguments lacking that are suitable to be artistically elaborated and to spread culture on a large scale. These are called "cultural films" that describe the different races, customs, folklore, and civilizations, and in particular the methods of work, agricultural systems, means of transportation by land, sea, and air, means of communication, types of housing and residence in different ages, captured by the camera in the many stages of their development, starting from the primitive hut of leaves, and reaching the noble dwellings, architectural monuments, and daring skyscrapers of modern cities. These brief remarks are sufficient to demonstrate that the educational film, provided it is treated with a proper measure of scientific data, presented in a new light, and enlivened by a sincere breath of art, sufficient to dispel the idea of a strictly academic teaching, can, as far as its content is concerned, easily offer the viewer everything that he expects from this genre in an ideal film.

Action Films: Much more difficult, however, is the task in the action film, that is, the film that intends to represent and interpret the life and conduct of men, their passions, aspirations, and struggles. In this type of subject matter, the ideal film is not an everyday occurrence; and yet, such films are, in terms of number, by far the most common. While this demonstrates that such a genre is in greater demand, and...

[*Latin ed. p. 821*]

Acta Pii Pp. III 821, though appreciated by the public, simultaneously reveals the serious difficulties that its realization presents to the ideal film. We have already explained, when discussing the importance of cinematog-



Translated by churchlatin.ai, a product of Boyne Archives

raphy, and studying the matter from the perspective of the viewer, what constitutes the appeal of an action film, what influences it exerts on the soul, and what psychological reactions it provokes. These same reflections now return to our consideration, but viewed in their causes, the first of which is certainly the content, that is, the subject matter chosen. Now, precisely in the choice of content, the difficulties begin for the conscientious author or producer who aims for the ideal action film; further difficulties arise from the configuration and delimitation, especially in the most significant moments, of this very subject matter; and still others, which are not always surmountable, arise from the availability of actors who are suitable to give a perfectly human and aesthetically pleasing expression to the chosen subject. Therefore, can any subject matter that is representable be accepted by one who aspires to the ideal film? Some reasons for exclusion have already been indicated, based on moral, social, and human considerations, which necessarily restrict the indiscriminate freedom of choice. However, two particular questions deserve to be considered with greater care.

Films of a religious subject: Is it permissible to take religious subjects as the content in action films? The answer is that there is no reason why such subjects should generally and, in most cases, be excluded, especially since experience, attempted in this genre, has already yielded some good results in films with strictly religious content. But even when the theme is not explicitly religious, the ideal action film should not ignore the religious element. Indeed, it has been noted that even films morally irreproachable can nevertheless be spiritually harmful if they offer the viewer a world in which no mention is made of God and of those men who believe in Him and venerate Him, a world in which people live and die as if God did not exist. Sometimes, a brief moment in a film, a word about God, a thought directed towards Him, a sigh of trust in Him, a plea for divine help, may be sufficient. The vast majority of the people believe in God, and in their lives, the religious sentiment has a notable...

[*Latin ed. p. 822*]

•822 Acta Apostolicae Sedis - Official Commentary, part. Therefore, there is nothing more natural and fitting than to duly consider this in the film. On the other hand, it must be recognized that not every religious fact or phenomenon is transferable to the screen, either due to the intrinsic impossibility of being scenically represented, or because piety and respect oppose it. Furthermore, the religious subject often presents specific difficulties for authors and actors, the principal of which perhaps consists in how to avoid every trace of artifice and mannerism, every impression of mechanically learned behavior, since true religiosity, in itself, is contrary to outward ostentation, and is not easily "acted." Religious interpretation, even when conducted with a right intention, rarely bears the imprint of something truly experienced, and therefore communicable to the viewer.



Translated by churchlatin.ai, a product of Boyne Archives

Another question, to which it is difficult to give a definitive answer, is: whether the comparative description of various religious confessions is a suitable and appropriate subject for an action film. Examples of such films are not lacking, made with the purpose of representing the different forms of religiosity, either derived from real events, or from scenes specifically staged. In any case, whether it concerns films with an educational purpose, or whether one wishes to offer the viewer the drama of the contrasts between two lives, directed religiously in different ways, a much greater refinement and depth of religious feeling and human sensitivity are required, in order not to offend and profane that which is sacred to men (even if moved by thoughts and feelings objectively erroneous). The same precautions and necessary limitations apply to historical films that deal with men and events that were at the center of religious conflicts, not entirely extinguished: here, the first requirement is truth; but this must be reconciled with charity, so that one does not come at the expense of the other.

Regarding the representation of evil in the ideal action film: Is it permissible to choose, and with what precautions should evil and scandal be treated, which undoubtedly play such an important part in the life of man? Certainly, this could not be understood, at least in the great and serious conflicts, if one were to close one's eyes to the faults that are often their cause. Pride, ambition...

[*Latin ed. p. 823*]

Acta Pii PP. XII 823 et seq. Desiderium potestatis, avaritia divitiarum, infidelitas, iniustitiae, luxuria, infeliciter sunt notae in facie et actibus multorum, et historia amara haec testatur. Sed unum est cognoscere mala, quaerens ex philosophia et religione explanationem et remedia; alterum est ea in spectaculum et otium transformare. Nunc, autem, dare formam artistica malo, describere eius efficaciam et progressum, vias eius apertas et occultas, cum conflictibus quae generat vel per quae progreditur, habet pro multis quasi irresistibilem fascinationem. Videtur quod, in narratione et representatione, multi alibi non possint invenire inspirationem artisticam nec interesse dramaticum, nisi ex regno mali, etiamsi solummodo ut background pro bono, ut umbra ex qua lux clarius fulgeat. Huius dispositionis psychologicae multorum artifexium respondet analogia in spectatoribus, de qua iam locuti sumus. Ergo, potestne film idealis talem rem in contentu assumere? Maximi poetae et scriptores omnium temporum et omnium populorum se contriverunt ad hanc difficilem et crudam materiam, et ita faciunt etiam in futuro. Responsum negativum ad talem quaestionem est naturale, si perversitas et malum offeruntur propter se ipsos; si malum representatum, saltem de facto, approbatur; si describitur formis excitantibus, insidiosis, corrupiantibus; si ostenditur illis qui non sunt capaces ea dominari et resistere. Sed cum nullum horum



Translated by churchlatin.ai, a product of Boyne Archives

iudiciorum exclusionis praebetur; cum conflictus cum malo, et etiam victoria eius temporanea, in relatione ad totum, ad profunde intellectum vitae, ad rectam eius directionem, ad dominationem propriae conductae, ad clarificationis et consolidationis in iudicio et actione, tunc talis materia eligi et intertexta potest, sicut contentus partialis, in tota actione ipsius film. Ad hoc applicatur idem criterium quod omnis genere artistico similis praesse debet: novella, drama, tragedia, et omne opus litterarium. Etiam Libri Sacri Veteris et Novi Testamenti, sicut fideli speculo vitae realis, in paginis suis narrationes mali, eius actionis et influentiae in vita singulorum, sicut etiam in vita stirpium et populorum, continent. Etiam ipsi penetrant in intima, saepe tumultuosa, illa hominum; narrantes errores eorum, resurrectionem vel finem. Et quamquam stricte historica, narratio saepe cursum fortissimorum dramatum habet, colores obscuros tragediae. Lector impressus est ab arte singulari et vivacitate descriptionum, quae, etiam solummodo sub aspectu psychologico, incomparabiles sunt.

[*Latin ed. p. 824*]

824 Acta Apostolicae Sedis - An Official Commentary, a masterpiece. It suffices to recall the names: Judas, Caiaphas, Pilate, Peter, Saul. Or, from the time of the Patriarchs: the history of Jacob, the events of Joseph in Egypt in the house of Potiphar; – from the books of Kings: the election, the reprobation, the tragic end of King Saul; or the fall of David and his repentance; the rebellion and death of Absalom; and countless other events. There, evil and fault are not concealed by deceptive veils, but are narrated as they truly happened; and yet, even that portion of the world tainted by sin is enveloped in an aura of honesty and purity, diffused by those who, while faithful to the history, neither exalt nor justify, but clearly incite to condemn wickedness; in this way, the harsh truth does not arouse disordered impulses or passions, at least in mature individuals. On the contrary: the serious reader becomes more reflective, more discerning; his soul, turning inward, is led to say: "Beware lest you also be led into temptation"; "If you stand, take heed lest you fall." Such conclusions are not suggested only by Holy Scripture, but are also the heritage of ancient wisdom and the fruit of bitter experience. Let us therefore allow the ideal film to represent evil: sin and fall; but let it do so with serious intentions and in appropriate forms, so that its viewing helps to deepen the knowledge of life and of men, and to improve and elevate the spirit. Therefore, the ideal film should avoid all forms of apology, and even less of apotheosis of evil, and should demonstrate its disapproval throughout the course of the representation, and not only in the conclusion, which would often be too late, after the spectator has already been enticed and disturbed by bad influences. These are the considerations that we intended to present to you regarding the ideal film in relation to the subject, that is, to the content. We now have only to add a word about the ideal film in relation to the community. 3. –



Translated by churchlatin.ai, a product of Boyne Archives

The ideal film, viewed and considered in relation to the community. 2 1 Cf. Gal. 1:1. Cf. 1 Cor. 10:12.

[*Latin ed. p. 825*]

Acta PU Pp. X, anno 825. Concerning the film, considered in relation to the community. When, at the beginning of this exposition, we noted that the cinematograph, in a brief span of years, has almost left its mark on our century, we implicitly affirmed the existence of relationships between it and the community. From its vast influence on this and on the common good, we derived valid arguments to assert the importance of the film and the duty that the community has to exercise legitimate vigilance over its moral qualities. And now it is time to examine its relationships with the community itself, in that which it has and can have of good, or, as is commonly said, of constructive value, in accordance with our premise, which is to avoid making sterile accusations, but rather to encourage the cinema to become ever more a suitable instrument of the common good. What precious and most precious things can an ideal film offer to the family, to the State, to the Church? a) To the family. In addressing this topic, we give precedence to the family, also because it is frequently called upon to participate in film productions, from which, however, it is not always safe from diminutions to its high and sacred dignity. The family was, is, and will remain the source and the cradle of the human race and of mankind. A masterpiece of the supreme wisdom and goodness of the Creator, it has received from Him its constitution, its prerogatives, its duties, which pave the way for it to achieve its higher ends. Founded on love and for love, the family can and must be for its members, spouses, parents, children, their little world, their refuge, their oasis, their earthly paradise, to the extent possible permitted here below. Thus it will truly be, if it is allowed to be as the Creator willed it, and as the Savior confirmed and sanctified it. Meanwhile, more than in the past, the current disorientation of minds, as well as the not infrequent scandals, have led many to depreciate the immense treasures of good that the family can dispense; therefore, its praises are easily received with a smile mixed with skepticism and irony. It would be useful to investigate to what extent some films have contributed to spreading such a mentality, or if they simply adapt servilely to it in order to satisfy its desires, at least with fictions.

[*Latin ed. p. 826*]

$26 Acta Apostolicae Sedis - Commentarium Officiale. Certes, il est déplorable que certains films s'accordent avec l'ironie et le scepticisme envers l'institution traditionnelle de la famille, en exaltant ses réalités perverties, et surtout en lançant des mépris subtils et frivoles à la dignité des époux et des parents. Mais quel autre bien humain resterait à l'homme sur terre, si la famille était détruite comme elle a été ordonnée par le Créateur? Il



Translated by churchlatin.ai, a product of Boyne Archives

est donc un office élevé et délicat de rendre aux hommes l'estime et la confiance en elle. Le film, qui démontre chaque jour un si grand intérêt et une si grande efficacité à l'égard de ce sujet, devrait se considérer comme ayant cette mission, et l'accomplir, en montrant et en diffusant le concept, naturellement sain et humainement noble, de la famille, en décrivant le bonheur des conjoints, des parents et des enfants, les avantages d'être liés par le lien des affections au repos et dans la lutte, dans la joie et dans le sacrifice. Tout cela peut être obtenu sans beaucoup de mots, mais avec des images appropriées et en développant des intrigues attrayantes : par exemple, d'un homme, doté d'un caractère ferme, qui fait ce qu'il doit, qui ose et lutte, qui sait aussi supporter et attendre, agir avec virilité et fermeté, et en même temps maintenir et manifester une fidélité inébranlable, un amour conjugal sincère, une sollicitude constante de père ; – d'autre part, d'une femme, dans le sens le plus noble et digne du terme, épouse et mère de conduite irréprochable, d'esprit ouvert, habile dans la famille et en dehors de celle-ci, et pourtant, en même temps, dévouée à la maison et à son intimité, car elle sait qu'elle y trouve tout son bonheur ; – ailleurs, d'enfants, respectueux envers leurs parents, ardents pour leurs idéaux, sérieux dans la poursuite des meilleurs, toujours frais et joyeux, mais en même temps serviables, généreux, intrépides. Un film d'action, qui traduirait tout cela avec des intrigues intéressantes et vivantes, avec des formes parfaites d'art, que les experts ne peuvent qu'atteindre, serait, en ce qui concerne le bien de la communauté, un film idéal dans le sens plein et réel du terme.

b) À l'État. Examinons maintenant brièvement le film idéal dans ses relations avec l'État. Il est bon de comprendre le sens de cette expression, et de déterminer ici comment un film, qui traite plus ou moins explicitement de questions concernant la communauté politique, peut influencer la promotion du bien de cette communauté. Nous écartons donc, dans nos considérations, les films appelés politiques, de parti, de classe et autres similaires, qui, avec une intention de propagande...

[*Latin ed. p. 827*]

The acts of Popes Pius XII, page 827, state that ideologies, or even struggles, serve a particular political agenda, a party, a class, or a system. At the foundation of all these things lies the natural institution of the State, the concept of which is distinct from the various forms in which it is expressed in its concrete development; forms that come and go, that change, that often, at times in the course of history, repeat themselves, with modifications and adaptations induced by new conditions. The State, however, is something stable and necessary in its essential and natural core, which remains despite the vicissitudes of its concrete and changing forms. It is to this core, which, while good in itself, is also a source of good for each member of the community, that our attention is now turned. The State is of natural origin, no less than the family; this means that in its core, it is an



Translated by churchlatin.ai, a product of Boyne Archives

institution willed and given by the Creator. The same is true of its essential elements, such as power and authority, which emanate from nature and from God. Indeed, from nature, and therefore from its Creator, man is driven to unite in society, to collaborate for mutual edification through the reciprocal exchange of services and goods, to organically arrange himself in a body, according to the diversity of dispositions and actions of individuals, to strive for a common goal, which consists in the creation and preservation of the true common good through the cooperation of individual activities. Therefore, men must recognize, acknowledge, and respect the State, the authority of the State, and the right of the State to preside over the common temporal good, as its specific purpose. Now, since even in this field, the disorientation of minds often generates affections or aversions, it will always be appropriate to guide minds to reaffirm the true foundations of social life. The cinema can also render a great service in this regard, although it is not its primary and most important function. However, with the effectiveness that is its own, its action can intervene appropriately to prevent dissolute trends, to draw attention to what is good that has fallen into disuse, and to make appreciated what has been falsely evaluated. This can be achieved when, in an action film, state institutions or activities are touched upon, such as the provisions of legislation, administration, and justice, by portraying them positively, as nature and its laws have designed them. By employing the artistic resources that are not lacking in valuable authors and producers, and without resorting to theoretical instructions, they can easily show and bring to the awareness of the viewers.

[*Latin ed. p. 828*]

828 Acta Apostolicae Sedis - Commentarium Officiale: Quod omnibus profuit, quod vere protegit, quod adiuvat, in communitate civitatis, est causa actionum et omissionum a partibus eius auctoritatum. Num satis monstravimus quantum cinematographia bene facta in profundum descendit et animos ad ea quae vult flectit? Ita, actio, sicut haec descripta, animos quiesceret et illuminaret, affectus egoisticos et nocivos ad communitatem reduderet, consciam collaborationis et ampliores animos diffunderet, ut, pro bono publico, errores inevitables, saepius tragi, superarentur. Sic, cinematographia, sine abdicando suo proprio characteri aut ei damno inferendo, partem suam ad utilitatem communitatis adimplere potest, sententiam fidelitatis ad civitatem firmare et progressum eius promovet. Film huius generis longe esset ab illis politicis, partium, classium, vel etiam nationis; esset simpliciter film omnium, quia nucleum essentiale omnis civitatis repraesentaret. Non possumus hanc expositionem nostram de filmideali in relatione ad civitatem perficere, nisi addideremus verba de eius relationibus ad Ecclesiam.

c) Ad Ecclesiam.

Ecclesia Christi, contra familiam et civitatem, non a natura oritur; sed



Translated by churchlatin.ai, a product of Boyne Archives

fundatur in fundamento positivo Redemptoris, qui in ea depositavit veritatem suam et gratiam suam, ut hominibus lux et vis sit in itinere terreno ad patriam caelestem. Haec excelsa realitas, quae totum mundum spiritualem et supernaturalem includit, toto genere a configuratione artistica fugit, quia transcendit ipsas facultates instrumentorum expressionis hominis. Attamen, sufficiente erit eius substantialis cognitio ad illam respectum et venerationem mereaturum. Si autem film de rebus agere debeat – et saepe accidit – in quibus argumentum Ecclesiae cum maioris vel minoris momenti et extentis occurrit, ita facere debet, secundum veritatem et cognitionem, cum tactu religioso, cum simplicitate et decoro. Denique, iam sententiam nostram exposuimus, tractantes de electione thematum religiosorum. Admittamus nunc unum solum suggerimentum: si film, praesertim actionis, fidelis esse vult ideali in ea quae Ecclesiam Christi tangunt, praeter perfectam formam artisticam, ita concipere et exsequi debet, ut spectatori inspirationem afferat intellectus, respectus, devotio erga Ecclesiam, et, filiis eius, gaudium, amor, et quasi sanctum gloriam pertinendi ad illam.

[*Latin ed. p. 829*]

It is not excluded that historical reasons, requirements of the plot, or even simply sober realism may make it necessary to present shortcomings and defects of ecclesiastical persons, in their character and perhaps also in the exercise of their office; in this case, however, it must be made clear to the viewer the distinction between the institution and the person, between the person and the office. In particular, for the Catholic, that film will be ideal from a religious point of view in which the Church shines with the aureole of "Sancta Mater Ecclesia": Holy and Mother, in whom he trusts, to whom he adheres, in whom he lives, from whom the soul and its innermost being draw human perfection and eternal riches. Here, Gentlemen, is what we wished to say to you about the cinema, to which you dedicate your activity, the talents of your ingenuity, your daily work. We would now like to conclude these Our considerations on the importance of cinema and its ideal, entrusting to you an intimate feeling of Ours. As we spoke to you, the immense ranks of men, women, young people, and children, to whom the film addresses itself daily with its powerful language, were as it were present before the gaze of Our spirit, and with paternal pity and anxiety, We gathered their desires and expectations. The majority of them, with healthy and good minds, ask nothing of the film other than some reflection of truth, of goodness, of beauty; in a word, a ray of God. Listen also to their voice, and respond to their profound expectation, so that the image of God, imprinted in their souls, may always shine clearly in their thoughts, feelings, and works, inspired by your art. With this wish, which also serves as a new pledge of the esteem and interest that We hold for your work, We invoke upon you celestial favors, under whose auspices We impart from Our heart Our paternal Apostolic Blessing. To the Directors, Physicians,



Translated by churchlatin.ai, a product of Boyne Archives

and those dedicated to the Neapolitan Province's hospitals. * In welcoming you today in this Our dwelling, We know, beloved sons and daughters, that We are responding to a fervent desire of yours; We are therefore particularly pleased to see now your grand group, representing those "United Hospitals of Naples," which for five centuries have... * Habitadie, November 11, 1955.

[*Latin ed. p. 830*]

830 Acta Apostolicae Sedis - Official Commentary, written in the annals of the Neapolitan city, presents splendid pages of self-denial, of living charity, and of tireless dedication in the service of the sick. Indeed, one must go back to the sixteenth century to witness the foundation of the first of your hospitals, that of S. Maria del Popolo, later called "degli Incurabili" (of the Incurables), due to the impetus of a fervent soul, which was to become in a short time a bright beacon of charity and a refuge for the suffering; there was established a medical school by a host of celebrated Masters, which has continued to the present day, without losing any of its brilliance, through the efforts of distinguished clinicians. To "gli Incurabili" were subsequently added other hospital buildings: "Il Gesù e Maria," "S. Maria della Pace," and "S. Maria di Loreto," supported by the generosity of donors, who enabled them to extend assistance to an ever-wider circle of those in need. But as with all long-term endeavors, this too was not without its trials: the deterioration of facilities, the devaluation of currency, and the lack of funds placed the hospitals of Naples in extremely difficult conditions. At the very moment when the State, addressing the problem of the necessary work of renewal, undertook the construction of the magnificent building of "Cardarelli," the Second World War threatened to cast doubt on the entire future of the institution. A serious effort, undertaken in the last two years, has made it possible to successfully complete the restoration work, so that at present you can rightfully boast of a hospital organization that has become perfectly suited to the high demands that the progress of medicine places in this field: a happy result of a harmonious cooperation on the part of the Government, the municipal administration, generous citizens, professors, doctors, and employees of all ranks, fully aware of the social importance of their work and the weight of their responsibility. We warmly greet those working at the "Istituto Sanatoriale "Principi di Piemonte"" and the "Clinica Tisiologica dell'Università di Napoli." We know of the immense work undertaken since 1939 in this center of research and care. Equipped with libraries and scientific laboratories, with a school of specialization in Tuberculosis, and with its centers of surgery, statistics, and antituberculosis vaccination, it constitutes, so to speak, a fortress armed with numerous and powerful weapons in the fight against one of the greatest scourges, which still strikes in a formidable manner so many thousands of human lives. Among its main means of action, we note the unified pathogenetic



Translated by churchlatin.ai, a product of Boyne Archives

conception of tuberculosis, due to its illustrious.

[*Latin ed. p. 831*]

Acta Pii PP. XII 831, and a highly deserving Director, an honor to your University, with a method of care that bears his name. It consists primarily of having introduced, amidst many works and studies concerning the various aspects of that disease, a doctrine and a system that diagnoses and clarifies its process of evolution, allows one to predict its course, and thus opens a safe path for the practical physician. It should also be noted the work carried out, with regard to the prevention of tuberculosis, in two populous districts of the City. The results have been happy and consoling, so much so that, as is stated, in six years, the cases of morbidity due to tuberculosis in that area have been reduced by two-thirds. This brief and incomplete mention of the hospital and healthcare work in the City of Naples has had no other purpose, beloved children, than to outline in broad strokes the picture of your daily activity. We now wish to show you, in some way, the profound meaning of your work and the nobility of its aims. You certainly do not fail to realize that the professions dedicated to the care of the sick entail both grave responsibilities and heavy duties, but also great and intimate satisfactions. With the exception of the priesthood, which comes into direct contact with souls, no other category of people penetrates the human being more deeply at critical moments in life, when he is confronted with the problem of suffering, and you do not ignore in what terrible forms this can sometimes present itself. You have seen patients rendered immobile for years, gravely impaired in body and spirit, subjected to long and painful treatments, the happy outcome of which cannot always be guaranteed. Some are without family and friends, and struggle alone against the evil that oppresses them, with painful alternations of hope and despair. At this point, you have undoubtedly felt in the depths of your soul a burning desire to come to their aid, to alleviate their anguish; you have felt that impulse that puts into action all the resources of your generosity. What could be more delicate than not offending a sensitivity already wounded, by refined perceptions, by heightened reflexes; these patients, sometimes impatient or capricious, expect to be treated with care, to be considered not as cases defined by the nature of their illness, but as living persons; they ask that their condition and their suffering be truly understood. Now, it cannot be denied that hospitals present the danger for the patient of falling into a certain "anonymity." The necessities of organization largely impose the use of general procedures, which do not allow one to take into account...

[*Latin ed. p. 832*]

832 O Apostle! It is true that in the office and in all particular aspects, hospitality services are regulated by rules that define the duties of each; once these duties are fulfilled, the doctor or nurse may sincerely believe



Translated by churchlatin.ai, a product of Boyne Archives

that they have satisfied all their obligations. However, true charity aims at something more than mere obligation; it is never fully satisfied, it does not spare itself in the giving of itself; it anticipates and fulfills the desires of those to whom it is dedicated; it patiently endures their imperfections. This is what is truly expected of you: to be able to think of others, so that you may bring them deep interest and affection. Without a doubt, sharing in the suffering of others, the compassion shown to the afflicted, requires a great forgetting of oneself; it compels one to abstain from all indifference and a certain insensitivity, which little by little weakens the vivacity of reactions before a painful, yet always similar, spectacle. In this way, your activity, far from becoming a mere repetition of material acts, more or less mechanical, will bear witness to a living presence of fraternal love near a suffering being, and will compel you to penetrate and cultivate within yourselves that which is best, most human, and above all, most Christian. For—and on this point we would particularly draw your attention—you have certainly observed more than once the power of the Christian faith and a hope that transcends the too-narrow views of this world. The sick person keenly feels that human supports are gradually slipping away; that even if surrounded, comforted, and consoled, no one can reach the very depths of their being, and that they must bear their destiny alone. True help can only come from God, from the crucified Christ, who, with his grace, sustains and elevates the spirit and the heart. However, it is very difficult for those who have not been prepared for it to open themselves to liberating truths, to renounce all vain struggles, to enter into the redemptive conception, in which suffering is considered as expiation for sin, participation in the passion of Christ, and in his saving power. Thus, Jesus awaits devoted, faithful, and vigilant souls to transmit his message, to interpret it, and to make it understood and accepted. In this way, beloved sons and daughters, a magnificent field of apostolate opens to your zeal, and we are certain that you have already experienced how your profession achieves its highest purpose and draws strength from it to continue its arduous work. You find at the same time the most lasting joys and the most intimate consolations in the consciousness of accomplishing a work that neither time nor death will ever destroy.

[*Latin ed. p. 833*]

Acta Pii PP. XII 833 Ut Divinus Consolator vobis unctionem gratiae suae conferat et vos nuncios caelestis Providentiae suae faciat, corde toto vobis, infirmis vestris, omnibus qui vobis carissimi sunt, Nostram paternam Apostolicam Benedictionem largimur.

III. Viris diligentibus atque addictis Officiorum Supremi Consilii Italici, quae interna res administrantur.

* Cum vobis, Domini, ad Ministerium Internum pertinentes, gratias agimus, non possumus separare personas vestras dignas ab alta auctoritate, a munibus et difficultatibus, quae vobis imponuntur ab officio importante



Translated by churchlatin.ai, a product of Boyne Archives

administratorum res publicae; sicut non possumus vos videre disiunctos ab illis millionibus civium, quibus assiduae vestrae sollicitudines dedicantur, et qui, ex parte sua, in vobis fidem posunt pro necessariis fundamentalibus vitae civilis.

Videre populum quasi implicatum cum gubernatoribus suis, longe ab excludendo distinctionem rectam inter unum et alterum, quae necessaria est ad exercitium potestatis, significat potius ponere in luce relationes humanas et affectivas, quae partes ambas in aura mutuae comprehensionis, generosae dedicationis et quasi familiaris caloris astringere debent. Haec visio Christiana civitatis sicut familia, dum tollit illud sensum reciproci suspicionis, quod aliquando facit ut civitas quasi inimica populi consideretur, et vice versa, docet civitatem in ordine administrativo, et in particular in vestra Administratione, quae fortasse proxima populo est, videre functionem provida, vigilantem et amorem, quae pro bono omnium, quod promoveat, sollicita et imparcialis est, operante intelligentia et corde, suavitate et virtute, persuasione et firmitate, semper movente amore.

Ita, plus quam "motor civitatis," ut saepius vocatur, Ministerium vestrum merito dicere potest "cor civitatis." Nam "cor" indicat importantiam functionum vitalium, centralitatem et simul praesentiam perifericam, dynamismum et simul sensitivitatem et affectum.

Non est nostrum propositum vos distrahere de quaestionibus puramente politicis aut de problematibus technicae administrativae; haec vobis pertinent, et primo, Illustrissimo Domino Ministro, cuius vitam fervorei Christiani, sed etiam seriam praeparationem et *Habitualem* cognoscimus et apprezzamus.

20 Novembris mensis. 1955. 53 - ACTA, vol. XXII, n. 17. — 23-12-1955.

[*Latin ed. p. 834*]

834 Acta Apostolicae Sedis - Official Commentary: We firmly desire that your Administration strive to address the numerous activities that fall under its purview and depend upon it. From a comprehensive report kindly submitted to us, we have learned that the Ministry of the Interior originally oversaw many other services, which today are managed and carried out by the various technical ministries; it is not easy to define the limits within which your Administration must operate, especially when one considers that it justifies its intervention wherever the competence of the departments derived from it does not extend. In any case, it is not accurate to consider it primarily as a Ministry of "Police," unless this term is intended in the broadest sense of maintaining good order in civil society. Indeed, you are entrusted with the care of public order, civil administration, public assistance, and charity; and moreover, after the conclusion of the Lateran Treaties, your Ministry is competent in a supremely delicate area that concerns Us most closely: the so-called ecclesiastical policy. Furthermore, you are called upon to exercise vigilance and influence in the



Translated by churchlatin.ai, a product of Boyne Archives

field of economic and labor activities, and in the relationships between the productive classes, so that they are maintained within the limits prescribed by law. Because in your work, which involves continuous contact with people and their needs, the human element seems to have a greater importance than in other Administrations, we find it entirely natural that you have desired to request from the common Father of the faithful, with the Apostolic Blessing, also a word of exhortation that may benefit your souls and support you in the arduous daily work. Certainly, the efforts made by so many men of good will to raise your homeland from the state of prostration into which it had unfortunately fallen are undeniable. To them, therefore, should go the gratitude of those who, not blinded by partisan passions, are compelled to recognize that much progress has been made on the path to the complete reconstruction of Italy. In particular, within your Department, the current efficiency of the services, reorganized according to the most modern criteria, is well known; likewise, the promptness with which it responds and provides assistance in sad cases, when a flood or a fire or other disaster strikes this or that region, is recognized. But the most convincing sign of the true recovery of the Nation is given by the general indignation that arises when a crime is committed. It clearly indicates that the people have firmly returned to the path of traditional civilization and morality. Some, and not least yourselves, might point out certain deficiencies that still persist; but it is undeniable the anxiety and the will to...

[*Latin ed. p. 835*]

836, to remove them, in those who love their Fatherland and ardently desire to restore to it that healthy and Christian face, that prosperity and that tranquil well-being which the Italian people justly deserve. In this work of consolidating internal peace, all must strive according to the obligation that arises from being citizens; but you have a special role, you who must be promoters and guardians of tranquility in order: in just order, in gentle order, in order that is guaranteed and complete.

1. Be promoters of just order, founded therefore on just law.

If ever in some State certain laws should be unjust, because contrary to the common good, to natural law, to divine and ecclesiastical positive law, it would undoubtedly be necessary to provide for their reform with righteous criteria, in order to prevent the law itself from working against them, and indeed, the duty of non-obedience on the part of citizens. But when the laws of the State are just, as We hope yours always are, because they recognize and respect the ethical and legal order; when they tend towards the attainment of the common good; they must inspire and regulate the actions of the executive power, in particular your actions at the center and in the periphery. No good end would justify arbitrariness as a means to the detriment of anyone, nor would it be just to judge someone guilty, and even less to treat them as such, if they were not clearly transgressors of a law.



Translated by churchlatin.ai, a product of Boyne Archives

Except in exceptional cases, it is necessary to avoid haste in applying the harshness of the law, and intemperance in the use of means of investigation. The very prestige of the State advises preferring the danger of erring by using leniency to that of erring by using rigor.

2. Let the order that you promote be gentle, because it is the result of persuasion and humanity in relationships with others. When Holy Scripture speaks of the government of God, it proclaims at the same time his justice and righteousness, as well as his goodness and mercy: *bonus et rectus est Dominus* (The Lord is good and righteous). Indeed, there are two ways of his: equity and grace, severity and gentleness, threats and forgiveness. These constitute the formative work of God, which pursues and reaches the soul, provided that it does not stubbornly resist him in order to remain distant from him; it accompanies and supports it and urges it until it reaches the goal assigned to it by the eternal, provident and all-seeing Love.

[*Latin ed. p. 836*]

83 Acta Apostolicae Sedis - Commentarium Officiale. The human government must strive, as far as possible, to imitate the government of God. The tranquility of the order, to which you are entrusted and of which you are guardians, will derive primarily from the strength of persuasion that you will be able to create among the citizens: the awareness of the vigor of the laws, and the necessity that they be observed for the true common good, that is, for the benefit of all citizens. Also, the humanity of your conduct in all of you, and especially in those entrusted with peripheral offices, will contribute to the tranquility of the order: the State is at the service of the citizens. Do not forget, beloved sons, that behind every man who comes to speak with you about a matter and requests your intervention, there is often a wife living in anxiety and trepidation; there may be children languishing and calling for help. Therefore, let your encounters with them be guided by love, let them be encounters of brothers with brothers, all children of the one Father who is in Heaven, and He will consider that which you have done for the least of your brethren as done for Himself.

3. But in order that the necessary mildness not become weakness, it is necessary that the order be guaranteed by vigilant prevention, and, if necessary, by the firm repression of transgressions. Certainly, it is better to prevent than to repress: this is what everyone is repeating with ever-increasing conviction. But to prevent effectively, it is necessary to create the conditions that make it increasingly difficult to violate the laws, both by precluding avenues of evasion and by discouraging the very will inclined to do so. Naturally, in this field, a very large part also belongs to other organs of the State, especially that entrusted with education and national upbringing. But you can contribute validly with your continuous and diligent presence, exercised with all the means that the Ministry places at your disposal. Con-



Translated by churchlatin.ai, a product of Boyne Archives

sider, for example, the salutary influence that you can have by administering public charity and assistance with intelligent love. If, however, some persist in seeking to violate the laws, perhaps hoping or deluding themselves of remaining unpunished; if, moved by evil instincts, they threaten the lives and property of others; if they endanger the serenity of domestic hearths; if, in particular, they dare to harbor and manifest intentions of violent subversion against the State; you must first and foremost employ your vigilance to prevent injustices from being committed, and crimes from being perpetrated; and then, after the fact, you must omit nothing, so that the guilty are reached by the severity of justice. Our thoughts at this moment turn to the meritorious Prefects, to the Questors, and to the Police Force, which, if it acts with justice and humanity, can, through its inter-

[*Latin ed. p. 837*]

Acts of Pope Pius XII, 837: With promptness and courage, it is necessary to prevent and, when the occasion arises, to repress whatever threatens the safety of citizens and public order. Nor do we wish to omit mentioning the diligent activity of the Carabinieri and the Fire Brigade. The frequency and intensity of certain misdeeds and assaults, as well as many violations of the law, often depend on the weakness and negligence of those who could and should have prevented those assaults and punished such violations. This does not mean that violence and arbitrariness should be employed; it is only necessary to apply the law, and to apply it promptly and firmly. The multitude of honest Italians, who love work and a peaceful life, will certainly be grateful to you, if you know how to discourage, with your intelligent prevention and your just repression, all those who would seek to undermine the tranquility of civil order in Italia. A final word, beloved sons, before we bless you with all the outpouring of our paternal heart. As we mentioned at the beginning, and as you well know, – after the conclusion of the Lateran Treaties, also confirmed in the text of the Italian Constitution, your Ministry is competent in matters of "ecclesiastical policy." We ardently desire that everything that serves to safeguard and promote religious values in Italia be the object of your particular diligence. By facilitating, as far as it is within your power, the difficult apostolic work of the Church, you simultaneously promote the good of the citizens, the good of Italia. The State has nothing to lose and everything to gain with those citizens who, by being sincere and fervent believers, give the most reliable guarantees of respect for public authority, of obedience to the laws, and of absolute honesty in public and private life. This is the history of every age, and also the chronicle of today: what would become of Italia now, if Catholics had not effectively contributed to saving it from the abyss, into which it seemed inevitably destined to fall, with little hope of soon recovering? Continue on this path marked by so many men of good will, who have served the country with dedication and love. And may your work



Translated by churchlatin.ai, a product of Boyne Archives

ensure the hoped-for tranquility in order, peace in charity and justice, and promote every healthy progress, so that on the soil of the beloved Italia, the signs of divine favor may be recognized by all!

[*Latin ed. p. 838*]

Acts 838 of the Apostolic See - Official Commentary

## ACTS OF THE HOLY CONGREGATIONS

## SACRED CONGREGATION FOR RITES

## GENERAL LITURGICAL DECREE

## ON THE ESTABLISHMENT OF THE HOLY WEEK

The most important mysteries of our redemption, namely, the Passion, Death, and Resurrection of our Lord Jesus Christ, have always been diligently commemorated each year since the apostolic age by the Holy Church.

In the first place, these mysteries were recalled with a special three-day observance, namely, of Christ "crucified, buried, and risen;" then, the solemn commemoration of the most holy Eucharist was added; and finally, on the Sunday immediately preceding the Passion, the triumphant celebration of the entrance of our Lord, the Messianic King, into the Holy City was instituted; thus, a special liturgical week arose, which, because of the excellence of the mysteries celebrated, was called "holy" and enriched with the most solemn and pious rites.

These rites were celebrated on the same days and at the same hours of the week on which the sacred mysteries occurred. Thus, the institution of the most holy Eucharist was commemorated on the fifth day, in the evening, with a solemn Mass in the Lord's Supper; on the sixth day, a special liturgical act concerning the Passion and Death of the Lord was celebrated in the afternoon; finally, on the evening of Holy Saturday, the solemn vigil began, which concluded the following morning with the joy of the Resurrection.

However, in the Middle Ages, the time for performing the liturgy on these days was advanced, for various reasons, so that, towards the end of the Middle Ages, all of these liturgical solemnities were anticipated to the morning hours, certainly not without detriment to the liturgical sense, nor without confusion between the evangelical narratives and the liturgical representations pertaining to them.

In particular, the solemn liturgy of the Paschal Vigil, torn from its proper



Translated by churchlatin.ai, a product of Boyne Archives

nocturnal setting, lost its native clarity and the meaning of its words and symbols. Furthermore, the day of Holy Saturday, invaded by premature Paschal joy, lost its own mournful character, the memory of the Lord's burial.

1 St. Augustine, Ep. 55, 14; Corpus Script. Eccl. Lat. 34, 2, p. 195.

[*Latin ed. p. 839*]

The Sacred Congregation of Rites, 839. Furthermore, in more recent times, another change has occurred, which is of the gravest importance from a pastoral point of view. For, on Thursday, Friday, and Saturday of Holy Week, for many centuries, these days were counted among the festive days, so that the entire Christian people, freed from servile works, might be able to participate in the sacred ceremonies of those days; but in the current seventeenth century, the Roman Pontiffs, due to entirely changed social conditions, have been compelled to reduce the number of festive days. Thus, Urban VIII, by the apostolic constitution "Universa per orbem," on September 24, 1642, was also forced to count the three days of Holy Week, not any longer among the festive days, but among the working days. Consequently, the attendance of the faithful at these sacred rites necessarily decreased, especially because their celebration had long been moved to the early morning hours, when, throughout the world, schools, workshops, and all kinds of public businesses are usually held and carried out on working days. In fact, common and almost universal experience teaches that these solemn and important liturgical actions are usually performed by priests, while the church halls are often almost deserted. This is certainly a matter of great regret. For the liturgical rites of Holy Week possess not only singular dignity, but also a special sacramental power and efficacy for fostering Christian life, and they cannot obtain adequate compensation through those pious exercises of devotion, which are commonly called extraliturgical, and which are performed in the afternoon hours. For these reasons, experts in liturgical matters, pastors, and especially the Most Excellent Ordinaries themselves, have in recent years presented petitions to the Holy See, requesting that the liturgical actions of the sacred triduum be restored to the evening hours, as formerly, so that all the faithful might more easily participate in these rites. After mature deliberation, the Supreme Pontiff Pius XII, in the year 1951, restored the liturgy of the sacred Paschal Vigil, provisionally, at the suggestion of the Ordinaries and to carry out an experiment. Furthermore, since this experiment had the best possible success, as reported to the Holy See by many Ordinaries, and since the same Ordinaries did not fail to reiterate their petitions, requesting that, just as was done for the Paschal Vigil, a similar liturgical restoration be made for the other days of Holy Week, with the sacred functions restored to the evening hours, it is to be



Translated by churchlatin.ai, a product of Boyne Archives

noted that evening Masses, by Constitution...

[*Latin ed. p. 840*]

"40. The Apostolic See – The official commentary on the apostolic constitution "Christus Dominus," foreseen for January 6, 1953, is celebrated more frequently wherever it is possible; with all these things before Our eyes, Our Most Holy Lord Pope Pius XII ordered that the Commission for the Restoration of Liturgy, established by the same Most Holy Lord, examine the question of restoring the Order of Holy Week and propose a conclusion. Once this was obtained, the same Holiness decreed that, due to the importance of the matter, the entire question be subjected to a special examination by the Most Eminent Fathers of the Congregation for Sacred Rites. The Most Eminent Fathers, assembled in an extraordinary session of the Congregation on July 19 of the current year, after mature deliberation, unanimously judged that the restored Order of Holy Week should be approved and prescribed, if it pleased Our Most Holy Lord. Having been informed by the undersigned Cardinal Prefect of all these matters, Holiness deigned to approve what the aforementioned Most Eminent Cardinals had decided. Therefore, by a special mandate of the same Most Holy Lord Pope Pius XII, by divine Providence, the Congregation for Sacred Rites has established the following:

I. – The Restored Order of Holy Week is prescribed.

1. Those who follow the Roman rite are henceforth obliged to observe the restored Order of Holy Week, as described in the typical Vatican edition. Those who follow other Latin rites are obliged only to observe the times of liturgical celebrations established in the new Order.

2. This new Order must be observed from March 25, the Sunday of the Passion, or Palm Sunday, of the year 1956.

3. Throughout the entire Holy Week, no commemorations are permitted, and in the Mass, all collections, of whatever kind, are also prohibited.

II. – Concerning the proper time for celebrating the sacred Liturgy of Holy Week.

Regarding the Divine Office:

4. On the Sunday of the Passion, or Palm Sunday, and on the second, third, and fourth days of Holy Week, the Divine Office is performed at the usual hours.

5. During the sacred Triduum, that is, on the fifth day in the Supper of the Lord, on the sixth day in the Passion and Death of the Lord, and on Holy Saturday, if the Office is performed in the choir or in common, the following are observed: Matins and Lauds are not anticipated in the evening, but are said in the morning, at the proper hour. However, in churches where on



Translated by churchlatin.ai, a product of Boyne Archives

the fifth day in the Supper of the Lord, Mass..."

[*Latin ed. p. 841*]

The Sacred Congregation of the Chrism Mass is to be celebrated in the morning, and the Matins and Lauds of the same feast may be anticipated the evening before. The lesser hours are to be said at the appointed hour. Vespers are omitted on the fifth and sixth days, since they are taken up by the principal liturgical functions of those days. On Holy Saturday, however, they are said in the afternoon, at the usual time. Compline is said on the fifth and sixth days after the evening liturgical functions; on Holy Saturday it is omitted. In private recitation, on these three days, all the canonical hours of the day are to be said, according to the rubrics. Concerning the Mass or principal liturgical function: 6. On the second Sunday of Passiontide, the solemn blessing and procession of the branches take place in the morning, at the usual time; in the choir, however, after Terce. 7. On the fifth day, in the celebration of the Lord's Supper, the Mass of the Chrism is celebrated after Terce. The Mass, however, in the celebration of the Lord's Supper, must be celebrated in the evening, at a more suitable time, not before the fifth hour after midday, nor after the eighth hour. 8. On the sixth day, in the celebration of the Lord's Passion and Death, the solemn liturgical function is celebrated in the afternoon, and that is about the third hour; if, however, pastoral reasons suggest it, a later hour may be chosen, but not later than the sixth hour. 9. The solemn Paschal Vigil is to be celebrated at the appropriate time, that is, at the time that allows the solemn Mass of the same Vigil to begin around midnight between Holy Saturday and the Sunday of the Resurrection. However, if, after considering the conditions of the faithful and the place, it seems advisable to the judgment of the local Ordinary, to anticipate the time of celebrating the Vigil, it must not begin before twilight, or certainly not before sunset. III - Concerning the extension of the Lenten abstinence and fast until midnight on Holy Saturday. 10. The abstinence and fast prescribed for the time of Lent, which until now, according to canon 1252 § 4, ceased on Holy Saturday after midday, will henceforth cease at midnight on the same Holy Saturday. Contrary provisions to the contrary notwithstanding. November 16, 1955. C. Card. L. a Cicognani, Prefect. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 842*]

842 Acta Apostolicae Sedis - Official Commentary

**INSTRUCTION ON THE RESTORATION OF THE HOLY WEEK**

Since the purpose of the restored Holy Week is that the venerable liturgy of these days, restored in its proper hours and at opportune times, may be more easily, devoutly, and fruitfully attended by the faithful, it is of great importance that this salutary purpose be brought to its desired outcome.



Translated by churchlatin.ai, a product of Boyne Archives

Therefore, it seemed fitting to the Sacred Congregation for Rites to add an Instruction to the general decree concerning the restored Holy Week, so that the transition to the new order may be made easier, and the faithful may be more securely led to receive greater fruits from the living participation in the sacred ceremonies. Therefore, it is enjoined upon all to whom it pertains to know and observe this Instruction.

I. Concerning pastoral and ritual preparation.

1. Local Ordinaries should diligently provide that priests, especially those who have care of souls, are well instructed, not only in the ritual celebration of the restored Holy Week, but also in its liturgical meaning and pastoral purpose. Furthermore, they should take care that the faithful, during the sacred Lenten season, are suitably instructed in the proper understanding of the restored Holy Week, so that they may become participants in spirit and and mind in its celebration.

2. The principal points of instruction to be given to the Christian people are these:

a) For the Second Sunday of Passion Week, which is called "Palm Sunday," the faithful should be invited to attend the solemn procession of palms, in order to publicly give witness to Christ the King of their love and gratitude. Furthermore, the faithful should be reminded to approach the sacrament of penance in due time during the Holy Week; this reminder is especially urgent where it has been the custom for the faithful to gather in large numbers on the evening of Holy Saturday and on the morning of the Sunday of the Resurrection. Therefore, let pastors of souls strive throughout...

[*Latin ed. p. 843*]

a) Congregatio Rituum, 843, ut fidelibus facilis occasio praebeatur ad sacramentum poenitentiae accedendi, praesertim in sancta hebdomada, et in sacro triduo.

b) Pro feria V in Cena Domini, erudiantur fideles de amore quo Christus Dominus, « pridie quam pateretur », sacrosanctam instituit Eucharistiam, sacrificium et sacramentum, Passionis suae memoriale perpetuum, sacerdotum ministerio perenniter celebrandum. Invitentur quoque fideles, ut post Missam in Cena Domini, debitam augustissimo Sacramento adorationem reddant. Ubi demum pedum lotio, ad mandatum Domini de amore fraterno demostrandum, secundum Ordinis instaurati rubricas in ecclesia peragitur, edoceantur fideles de profunda huius sacri ritus significatione, ac de opportunitate ut ipsi hoc die christianae caritatis operibus abundent.

c) Pro feria VI in Passione et Morte Domini, disponantur fideles ad rectam intelligentiam singularis actionis liturgicae huius diei, in qua, post Lectiones sacras et preces, Passio Domini nostri solemniter decantatur; orationes pro totius Ecclesiae et generis humani necessitatibus



Translated by churchlatin.ai, a product of Boyne Archives

offeruntur; deinde a familia christiana, clero et populo, sancta Crux, nostrae redemptionis trophaeum, devotissime adoratur; postremo, juxta instaurati Ordinis rubricas et sicut mos fuit per multa saecula, omnes qui id cupiunt et rite parati sunt, ad sacram quoque communionem accedere possunt, ea potissimum mente, ut corpus Domini, pro omnibus hoc die traditum, devote sumentes, uberiores redemptionis fructus percipiant. Instent porro sacerdotes ut fideles hoc sacratissimo die piam servent mentis recollectionem, nec legem obliviscantur abstinentiae et ieiunii.

d) Pro sabbato sancto et vigilia paschali, oportet in primis, ut fideles de peculiari natura liturgica sabbati sancti diligenter edoceantur. Est autem dies summi luctus, quo Ecclesia ad sepulcrum Domini immoratur, passionem eius et mortem meditando; a sacrificio Missae, sacra mensa denudata, abstinendo; usque dum, post solemnem vigiliam seu nocturnam Resurrectionis exspectationem, locus detur gaudiis paschalibus, quorum abundantia in sequentes dies exundat. Huius vero vigiliae propositum et finis in eo est, ut liturgica actione demonstretur et recolatur, quomodo ex morte Domini nostra promanat.

[*Latin ed. p. 844*]

Acta 844 Apostolicae Sedis - Official Commentary on the Rite, Life, and Grace. Therefore, under the sacred Paschal sign, the Lord Himself "is proposed as the light of the world," who, by the grace of His light, dissipates the darkness of our sins; the Paschal proclamation is offered, in which the splendor of the holy night of the Resurrection is extolled; the great works of God accomplished in the ancient covenant are remembered, and the shining images of the New Testament are presented; the baptismal water is blessed, in which, "For we are buried together with him by baptism into death," and with the same Christ we rise again, that "we may walk in newness of life"; finally, this grace, which Christ merited and bestowed upon us in baptism, we promise to testify in our lives and conduct before all, renewed by the promises of the same baptism; lastly, with the intercession of the triumphant Church implored, the sacred vigil concludes with the solemn Mass of the Resurrection.

1. It is no less necessary to prepare the ritual for the sacred ceremonies of Holy Week. Therefore, all that pertains to the pious and decorous liturgical celebration of this most holy week must be carefully prepared and arranged; moreover, the sacred ministers and other ministers, whether clerics or laity, especially if they are children, must be diligently instructed in what they are to do.

II - Annotations on certain rubrics of the Order of Holy Week.

a) For the entire Holy Week:

1. Where there is an abundance of sacred ministers, the sacred functions of Holy Week should be performed with all the splendor of the sacred rites.



Translated by churchlatin.ai, a product of Boyne Archives

However, if sacred ministers are lacking, a simpler rite should be used, observing the particular rubrics as noted in their places.

2. In the restored Order of Holy Week, whenever it is said: "as in the Roman Breviary," everything should be taken from the aforementioned liturgical book, observing the norms established by the general decree of the Congregation of Rites of March 23, 1955, "Concerning rubrics for reducing to a simpler form."

3. Throughout Holy Week, that is, from the Sunday of the Passion, also called Palm Sunday, up to and including the Mass of the Paschal Vigil, in the Mass (and on the feast day of the Sixth Week in the solemn liturgical action), if it is solemnly celebrated, that is, with sacred ministers, all those things which the deacon, subdeacon, or reader, by virtue of their office, sing or read, are omitted by the celebrant.

## 1 JOHN 2

Rom. 6, 4. 8, 12.

[*Latin ed. p. 845*]

Sacred Congregation of Rites, section 845, b): For the Second Sunday of Passion Week, or Palm Sunday, 7. Palms or olive branches, or branches of other trees, should be used in the blessing and procession. These branches, according to the various customs of the places, are either prepared by the faithful themselves and brought to the church; or, after the blessing has been completed, they are distributed to the faithful. c) For the Thursday of the Lord's Supper, 8. For the solemn reposition of the Sacrament, a suitable place should be prepared in a chapel or altar of the church, as prescribed in the Roman Missal, and it should be decorated, as far as possible, with vestments and lights. 9. While the decrees of the Sacred Congregation of Rites regarding the abuses to be avoided or eliminated in this preparation are observed, it is strongly recommended that the solemnity appropriate to these days be maintained. 10. The pastors or rectors of churches should timely inform the faithful of the public adoration of the most holy Eucharist, which should begin immediately after the Mass of the Lord's Supper, and be continued at least until midnight, so that, as is fitting, the liturgical commemoration of the institution of the most holy Eucharist may be followed by the memory of the Lord's passion and death. d) For the Easter Vigil, 11. Nothing prevents the signs, which are to be made in the Paschal candle by the celebrant with a stylus, from being prepared beforehand with colors or in some other way. 12. It is fitting that the candles, which the clergy and the people carry, remain lit while the Paschal proclamation is sung, and while the renewal of the promises of baptism is performed. 13. The vessel for blessing water should be suitably adorned. 14. If there are those to be baptized, especially if there are many, it is permitted to perform the



Translated by churchlatin.ai, a product of Boyne Archives

ceremonies of the Roman Ritual, which precede the actual administration of baptism, that is, in the baptism of infants up to the words "Do you believe in God?", and in the baptism of adults up to the words "What name are you given?", on the same day, at a suitable time. s 4 15. If, on this solemn vigil, the sacred Orders are also to be conferred, the Pontiff should give the final admonition (with the imposition of the so-called "censing"), as prescribed in the Roman Pontifical, after the blessing of the bishop.

[*Latin ed. p. 846*]

846 From the Apostolic See - The official commentary is placed before the last Gospel reading, and this night precedes the same pontifical blessing; 16. On the vigil of Pentecost, the Readings or Prophecies are omitted, and the blessing of the baptismal water and the litanies are performed, and then the Mass, whether conventual, or solemn, or sung, begins as usual, with the confession made at the foot of the altar, from the entrance, "When I am sanctified," as is stated in the Roman Missal, ibid., for private Masses. III - Concerning the Mass, the Holy Communion, and the Eucharistic Fast during the sacred Triduum. 17. On Holy Thursday, the ancient tradition of the Roman Church must be observed, whereby, private Masses being forbidden, all priests and all clerics, who are able to approach the sacred table, must attend the Holy Mass. However, if pastoral reasons require it, the local Ordinary may permit one or two Masses to be celebrated in each public church or chapel; in semi-public chapels, only one Mass may be celebrated; this is done so that all the faithful may attend the Mass sacrifice on this sacred day and receive the Body of Christ. These Masses are permitted during the same hours that are assigned for the solemn Mass on Holy Thursday. 5 6 18. On the same Holy Thursday, the Holy Communion may be distributed to the faithful only during the evening Masses, or immediately after they are completed; likewise, it may be given only during the solemn Masses on Holy Saturday, or immediately after they are completed; except for the sick who are in danger of death. 10. On Good Friday, in the Passion and Death of the Lord, the Holy Communion may be distributed only during the solemn liturgical action in the afternoon, except also for the sick who are in danger of death. 20. Priests who celebrate the solemn Mass of the Easter Vigil at the proper time, that is, after midnight between Saturday and Sunday, may celebrate the festive Mass on the very Sunday of the Resurrection, and also, if permission is granted, twice or even three times. 21. Local Ordinaries who have celebrated the Mass of the Chrism on Holy Thursday morning, may also celebrate the solemn Mass of the Lord's Supper in the evening; but on Holy Saturday, if they have celebrated the solemn Easter Vigil. Cfr. can. 862. Decretum, II, 7.

[*Latin ed. p. 847*]

The Sacred Congregation of Rites may wish to regulate, but is not obli-



Translated by churchlatin.ai, a product of Boyne Archives

gated to, the celebration of the solemn Mass on the very day of the Lord's Resurrection. 22. Regarding the eucharistic fast, the norms contained in the apostolic constitution "Christus Dominus" and in the attached "Instruction" of the Supreme Sacred Congregation of the Holy Office, dated January 6, 1953, are to be observed. IV - Concerning the resolution of certain difficulties. 23. Since in various places and among different peoples, there are many popular customs connected with the Holy Week celebrations, let the local Ordinaries and priests responsible for the care of souls strive to ensure that such customs, which appear to foster genuine piety, are prudently adapted in conjunction with the restored order of Holy Week. Furthermore, the faithful should be taught about the supreme value of the sacred Liturgy, which, always, and especially at this time, far surpasses all other forms of devotion and customs, however excellent they may be, in its very nature. 24. Where the custom has hitherto prevailed of blessing houses on the very day of the Holy Sabbath, let the local Ordinaries issue appropriate regulations so that this blessing may be performed at a more suitable time, either before or after the feast of Easter, by the parish priests, or by other priests responsible for the care of souls, or by those delegated by them, who, having this opportunity, may paternally address the faithful entrusted to them and inquire about their spiritual state. 25. The ringing of bells, in the Mass of the vigil of Easter, at the beginning of the hymn "Gloria in excelsis," shall be done in the following manner: a) In places where there is only one church, the bells shall be rung at the hour at which the singing of the said hymn begins. b) In places where there are several churches, whether the sacred ceremonies are performed at the same time or at different times, the bells of all the churches in the same place shall be rung together with the bells of the cathedral, or the mother church, or the principal church. If there is any doubt as to which church in the place is the mother church or the principal church, recourse shall be had to the local Ordinary. November 16, 1955. C. Card. Cicognani, Prefect. L. S. f A. Carinci, Archbishop, Secretary. Can. 462, n. 6.

[*Latin ed. p. 848*]

848 Acta Apostolicae Sedis -r. Official Commentary ACTA OF THE SACRED ROMAN ROTA TRIBUNALS. Summons by edict concerning the NULLITY OF MARRIAGE (WOODS-CAMPBELL). Since the actual place of residence of the aforementioned Mr. Joseph George Campbell, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 22, 1956, at 12 o'clock, to discuss the matter in dispute, or to subscribe to the following, and to set a date for the Rota's deliberation concerning the definition of the cause. Whether there exists a nullity of the marriage in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful



Translated by churchlatin.ai, a product of Boyne Archives

who have knowledge of the place of residence of the aforementioned Mr. Joseph George Campbell, must, insofar as possible, ensure that he is informed of this edictal summons. * Franciscus Brennan, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, on November 18, 1955. C. Pezzicara, Notary.

[*Latin ed. p. 849*]

Answer and Volume XXXVII, December 31, 1955 (Series TT, No. XX IT) - No. 18. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. APOSTOLIC CONSTITUTION REGARDING PHNOMPENH (CÁºN THÆ ). From the Apostolic Vicariate of Phnompenh, in Indochina, certain territories are detached, and a new Apostolic Vicariate (CÁºN THÆ ) is established. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE. What Christ foretold would come to pass, namely that the Kingdom of God, which is the Church, "Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened." (Matt. 13:33), so that it would bring forth fruits so that it might embrace all peoples and renew them with heavenly grace, is now demonstrated to be true by the very course of events: everywhere, the Church has most happily brought forth swarms of children. Considering that this has also occurred in Indochina, and also judging that the cause of Christianity there would benefit from a new arrangement of ecclesiastical boundaries, We approve what the Sacred Congregation for the Propagation of the Faith has proposed, having heard the venerable Father John Dooley, Archbishop with the title of Macrensis, and in the region we have mentioned, Apostolic Delegate, and finally supplementing the agreement of those to whom this matter pertains, We establish and decree the following, by Our supreme and apostolic authority. From the Apostolic Vicariate of Phnompenh, We detach the territories of the civil provinces which are here enumerated in the vernacular language, namely: Cantho, Caman-Baclieu, Soctrain, Sadec, Rachgia, Longxuyen, Chaudoc, Hatten; from which territories We establish a new Apostolic Vicariate, which We wish to be called Ganthoensis, and whose capital city is Cantho.

[*Latin ed. p. 850*]

Acta 850 of the Apostolic See – Official Commentary. The Apostolic See shall be held by him who shall establish his proper residence therein. This Apostolic Vicariate and its Prelate shall possess the same rights and privileges as other Vicariates with their Vicars; however, they shall also be subject to the same duties and obligations, as is fitting. We entrust the Church which we have founded to the indigenous clergy of Vietnam, with the hope that those who have already deserved well of the religion will add praises to praises, by diligently caring for the people and seeking the



Translated by churchlatin.ai, a product of Boyne Archives

glory of God in every way. The execution of these mandates of Our will shall be undertaken by the venerable Father John Dooley, of whom we have made mention, or by him who, at the time when the matter is brought to completion, presides over the Apostolic Delegation in Indochina; however, he may also delegate another, if circumstances permit, provided that he is constituted in ecclesiastical dignity. To him who shall complete this task, we grant all powers and impose the obligation to record the proceedings and to send the documents to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these documents to be effective now and in the future, so that those to whom they pertain may religiously observe what has been decreed therein, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to be contrary to the efficacy of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twentieth day of the month of September, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our Pontificate.

CELSUS
Card.
COSTANTINI
PETER
Card.
FUMASONI
BIONDI
S. R. E.
Chancellor
of the Sacred Congregation
for the Propagation of the Faith
Prefect
Hamletus Tondini
Regent
of the Apostolic Chancery
Albertus Serafini,



Translated by churchlatin.ai, a product of Boyne Archives

Proton. Apost.
Silvius Sericano,
Proton. Apost.
Loco iji Plumbi
In Ap. Cane, tal., vol. LXXXXI, n. 56.

[*Latin ed. p. 851*]

Acta Pii PP. XII 851 II. The Diocese of Ragusia, although remaining subject to the Metropolitan Church, is separated from Syracuse, with the boundaries of each church remaining unchanged.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

Although the power of the Christian religion, like leaven, is inherent and capable of permeating the minds of men to a great extent, we believe that the arrangement of dioceses also contributes to this, since often one diocese can bring greater benefits to the people than another. Regarding this matter, in recent times, the clergy and people of Ragusia have earnestly petitioned the Apostolic See that their diocese be separated from the archdiocese of Syracuse and be assigned its own bishop. We, to whom the Almighty Lord has entrusted the care of the entire Church, and who lead the flock of Christians with great concern, considering this to be beneficial to the people and helpful to the clergy, after due deliberation, and after consultation with our venerable brother, the Most Reverend Cardinal Prefect of the Sacred Congregation of the Consistory, and with the consent of those who have a right to this matter, or who believe they have a right to it, by our apostolic authority, we decree and order the following:

The Diocese of Ragusia, which by our Apostolic Letters, "Ad dominicum gregem," dated the sixth day of May, in the year nineteen hundred and fifty, we established and joined principally to the Metropolitan Church of Syracuse, and made subject to that See, we now separate from that See and assign to it its own bishop, with the boundaries of each church remaining unchanged.

However, the Diocese of Ragusia shall continue to be subject to the archdiocese of Syracuse, as it has been until now; and its bishop shall be subject to and obedient to the sacred Metropolitan of Syracuse. Those rights and privileges that pertain to bishops shall, as is fitting, also be granted to the bishop of Ragusia; likewise, he shall be subject to all obligations and burdens with which the sacred dignity and majesty of bishops are burdened.

The city of Ragusia shall be the seat of the Diocese of Ragusia; and we believe that the See and residence of the bishop should be located there.

As for the governance and administration of the diocese, the episcopal curia, the college of canons, the seminary, and other similar matters, we order that all that which the Code of Canon Law prescribes shall be observed.



Translated by churchlatin.ai, a product of Boyne Archives

Regarding the clergy, we decree that as soon as...

[*Latin ed. p. 852*]

Acta 852 of the Apostolic See – This official document ensures that the execution of these Letters will result in the aforementioned clergy being registered with the See in the territory where they legitimately reside. Furthermore, we command that documents and records pertaining in any way to the diocese of Ragusa be sent as quickly as possible to its Curia, to be preserved religiously in the archives. Finally, all goods of any kind, or possessions, which belong to or shall come to belong to the same Church, shall be delivered to the Ordinary of Ragusa for administration and safekeeping. Those matters which we have commanded to be carried out by these apostolic Letters will be overseen by the venerable Brother Franciscus Pennisi, whom we choose and appoint this very day as Bishop of Ragusa; or by whomever he may delegate, provided that he is constituted in an ecclesiastical dignity, having duly exercised the authority for that purpose. To this venerable Brother, we also assign the duty, once the matter is completed, of preparing the necessary documents and of sending true copies thereof to the Sacred Congregation of the Consistory as quickly as possible. We intend that these Letters be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus will obtain their full force. No prescriptions of any kind whatsoever will be able to be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in an ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were presented with these very Letters. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the first day of the month of October, in the year of Our Lord one thousand nine hundred and seventy-five, in the seventeenth year of Our Pontificate.

CELSUS Card. COSTANTINI

Fr. ADEODATÜS I. Card. PIAZZA

S. R. E.

Cancellarius S. Congr. Consistorialis

a Secretis

Hamletus Tondini



*Translated by churchlatin.ai, a product of Boyne Archives*

Apostolicam Cancellariam Regens
Alfonsus Carinci, Archiep. tit. Seleuc. in Is., Decanus
Prot. Apost.
Caesar Federici, Proton. Apost.
Loco
£ßPlumbi
In Ap. Cane, tab., vol. LXXXXl, n 57.

[*Latin ed. p. 853*]

Acts of Pope Pius XII, 853. APOSTOLIC LETTER CONCERNING THE ENTIRE DIOCESE OF RIOPRETENSIS BEING DEDICATED TO THE PATRONAGE OF THE IMMACULATE HEART OF BLESSED MARY.

PIUS PP. XII. For the perpetual memory of this matter. — Truly blessed is the people whose Queen is the Mother of God; so think, as we have learned, the faithful of the diocese of Riopretensis, who, with dutiful piety, are devoted to the Most Holy Virgin, free from all stain. That this devotion might increase with greater blessings and that the Kingdom of God might spread more widely, at the supplication of Blessed Mary, the Virgin, the Venerable Brother Libanius Lafayette, Bishop of Riopretensis, requested that We declare the Immaculate Heart of the Blessed Virgin Mary as the principal Patron of his diocese before God. These requests, as they are also in accordance with Our own sentiments, We gladly decided to grant. Wherefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We establish and declare, by the force of these Letters, perpetually and in all respects, the Immaculate Heart of the Blessed Virgin Mary as the principal Patron of the entire diocese of Riopretensis before God, with all the rights and privileges that properly belong to the principal Patrons of dioceses. Notwithstanding any contrary things.

We decree, We establish, We decide that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall be fully assisted by them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given from the Palace of Gandulfi, under the Fisherman's ring, on the seventeenth day of the month of August, in the year one thousand eight hundred and fifty-two, in the sixteenth year of Our pontificate.

By the special mandate of the Most Holy Father, to the Cardinal for



Translated by churchlatin.ai, a product of Boyne Archives

public affairs of the Church, Gildo Prugnola, for Apostolic Briefs.

[*Latin ed. p. 854*]

Acta 854 of the Apostolic See - Official Commentary II. POPE PIUS X IS CHOSEN AS THE PRINCIPAL CELESTIAL PATRON OF THE DIOCESE OF SAN MIGUEL. POPE PIUS XII. For the perpetual memory of the matter. — By the singular grace of the most provident God, it has happened to us that, in the area before the Petrine Temple, with a very numerous people gathered in joy, we might bestow honors first upon the Blessed, and then upon the Saints of Heaven, upon Pope Pius X, our Predecessor, whose cult has since happily spread throughout all regions of the world. Especially moved by this piety are the faithful of the diocese of San Miguel, since the aforementioned Supreme Pontiff, in the year nineteen hundred and thirty-three, with his authority, having considered the entire clergy and the faithful, humbly requested Venerable Brother Michael Angelus Machado y Escobar, Bishop of San Miguel, that we declare Saint Pius X the principal celestial patron of his diocese, through our benevolence. And we, considering that, with the same Holy Predecessor praying, the Catholic faith in that region is increasing day by day, we willingly decided to grant such requests. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic power, we establish, declare, and decree by these letters, perpetually, that Saint Pius X, the Confessor, is the principal patron of the diocese of San Miguel before God, with all the honors and liturgical privileges that rightly belong to the principal patrons of dioceses. Contrary provisions notwithstanding. These things we decree, establish, and ordain, so that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall now and henceforth fully observe them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and nullified, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's ring, on the thirtieth day of the month of August, in the sixteenth year of our pontificate. By special mandate of the Most Holy Cardinal Gildo Prugnola, Prefect for Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 855*]

Acts of Pope Pius XII, 855. ADDRESS TO Mr. John Gronchi, President of the Italian Republic, at Weringhof.

We are pleased to express Our satisfaction in receiving Your Excellency, to whom has been entrusted the highest office of the Italian State, in the presence of the Honorable Secretary of State for Foreign Affairs and other distinguished members of Your retinue. We know well, Mr. President, the



Translated by churchlatin.ai, a product of Boyne Archives

high qualities of Your spirit, Your intelligence, Your extensive learning, Your great skill in the art of speaking, as well as Your singular preparation, as a member of Parliament, as a Minister, as President of the Chamber, for the highest Magistracy of the Republic. Our prayers and Our blessings accompany you in the exercise of these most exalted functions as Head of State. We wish, above all, that Your work may effectively contribute to the prosperity of the Nation and the well-being of all citizens, especially the most humble and needy; then, to the preservation and increase of the cordial relations happily existing in Italy between the Church and the State, based on the Lateran Agreements, a pledge and seal of reconciliation and concord; and finally, to the maintenance and strengthening of that world peace, which is the longing and the sigh of all hearts. In this way, from this Rome, source of ancient wisdom, beacon of civilization, center of Christian thought and faith, it will continue to radiate upon Italy and the world, in this present time of many and arduous trials, but also of calm and secure hope, that perennial light which shines through the ages as an unfailing promise of life, of salvation, of peace! And while with these sentiments we raise to God Our fervent prayers, We impart from Our heart to Your Excellency, to Your family, to the members of the Government, to the gentlemen present here, and to the entire beloved Italian people, Our paternal Apostolic Blessing.

Given on this sixth day of December, in the year 1955.

[*Latin ed. p. 856*]

856 Acta Apostolicae Sedis - Official Commentary ACTA 88. SACRED CONGREGATION CONSISTORIAL DECREES. By the Divine Providence of God, Our Most Holy Lord Pope Pius XII, through successive decrees of the Sacred Consistorial Congregation, has appointed new pastors for the following churches: on August 28, 1955, he appointed the Reverend Monsignor Eladio Vicuña Aránguiz as the Prelate of the Cathedral Church of San Bartolomé de Chillán, formerly the parish priest of the church of "The Good Shepherd" in the city of San Iacobo in Zülz. on September 21, he appointed the Reverend Monsignor Joseph Emmanuel Santos as the Prelate of the Cathedral Church of Valdivia, formerly the spiritual director of the diocesan seminary and professor of philosophy at the Catholic University of Valparaíso. on October 1, he appointed the Most Reverend Monsignor Francis Pennisi as the Prelate of the Cathedral Church of Ragusa, formerly the titular Bishop of Caesarea in Mauretania. on November 5, he appointed the Most Reverend Monsignor Avelar Vilela Brandão as the Prelate of the Metropolitan Church of Teresiana, formerly the Bishop of Petrolina. on November 7, he appointed the Most Reverend Monsignor Joseph de Almeida Batista Pereira as the Prelate of the newly established Cathedral Church of Sete Lagoas, formerly the titular Bishop of Baren in Pisidia. To the Territorial Abbey of San Paolo fuori le Mura, he appointed the Reverend



Translated by churchlatin.ai, a product of Boyne Archives

Father Caesarius D'Amato, of the Casinensis Order of Saint Benedict, and named him the titular Bishop of Sebastene in Cilicia. on November 14, he appointed the Most Reverend Monsignor Anthony Plaza as the Prelate of the Metropolitan Church of La Plata, formerly the Bishop of Azul. on November 24, he appointed the Most Reverend Monsignor George Andrew Beck as the Prelate of the Cathedral Church of Salford, formerly the Bishop of Brentwood. To the titular episcopal Church of Ortosiense in Phoenicia, he appointed the Reverend Monsignor Narcis Jubany Arnau, canon of the Cathedral Chapter of Barcelona, and designated him as an Auxiliary to the Most Reverend Monsignor Gregory Modrego Casaus, the Archbishop-Bishop of Barcelona. on November 30, he appointed the Reverend Monsignor.

[*Latin ed. p. 857*]

The Sacred Consistorial Congregation:

857. To Bernard Wall, a priest, appointed Canon Theologian of the Cathedral Church of Southwark.

— To Alois Manresa Formosa, a priest of the Society of Jesus, appointed Spiritual Director at the Seminary in Guatemala, for the Cathedral Church of Saint Mark in Guatemala, newly erected.

— To Caelestinus (formerly Michael) Fernández Perez, a priest of the Order of Friars Minor, appointed Curator of the Hispanic Brothers in Guatemala, for the Cathedral Church of Zacapa y Santo Cristo de Esquipulas, newly erected.

— To Constantinus (formerly Christianus) Luna, a priest of the Order of Friars Minor, appointed Parish Priest of the town commonly called "Abacà" in Guatemala, for the titular bishopric of Limnae.

— To Franciscus Antonius Marrocco, a priest, appointed Auxiliary Bishop to the Most Reverend James Charles, Archbishop of Toronto, and assigned to the Cathedral of Peterborough.

— To Raymund Masnou Boixeda, a priest, previously titular Bishop of Caeciritanus, appointed Bishop of Vich.

— To Philippus J. Furlong, a priest, appointed titular Bishop of Araxa, and assigned as Auxiliary Bishop to the Most Reverend Francis, Cardinal Spellman, Vicar of the Military Ordinariate of United States of America, and Parish Priest of Saint Thomas More in the Archdiocese of New York, as Protonotary Apostolic ad instar.

— To Stephanus A. Leven, a priest, appointed titular Bishop of Buritana, and assigned as Auxiliary Bishop to the Most Reverend Robert Emmet Lucey, Archbishop of Saint Anthony, and Parish Priest of Saint Francis Xavier in the Dioceses of Oklahoma City and Tulsa.

— To Iosephus Terceiro de Souza, a priest, previously Bishop of Caetite, appointed titular Bishop of Letopolitana, and assigned as Auxiliary Bishop



Translated by churchlatin.ai, a product of Boyne Archives

to the Most Reverend August Alvari, Cardinal da Silva, Archbishop of Saint Salvador in Brazil.

— To Paulus Gúrpide Beope, a priest, previously Bishop of Seguntinus, appointed Bishop of Bilbao, for the Cathedral Church of Flaviobrigia.

— To Laurentius Bereciartxia Balerdi, a priest, previously titular Bishop of Andeda, appointed Bishop of Seguntia, for the Cathedral Church of Seguntia.

— To Iosephus Maria Cavallero, a priest, previously titular Bishop of Uthina, appointed Bishop of Melo, for the Cathedral Church of Melo, newly erected.

— To Aloysius Baccino, a priest, appointed Vicar General and Canon of the Metropolitan Chapter, for the Cathedral Church of Saint Joseph in Uruguay, newly erected.

[*Latin ed. p. 858*]

Acts 858 of the Apostolic See -●● Official Commentary

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### MULTAN. - RAWALPINDI.

### DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Whereas, the Most Reverend Father Francis Benedict Cialeo, Bishop of Multan, having considered that, due to the exceedingly small number of priests within his jurisdiction, he is unable to provide spiritual care to the Catholics existing in the civil district of Dera Ismail and in the "tahsil" of Bhakkar, he petitioned that the territories of the aforementioned district of Dera Ismail and of the "tahsil" of Bhakkar be separated from the Diocese of Multan and annexed to the neighboring Diocese of Rawalpindi.

Therefore, the Eminent and Reverend Fathers, presiding over this Sacred Congregation for the Propagation of the Faith, with the agreement of the Most Reverend Father Nicholas Hettinga, Bishop of Rawalpindi, and with the favorable opinion of the Most Reverend Father James Cornelius van Miltenburg, Archbishop of Karachi, and with due consideration for the concerns of the agent responsible for the affairs of the Holy See in Pakistan, in plenary sessions held on April 18th of the current year, judged that the territories of the Diocese of Multan, as mentioned above, should be separated from that same diocese and added to the Diocese of Rawalpindi.

This judgment of the Eminent Fathers, having been reported to the Most



Translated by churchlatin.ai, a product of Boyne Archives

Holy Lord, our Pope Pius XII, Divine Providence, in an audience on May 8th of the same year, was deemed worthy of approval by the Supreme Pontiff Himself, and the present Decree was ordered to be drawn up concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th day of the month of May in the year of Our Lord 1955.

For the Most Reverend Cardinal Prefect,

† P. Sigismondo, Archbishop of Naples in Pisidia,

from the Secretariat,

L. £B

S. Carolus Corvo, Under-Secretary.

[*Latin ed. p. 859*]

The Sacred Congregation for the Propagation of the Faith, 859 II, AJMER (AJMER AND JAIPUR), DECREE CONCERNING THE NAME OF THE DIOCESE. Whereas the Most Reverend Father Leo D'Mello, Bishop of Ajmer, had proposed that the name of the city of Jaipur be added to the current designation of the Diocese of Ajmer, so that henceforward the same Diocese would be called Ajmer and Jaipur, the Sacred Congregation for the Propagation of the Faith, after mature deliberation, deemed it fitting to approve the proposal of the aforementioned Prelate. Wherefore, the same Sacred Congregation, by virtue of the special faculties granted to it by the Most Holy Pope Pius XII, Divine Providence, approved the aforementioned proposal and ordered the drafting of the present Decree concerning the matter. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 13th day of the month of May, in the year of Our Lord 1955. For the Most Reverend Cardinal Prefect, + P. Sigismondo, Archbishop of Naples, in Pisidia, by the Secretaries, L. © S● Carolus Corvo, Under-Secretary.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES. DECREE: A PHILOSOPHICAL INSTITUTE IS CANONICALLY ESTABLISHED WITHIN THE FACULTY OF THEOLOGY AT SALZBURG AND IS AFFILIATED TO THE PHILOSOPHICAL FACULTY OF THE PONTIFICIAL ATHENEUM OF SAINT ANSELM IN THE CITY. To defend and promote true and genuine doctrine, it is certainly fitting and essential that the perennial study of Philosophy be cultivated with the utmost care, as a firm defense of the Christian Religion, effectively refuting the errors prevalent in our age. Therefore,

[*Latin ed. p. 860*]

860 Acta Apostolicae Sedis - Official Commentary. This Holy Congregation, since the year 1927, has readily permitted that select Professors of



*Translated by churchlatin.ai, a product of Boyne Archives*

Philosophy, who diligently taught in the Theological Faculty of Salzburg, establish a suitable and appropriate Institute of Philosophy, to which the privilege of conferring academic degrees was granted for a time and as an experiment, and which, upon just and proven grounds, has been renewed repeatedly. Now, since these things were so, the Ordinaries of the Sacred Austrian Territory, in a plenary assembly held in the year 1954, earnestly requested this same Holy Dicastery to grant the aforementioned Institute canonical erection in perpetuity. After all these matters were diligently and assiduously considered, this Holy Congregation, complying with the legitimate desires of the Bishops of Austria concerning Seminaries and Universities of studies, so that the active will of the aforementioned Institute may be suitably honored with praise, for the greater glory of God, for the honor of the Christian name, and for the advancement of sound doctrine, hereby erects and declares erected the Institute of Philosophy in the Theological Faculty of Salzburg, and incorporates it into the Philosophical Faculty of the Pontifical Athenaeum of Saint Anselm, now located in the City, granting to it for a period of five years the power, in the name and by the authority of the Philosophical Faculty of the aforementioned Pontifical Athenaeum of Saint Anselm in the City, to confer academic degrees, always observing the norms of the Apostolic Constitution "Deus scientiarum Dominus" and the "Ordinationes" annexed thereto, as well as the special Statutes legitimately approved by this same Holy Congregation, and recognizing, moreover, all rights, honors, privileges, functions, and offices that customarily pertain to such ecclesiastical institutions dedicated to the instruction of these disciplines. All other legally established provisions remaining in force. Contrary things notwithstanding. Rome, from the Buildings of Saint Callistus, on the twenty-eighth of October, in the year of Our Lord 1955, in the feast of the Holy Apostles Simon and Jude.

[Signature]

† & J. Card. Pizzardo, Bishop of Albano Laziale, Prefect.

[Signature]

L. © S. f C. Gonfalonieri, Metropolitan Archbishop, Secretary.

[*Latin ed. p. 861*]

Diarium Romanae Curiae 861

## DIARIUM ROMANAE CURIAE

Martis, die 6 Decembris, anno 1955, Sanctissimus Pater in sollemni Audiencia accipit Suam Excellentiam Ioannem Gronchi, Praesidem Republicae Italiae, cum Suo Excellentia Gaetano Martino, Secretario de Statu pro Affaribus Externis.

Die Dominica, 11 Decembris, anno 1955, Sanctissimus Pater in sollemni Audiencia accipit Suam Excellentiam Doctorem Aurelium Caicedo Ayerbe,



Translated by churchlatin.ai, a product of Boyne Archives

Legatum Extraordinarium et Plenipotenentiarium Republicae Columbiae, ad praebendam Litteras Credentiales.

## SACRA CONGREGATIO DE RITIS

Die Martis, 25 Octobris, anno 1955, in Palatio Apostolico Vaticano convenit Sacra Congregatio de Ritis praeparatoria, in qua Reverendissimi et Illustrissimi Domini Cardinales, Reverendissimi Praelati Officiales et Reverendissimi Consultores theologales disputaverunt de duobus miraculis, quae asseruntur operata per intercessionem Beatissimi Vincentii Pallotti, Confessoris, fundatoris Societatis Apostolatus Catholici.

In Congregatione ordinaria deinde Reverendissimi et Illustrissimi Domini Cardinales et Reverendissimi Praelati Officiales examinaverunt relationem Revisorum theologorum de scriptis Servorum Dei:

1. Fratris Iacobi Hilarii, ex Instituto Fratrum Scholarum Christianarum;

2. Annae Soler de Santa Sabina, ex Instituto Carmelitarum Caritatis.

Die Martis, 8 Novembris, anno 1955, in Palatio Apostolico Vaticano convenit Sacra Congregatio de Ritis praeparatoria, in qua Reverendissimi et Illustrissimi Domini Cardinales, Reverendissimi Praelati Officiales et Reverendissimi Consultores theologales disputaverunt de heroicita virtutum Servae Dei Theresae de Iesu (Jornet Ibars), fundatricis Congregationis Parvulorum Sororum Senum Abandonatorum.

In sessione ordinaria deinde eidem Reverendissimi Domini Cardinales et Reverendissimi Praelati Officiales examinaverunt relationem Revisorum theologorum de scriptis Servorum Dei:

1. Iosephi Allamano, sacerdotis, fundatoris Instituti Missionum Consolatae;

2. Ruperti Mayer, sacerdotis professi Societatis Iesu;

3. Mariae Conchitae Barracheguren Garcia, virginis saecularis.

[*Latin ed. p. 862*]

862 Acta Apostolicae Sedis - Official Commentary. Tuesday, November 15, 1955, in the Apostolic Palace of Castelgandolfo, in the august presence of the Holy Father, the Holy Congregation of Bishops was assembled, in which the Eminent and Reverend Lords Cardinals, the Reverend Officials, and the Reverend Consultors gave their vote concerning the heroic virtues of the Venerable Servant of God, Innocent XI. Tuesday, December 6, 1955, in the Palace of Congregations at San Callisto, the Ordinary Holy Congregation of Rites was assembled, in which the Eminent and Reverend Lords Cardinals and the Reverend Officials discussed the introduction of the Cause of the Servants of God: 1. Mary Joseph Cassant, priest, professed monk of the Order of the Reformed Cistercians (Trappists); 2. Theodora Guerin, foundress of the Sisters of Providence of Saint Mary of the Woods.



Translated by churchlatin.ai, a product of Boyne Archives

The same Eminent and Reverend Lords Cardinals also examined the report of the theological reviewers concerning the writings of the Servant of God, Isidore of Saint Joseph. Tuesday, December 20, 1955, in the Palace of Congregations at San Callisto, in the presence of the Eminent Lord Cardinal Gaetano Cicognani, Prefect of the Holy Congregation of Rites, in place of the Eminent Cardinal Alessandro Verde, Promoter or Relator of the Cause of the Venerable Servant of God, Anthony Sylvester Receveur, priest, founder of the Society of Christian Retreats, the preparatory Holy Congregation of Rites was assembled, in which the Reverend Officials and the Reverend theological Consultors discussed the heroic virtues of the aforementioned Venerable Servant of God.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pius XII, happily reigning, deigned to appoint:

January 3, 1955. The Eminent and Reverend Lord Cardinal Cicognani Gaetano, Protector of the Sisters Lovers of Jesus and Daughters of Mary Immaculate (Plasencia).

May 1. The Illustrious and Reverend Monsignor Sabattani Aurelio, Prelate Auditor of the Tribunal of the Sacred Roman Rota.

July 13. The Illustrious and Reverend Monsignor Carlo Lefebvre, Prelate Auditor of the Tribunal of the Sacred Roman Rota.

August 22. The Eminent and Reverend Lord Cardinal Lercaro Giacomo, Protector of the Sisters of the Sorrowful Mother of the Addolorata (Bologna).

August 22. The Eminent and Reverend Lord Cardinal Cicognani Gaetano, Protector of the Dominican Tertiary Sisters of the Holy Family (Teror, Island of Gran Canaria).

September 13. The Illustrious and Reverend Monsignor Angelini Fiorenzo, Commander of the Order of Saint Spirit.

September 17. His Excellency, Reverend Monsignor Enrici Domenico, titular Archbishop of Augusta, Apostolic Nuncio in Indonesia.

[*Latin ed. p. 863*]

Diarium Romanae Curiae 863, September 24, 1955. His Most Reverend Excellency, Monsignor Raffaele Forni, titular Archbishop of Egina, Apostolic Nuncio in Venezuela. October 3: His Eminence and Reverend Lord Cardinal Aloisi Masella Benedetto, Protector of the Sisters of the Most Holy Sacrament (Valencia). October 13: His Illustrious and Reverend Excellency, Monsignor Nicola Ferraro, Assessor of the Sacred Congregation of Rites and Sub-Promoter of the Faith. October 26: His Illustrious and Reverend Excellency, Monsignor Giacomo Martin, Extraordinary Envoy for the 25th anniversary of the Coronation of His Majesty Haile Selassie, Emperor of Ethiopia. November 8: His Eminence and Reverend Lord Cardinal Tisserant Eugenio, Protector of the Congregation of Hospital Sisters of Our Lady



Translated by churchlatin.ai, a product of Boyne Archives

of Sorrows (Tarbes). With letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint: November 21, 1955. The Reverend Monsignor Egidio Del Corpo, Defender of the Bond in the Tribunal of the Holy Roman Rota. November 30: The Reverend Fathers Giuseppe Géraud, of the Sulpizians, and Enrico Patire Barré, of the Congregation of the Holy Spirit, Consultors of the Sacred Congregation for Seminaries and Universities. December 12: His Illustrious and Reverend Excellency, Monsignor Francesco I. Brennau, and the Reverend Father Adolfo Ledworloz, of the Order of Friars Minor, Consultors of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law. December 15: The Reverend Fathers Luigi Ciappi, of the Order of Friars Preachers, Beniamino Wambacq, of the Premonstratensian Order, and Rolando de Vaux, of the Order of Friars Preachers, Consultors of the Pontifical Commission for Biblical Studies. December 28: His Eminences and Reverend Lords Cardinals Valerio Valeri and Pietro Ciriaci, Members of the Supreme Tribunal of the Apostolic Signature. Likewise, with letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint: Assistants to the Papal Throne: July 24, 25, 26, 1952. His Most Reverend Excellency, Monsignor Riccardo Giuseppe Fitzgerald, Bishop of Gibraltar. 1955. His Most Reverend Excellency, Monsignor Giacomo Rosso, Bishop of Cuneo. His Most Reverend Excellency, Monsignor Mario Toccabelli, Archbishop of Siena. His Most Reverend Excellency, Monsignor Domenico Brizi, Bishop of Osimo and Cingoli. October: His Most Reverend Excellency, Monsignor William Brady, Bishop of Sioux Falls.

[*Latin ed. p. 864*]

Acts 864 of the Apostolic See - Official Commentary

HONORS

By Apostolic Brief, the Most Holy Father Pius XII, reigning happily, deigned to bestow:

The Order of the Golden Spur:

November 24, 1955. To His Excellency Giovanni Gronchi, President of the Italian Republic.

December 28. To His Excellency Konrad Adenauer, Chancellor of the Federal Republic of Germany.

By Letters from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to bestow:

August 1955. The Grand Cross of the Order of Saint Gregory the Great, civil class: To His Excellency Joaquin Balaguer, (of the Dominican Republic).

August 19, 1955. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: To Mr. Arturo Calventi (of the Dominican Republic).



Translated by churchlatin.ai, a product of Boyne Archives

August 19, 1955. To Mr. Temistocle Messina (of the Dominican Republic).

August 19, 1955. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: To Mr. Pedro Trujillo Molina (of the Dominican Republic).

August 19, 1955. The Commander's Cross of the Order of Saint Gregory the Great, military class: To Mr. Arturo Espallat (of the Dominican Republic).

August 19, 1955. To Mr. Fernando Sánchez (of the Dominican Republic).

August 1955. The Grand Cross of the Order of Saint Sylvester: To His Excellency Raffaele Bonnelly (of the Dominican Republic).

NECROLOGY

October 25, 1955. The Most Reverend Michele Fogarty, Bishop of Killaoe.

November 14. The Most Reverend Nicola Dobreiéié, Archbishop of Antivari.

November 23. The Most Reverend Guglielmo Berning, Archbishop-Bishop of Osnabrück.

November 24. The Most Reverend Leopoldo Díaz Escudero, Bishop of Chilapa.

November 24. The Most Reverend Michele Wasaburo Urakawa, titular Bishop of Attalea.

November 30. The Most Reverend Giovanni El-Hage, Bishop of Damascus of the Maronites.

December 9. The Most Reverend Giuseppe Nogara, Archbishop of Udine.

December 12. The Most Reverend Giovanni Claudel, titular Bishop of Antandro, Apostolic Vicar of Reyes.

December 27. The Most Reverend Ugo O'Neill, titular Bishop of Bareta.

[*Latin ed. p. 865*]

I. GENERAL INDEX OF ACTS (Ann. and vol. XXXVII — See. II, v. XXII)

## I. EPISTLE - ENCYCLICAL ACTS OF THE POPE.

Normae et facultates, 9.

Provisiones Ecclesiarum, 89, 295, XII 5462, 609, 783, 856.

## LITTERAE DECRETALES, 113, 161, 225.

APOSTOLIC CONSTITUTIONS, 49, 128, 198, 257, 305, 369, 433, 481, 529, 577.

Declaratio, 297, 412.



*Translated by churchlatin.ai, a product of Boyne Archives*

Designatio Tribunalis appellationis, 464.
625, 657, 705, 753, 801, 849.
APOSTOLIC LETTERS, 28, 141, 209, 267, 379, 438, 488, 537, 585, 664, 710, 762, 810, 853.
59.
Instructio, EPISTLES, 148, 211, 268, 388, 451, 491, 538, 593, 669, 714, 814.
601, 672, 716, 764, 816, 855.
60, 292, 407, 554, 604, 733.

**TELEGRAPHIC MESSAGE, 764.**

628.

**SACRED CONGREGATION OF THE COUNCIL:**

Rescriptum,

**ALLOCUTIONS, 212, 272, 394, 495, 551.**

**RADIO MESSAGES, 15.**

Decreta, 611, 784.

**SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS:**

**MOTU PROPRIO, 266.**

CHIROGRAPH,

**SACRED CONGREGATION FOR THE EASTERN CHURCH:**

413.

**SACRED CONGREGATION FOR RELIGIOUS:**

Instructio, 93.
Statuta, 298.
Monitum, 519.

**SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH:**



Translated by churchlatin.ai, a product of Boyne Archives

Decreta, 154, 247, 301, 560, 617.
II - ACTS, vol. XXII, n. 18. — 31-12-1955

**SACRED CONGREGATION OF THE HOLY OFFICE:**

Proscription of books and periodicals, 46, 88, 294, 455, 558.
Notificationes, 89, 294.
Monitum, 218.

**SACRED CONSISTORIAL CONGREGATION:**

Decreta, 150, 410, 456, 517, 558, 695, 737.
696, 789, 858.
Provisio ecclesiarum, 613.
Nominations, 617.

**SACRED CONGREGATION FOR RITES:**

Decreta concerning liturgical matters, 48, 218, 250, 470, 838.
Decreta in causes of beatification and canonization of Servants of God, 47, 97, 247, 302, 416, 464, 521, 619, 697, 742, 790.
Formula benedictionis, 414.

[*Latin ed. p. 866*]

Index 866 generalis actorum TRIBUNAL VICARIATUS URBIS: Responso, 418. Instructio, 842. Citatio edictalis, 561. SACRA CONGREGATIO DE SEMINARIIS STUDIORUM UNIVERSITATIBUS: ET Diarium Romanae Curiae: Audientiae solemniores, 102, 361, Decreta, 155, 156, 419, 859, 525, 655, 794, 861. Sacra Congregatio Rituum, 157, III - ACTA 525, 861. TRIBUNALIUM Sacra Congregatio de Propaganda Fide, 655. Officium Praefecti Cubiculi Secreti Pontificis: Nominatio, 656. SACRA PAENITENTIARIA APOSTOLICA: Praeces a Summo Pontifice exaratae, sacris Indulgentiis ditatae, 421. SECRETARIA STATUS: SACRA ROMANA ROTA: Nominationes*, 102, 158, 361, 425, Sententiae et decreta, 308. Citationes edictales, 360, 424, 848, 527, 562, 655, 701, 794, 862. Necrologia, 160, 432, 576, 704, 864. * Ad maiusinquirendum commodum haec ponitur distincta recensio: PP. Cardinalibus concreditae Consultores deputati: 102, Protectoriae: 160, 159, 361, 527, 562, 425, 656, 862, 863. Officiales renuntiati: In S. S. C. S. Officii, 527; In S. C. de disciplina Sacramentorum, 159; In S. C. Concilii, 795; In S. C. de Propaganda Fide, 425; In S. C. Rituum, 656, 794, 863; In S. C. Cerimoniali, 361; In S. C. de Seminariis et Studiorum Universitat, 794; In S. Paenitentiaria Apost, 102; In Trib. Sign. Apost, 159, 361, 427, 863; In Trib. S. R. Rotae, 160, 427, 862; In Nuntiaturis Apost, 158, 159, 425, 655, 862; In Delegat. Apost, 15 9; In Rev. Camera Apost, 656; In



Translated by churchlatin.ai, a product of Boyne Archives

Comm. Pont. pro interpret. authentica C. I. C, 427, 656, 794; In Comm. Pont. pro redatione C. I. C. Orient, 527, 656; In Cappella Pont, 427, 562, 655, 794, 862; In Familia Pont, 656; In Administrationes p. S. Sedis, 361. Episcopi adsistentes Solo: 102, 361, 562, Protonotarii Apost, de numero particip.: Praelati Domestici: 103, Cubicularii secreti supra 795, ad instar particip.: 427, 563, 701, 795, numerum: 365, 427, 566, n.: 368, 569 Cubicularii secreti ab Cubicularii honoris in Cubicularii honoris extra Cubicularii honoris ab Cappellani secreti honoris: 368. Cappellani honoris extra Urbem: Ex Militiae Auratae, ordine 701, 655; ense et habitu: s. 106, 368, Urbem: ense et 105, lacerna 569, lacerna 569, 703, 102, 362, 562, 701, 795, 796, 798, 798, s. n.: 569, 569, 864. Ex ordine Piano: Gran Croce cl. cìv., 107, 428, 570. Placca, 570. Comm, 428. Cav, 428, 570, 798. Ex ordine S. Gregorii Magni: Gran Croce cl. civ., 570, 863. Comm. con Placca cl. civ, 107, 570, 798, 864. Comm. con Placcacl. mil, 428, 571, 864. Placca cl. civ, 107, 428, 571, 798. Placca cl. mil, 798. Comm. cl. civ, 107, 428, 571, 798. Comm. cl. mil, 108, 429, 864. Cav. cl. civ, 108, 429, 572, 799. Cav. cl. mil 573. Ex Ordine S. Silvestri Papae: Gran Croce, 110, 431, 864. Comm. con Placca, 110, 431, 573. Placca, 110, 574. Comm, 110, 431, 527, 574, 799 Cav, 528, 575, 800.

[*Latin ed. p. 867*]

## INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER

### I - ACTS

I 1904

October 7 - The POPE'S LETTER, Pope Pius XII, Encyclical to the people of China. - To the Venerable Brothers, esteemed Archbishops, other local Ordinaries, and the clergy and people of China, who maintain peace and communion with the Apostolic See: paternal exhortations are imparted concerning the present state of affairs. PAGE 5

### II - DECREES

1904

May 30 - Concerning Christ Jesus.

To the Blessed Pope Pius X, Confessor, the honors of the Saints are conferred.

13 Martyrs.

To the Blessed Peter Aloysius Chanel, Martyr, the honors of the Saints are conferred.

Concerning the most precious Blood.



Translated by churchlatin.ai, a product of Boyne Archives

To the Blessed Gaspard Del Bufalo, founder of the Congregation of Missionaries of the Precious Blood, Confessor, the honors of the Saints are conferred.

Concerning the strength of the humble.

To the Blessed Joseph Pignatelli, of the Society of Jesus, Confessor, the honors of the Saints are conferred.

Concerning good upbringing.

To the Blessed Dominic Savio, Confessor, the honors of the Saints are conferred.

Concerning sincere charity.

To the Blessed Mary Crucified Di Rosa, foundress of the Institute of the Handmaids of Charity, Virgin, the honors of the Saints are conferred.

161

175

187

225

236

## III - APOSTOLIC CONSTITUTIONS

1904

July 30

GUAYAQUILENSIS-LOIANAE (of El Oro). It is not unknown. - Certain territories are separated from the dioceses of Guayaquil and Loja, and a new praelature, to be called "of El Oro," is established, not belonging to any diocese.

30

CARONENSIS (Tucupita). It grows daily. - A certain region is separated from the Apostolic Vicariate of Caronensis, which is reduced to the form of a new Vicariate, to be called "Tucupita."

49

52

S. JOSEPH IN COSTA RICA - ALAJUELENSIS (S. Isidore). It escapes no one. - Certain territories are separated from the Archdiocese of S. Joseph in Costa Rica and from the Diocese of Alajuela, and a new diocese is established, to be called "S. Isidore."

54

[*Latin ed. p. 868*]

868 1954 » » » » » Index documentorum chronologico ordine digestus PAG. SOROCABANAE. E prisco maiorum. - In cathedrali templo Sorocabae, Collegium Canonicorum erectum est. . . . . 56 Oct.



Translated by churchlatin.ai, a product of Boyne Archives

6 BEIRENSIS (Quelimanensis). Quandoquidem Christus. - Ex Beirensi dioecesi, quaedam regio abstracta est, et nova dioecesis constituitur, quae "Quelimanensis" appellabitur. 128 » 27 OVETENSIS. Cum et Nobis. - Dioecesis Ovetensis, in Hispania, ad gradum archidioecesis elevata est; et eadem, cum nonnullis dioecesibus adjunctis, in formam novae provinciae ecclesiasticae redigitur. 1 3 1 Nov. 1 2 S. ANNAE POCATIERENSIS. Cum 8. Annae Pocatierensis. - In cathedrali templo Ecclesiae S. Annae Pocatierensis, Collegium Canonicorum constitutum est. 133 » » PERTHENSIS (Bumburiensis). Benigna illa vox. - Ex territorio Perthensi archidioecesi australi distracto, nova dioecesis erecta est, quae "Bumburiensis" appellabitur. 198 Sept. 1 9 » 2 0 CARTHAGINENSIS IN COLUMBIA - S. GEORGII (Monteriensis). Quoniam Christus Jesus. - Ab archidioecesi Carthaginensi in Columbia et ab apostolico vicariatu S. Georgii, quaedam regio separata est, quae in formam novae dioecesis redigitur, "Monteriensis" appellanda. 136 » » » S. HIERONYMI TERREBONAE. Quicquid ad divini. - In cathedrali templo dioecesis Sancti Hieronymi Terrebonae, Collegium Canonicorum erectum et constitutum est. 139 » Dec. 2 S. MICHAELIS (S. Iacobi de Maria). Eius vestigia. - Ex dioecesi S. Michaelis, quaedam territoria detrahuntur, ex quibus nova dioecesis formatur, quae "S. Iacobi de Maria" appellabitur. . . . 2 0 1 » » » DE KUWAIT. Quandoquidem Christi. - Apostolica praefectura de Kuwait, in Arabia, ad dignitatem vicariatus apostolici elevata est, nomine non mutato. 204 2 0 CAXIENSIS IN MARAGNANO (S. Antonii de Balsas). Quo modo sollemne. - Ex dioecesi Caxiensi in Maragnano, quaedam territoria distracta sunt, ex quibus nova praelatura "nullius dioecesis" constituitur, quae "S. Antonii de Balsas" appellabitur. . 2 0 6 » » » PORTUS NATIONALIS (Tocantinopolitanae). Ceu pastor. - Ex dioecesi Portus Nationalis, quaedam municipia distracta sunt, ex quibus nova praelatura "nullius dioecesis" constituitur, quae "Tocantinopolitana" appellabitur. 257 » » 2 8 FLORIANO POLITANAE (Tubaraoensis). Viget ubique. - A Florianopolitana archidioecesi, australis regio separata est, et eadem in formam novae dioecesis redigitur, "Tubaraoensis" nominanda. 260 1 9 5 5 Ian. 1 DE BIRMANIA. Bum alterna. - In Unione Foederali Birmana, Ordo Ecclesiarum atque Episcoporum constitutus est, qui est Episcopalis Hierarchia. 263 » » » EANGUNENSIS (Basseinensis). Quo commodius. - Ex Rangunensi archidioecesi, quaedam territorii pars distracta est, qua nova dioecesis constituitur, quae "Basseinensis" appellabitur. 305 » » » DE KHODESIA MERIDIONALI. Quod Christus. - In regione Ehodesiae Meridionalis, Ordo Dioecesium et Episcoporum institutus est. 3 6 9 » » » DE OGOJA (Ogogiaensis). Apostolicum. - Apostolica praefectura de Ogoja, in Nigeria, ad gradum dioecesis elevata est, iisdem finibus servatis, et in posterum "Ogogiaensis" nuncupabitur. 3 7 2 » Febr. 1 8 NORVEGIAE SEPTEMTRIONALIS. Quoniam arcana Dei. - Apostolica praefectura Norvegiae Septemtrionalis ad gradum apostolici vicariatus perducta est,



Translated by churchlatin.ai, a product of Boyne Archives

iisdem finibus ac nomine servatis. 3 7 5

[*Latin ed. p. 869*]

Index of documents arranged chronologically:

February 21, 1955, URBIS BENINENSIS - KADUNAENSIS: That most pleasant [region] is divided, and the apostolic prefecture [of] Kabba is established, comprising the dioceses of URBIS BENINENSIS and KADUNAENSIS, which are taken from the apostolic territory [of] OTURKPO 869, which [is] called "De Kabba." Certain territories are taken from the Bandiermasin vicariate, with which a new vicariate is established, to be called "De Samarinda."

March 25, 1955, MALACENSIS (Kuala Lumpurensis - Pinangensis): The archdiocese of Malacca. Certain territories are taken from the archdiocese of Malacca, from which two dioceses are established, to be called "Kuala Lumpurensis" and "Pinangensis."

March 2, 1955, MALACENSIS (Malacca - Singaporensis): By apostolic letters, a new ecclesiastical province is established in the Malacca region, to be called "Malacca - Singaporensis."

March 6, 1955, PANAMENSIS (Davidensis): Most loving God. The diocese of Panamensis is elevated to the rank of an archdiocese, and certain civil provinces are separated, with a new ecclesiastical province being established, to be called "Panamensis."

April 5, 1955, TUNQUENSIS (Duitamensis): The same ardent love of spirit. Certain dioceses are taken from the new diocese, and reduced to curias, which are to be called "Duitamensis."

May 5, 1955, BACOLODENSIS (Dumaguetensis): Those most holy words. A new church is formed from the diocese of Bacolodensis.

May 12, 1955, PANAMENSIS: Although daily sorrows. In the Republic of Panamensis, certain [territories] are taken from the new diocese, and reduced to the form of a diocese, to be called "Davidensis."

May 21, 1955, D E FINLANDIA (Helsinkiensis): The pages of the Gospel. The apostolic vicariate of FINLANDIA is elevated to the rank of a diocese, which is directly subject to the Apostolic See.

May 22, 1955, BANDIERMASINENSIS (De Samarinda): What Christ [is]. Certain territories are taken from UBERABENSIS (Patensis). From that day. Certain curias are separated, and a new diocese is established, to be called "Dumaguetensis."

May 22, 1955, UBERABENSIS: From the territories taken from UBERABENSIS, a new diocese is established, to be called "Patensis."

May 22, 1955, MARILIENSIS: Whether of Canon Law. In the cathedral of Marilia, an apostolic administration of the Canon Regular College is established.



Translated by churchlatin.ai, a product of Boyne Archives

May 22, 1955, D E COPIAPÓ: With not a few. The apostolic prefecture of Copiapó is elevated to the rank and dignity of a pre-latura nullius, with the same name preserved.

May 8, 1955, NAGPURENSIS (Amravatensis): When he asked. Certain territories are taken from the archdiocese of Nagpur, and a new diocese is established, to be called "Amravatensis."

May 22, 1955, D E AYSÉN: In its fullness. The apostolic prefecture of Aysén is elevated to the rank and dignity of an apostolic vicariate, with the same boundaries and appellation.

June 12, 1955, NAIROBIENSIS (Mombasaënsis et Zanzibarensis): Those most holy words of Peter. Certain territories are taken from the archdiocese of Nairobiensis, from which a new diocese is formed, to be called "Mombasaënsis et Zanzibarensis."

June 12, 1955, NOVAE SEGOBIAE (Banguedensis): When merciful. From the arch-

[*Latin ed. p. 870*]

Index of documents arranged in chronological order: 870: In the diocese of Nueva Segovia, a certain province is separated, which is made a "nullius" prelate, to be called "Banguedensis."

705: June 12, 1956: LINGAYEN-DAGUPAN and St. Ferdinand (Ibanae). "For Christ has come." Certain territories are separated from the dioceses of Lingayen-Dagupan and St. Ferdinand and are reduced to the form of a new "nullius" prelature, to be called "Ibanensis."

708: July 3: DEBAHREL - GHAZAL and others (Rumbekensis). "Because of the secret of God." Certain territories are separated from the apostolic vicariate of Bahr el-Ghazal and from other ecclesiastical circumscriptions, and a new apostolic vicariate is established, to be called "Rumbekensis."

753: St. Joseph of the Amazon. "Although paternal." The apostolic prefecture of St. Joseph of the Amazon is raised to the rank of an apostolic vicariate, with the same boundaries and name.

755: DE PALAWAN (Palavanensis). "For the Kingdom of Christ." The apostolic prefecture of Palawan, in the Philippine Islands, is raised to the rank of an apostolic vicariate, to be called "Palavanensis."

757: Mysuriensis (Ootacamundensis). "Announced in the psalms." Certain territories are separated from the diocese of Mysore, which are reduced to the form of a new diocese, to be called "Ootacamundensis."

801: MANAENSIS (Parintinensis). "As good men." Certain territories are separated from the archdiocese of Manaus, which are reduced to the form of a new "nullius" prelature, to be called "Parintinensis."

759: BELLOHORIZONTINE-AD AMANTINE (Septemlacunensis). "Of the Most Clement Savior." Certain curias are separated from the archdio-



Translated by churchlatin.ai, a product of Boyne Archives

ceses of Belo Horizonte and Adamantina, from which a new diocese is formed, to be called "Septemlacunensis."

804: NOVAE LISBONAE (Sadabandeiropolitanae). "For Christ." Two civil districts are separated from the diocese of Novae Lisbon, from which a new diocese is formed, to be called "Sadabandeiropolitana."

807: September 20: DE PHNOMPENH (Canthoensis). "That Christ may be." Certain territories are separated from the apostolic vicariate of Phnom Penh, in Indochina, and a new apostolic vicariate is established, to be called "Canthoensis."

849: October 1: Syracusanae and Ragusiensis. "Although it is Christian." The diocese of Ragusa is separated from the metropolitan Church of Syracuse, but remains a suffragan of the same see, with the boundaries of each Church remaining unchanged.

851: April 27, 1961: APOSTOLIC LETTERS. "Not small." Blessed Mary V. of the Most Pure and Immaculate Heart is declared the principal heavenly patron of the entire Huancavelicensi diocese, in the Peruvian jurisdiction.

664: July 19, 1953: "The Gospel to the poor." Constitutions of the Congregation for Missionaries are approved.

141: October 20: Columbiana in jurisdiction. The cathedral, the temple of St. Catherine V. and M., is raised to the dignity and honor of a Minor Basilica.

[*Latin ed. p. 871*]

Index of documents arranged chronologically, dedicated to page 871, existing in the city and archdiocese of Cartagena in Colombia, October 24, 1953. The latest news: "The Most Blessed Virgin Mary, Immaculate, is established as the principal Heavenly Patron of the entire diocese of Pereira in Colombia." November 7, approximately one hundred years ago. "The Most Blessed Virgin Mary, Immaculate, is declared the principal Heavenly Patron of the diocese of Bucaramanga." February 12, 1954. "The Most Holy Virgin." "The Most Blessed Virgin Mary, under the title of 'La Merced,' is established as the principal Heavenly Patron of the region called 'Barlovento,' located within the boundaries of the archdiocese of Caracas." March 23. "Mother of God." "The Most Blessed Virgin Mary, invoked under the title of 'Mother of Humanity,' is chosen as the principal Heavenly Patron of the entire archdiocese of Washington." May 14. "Regarding matters of importance." "The Most Blessed Virgin Mary, invoked by the name of 'Mother of the Abandoned,' is chosen as the principal Heavenly Patron of the city of 'Torrente' within the archdiocese of Valence." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of



Translated by churchlatin.ai, a product of Boyne Archives

'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called



Translated by churchlatin.ai, a product of Boyne Archives

'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and



Translated by churchlatin.ai, a product of Boyne Archives

privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lex-



Translated by churchlatin.ai, a product of Boyne Archives

ovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr." June 4. "Most sweet Virgin." "The church dedicated to Saint Theresa of the Child Jesus in Lexovii is raised to the status of a Minor Basilica and adorned with honors and privileges." July 2. "Most religious." "The Most Blessed Virgin Mary, called 'del Boschetto,' is declared the principal Heavenly Patron of the city of 'Camogli' in the archdiocese of Genoa." August 1. "From the most blessed." "The Most Blessed Virgin Mary, 'a remedio,' is established as the principal Patron of the entire archdiocese of Oristano, together with Saint Archelaus the martyr

[*Latin ed. p. 872*]

Index of documents arranged in chronological order, page 872.

Jerusalem Temple. – The Temple dedicated to Saint Anne in Jerusalem, erected in honor of God, is adorned with the honors of a Minor Basilica. 713.

Florence, city. – The Temple dedicated to the Blessed Virgin Mary, from Mount Carmel, in Florence, is endowed with the title and dignity of a Minor Basilica. 762. August 4, Feast of the Catholic Name. – The Temple consecrated in honor of the Immaculate Conception of the Blessed Virgin Mary in Geneva is distinguished with the honors of a Minor Basilica. 810.

From the Church. – Saint Matthew the Apostle, patron saint of the association of the College of Administrators of Italian origin, is declared the heavenly patron. 811.

Of the Most Holy Mother. – The Blessed Virgin Mary, "Mother of God,"



Translated by churchlatin.ai, a product of Boyne Archives

is proclaimed the principal heavenly patron of the parishes of: "Rocallaura, Belltael, Vallbona de las Monjas, Omellóns, Belianes, San Martin de Valdá, Yilet, Rocafort, Nalech, Cintadilla, Solivella, Olles, Beaucafirt, Sanant, and Arbeca," in the archdiocese of Tarragona. 813.

The Blessed Departed. – The entire diocese of Riopret is entrusted to the patronage of the Immaculate Heart of the Blessed Virgin Mary. 853.

Truly Special. – Saint Pius X is chosen as the principal heavenly patron of the diocese of San Miguel. 854. November 7.

To be rich is to be poor. – The Venerable Servant of God, Mary Assumpta Pallotta, a virgin of the Institute of Franciscan Missionary Sisters of Mary, is declared blessed. 28.

Supernatural Light. – The principal church of the Blessed Virgin Mary of the Most Holy Rosary, located in Fatima, in the diocese of Leiria, is raised to the status of a Minor Basilica and adorned with its honors. 210.

Of the Christian Religion. – The Venerable Servant of God, John Martin Moyë, a priest of the Society of Paris for Missions to Foreign Lands, founder of the Institute of the Sisters of Providence, is declared blessed. 33. December 5.

Umbria of Saints. – The Venerable Servant of God, Placid Riccardi, a priest and professed monk of the Order of Saint Benedict, of the Casinensis Abbey of Saint Paul outside the Walls, is declared blessed. 39. January 7, 1955.

She who departed. – The Blessed Virgin Mary, "Our Lady of Grace in Folgaria," is chosen as the principal heavenly patron of all those who work in the long, snow-covered valleys of Italy, whom they commonly call "skiers." 379. April 17.

From the Heart of Jesus. – The Venerable Servants of God, Leo Ignatius Mangin and Paul Denn, priests of the Society of Jesus; Peter Tchou, a layperson; Anna Wang, a secular virgin girl, and their companions, priests and faithful, are declared blessed, martyrs. 381. May 29.

Truly Remarkable. – The Venerable Servant of God, Joseph Benedict Champagnat, a priest, founder of the Institute of the Little Brothers of Mary, is declared blessed. 439. June 19.

Like a garden. – The Venerable Servants of God, John Baptist Turpin du Cormier and his 11 secular priest companions; John Baptist Triquerie, a priest of the Order of the Conventual Friars Minor, and his companion; Mary Lhuilier and her 3 companions; James Burin, a parish priest, are declared blessed, martyrs. 445. August 1.

Of Saint Rita of Cascia. – The church of Saint Rita, a widow, in the town of Cascia, in the diocese of Nursia, is elevated to the status of a Minor Basilica.



Translated by churchlatin.ai, a product of Boyne Archives

591. July 10, 1954.

[*Latin ed. p. 873*]

Index of documents arranged in chronological order:

873 V - PAPAL ACT 1955, February 11, Concerning the Pontifical Work for the Promotion of Religious Vocations. PAGE 266

VI - PAPAL BULL 1955, February 1, In Naila. - Concerning the Supreme Military Order of Jerusalem, of Malta.

VII - LETTERS 1954, December 26; 1955, February 8; March 15; April 25; May 12, 13, 19, 25; June 16. It has been reported recently. - To His Eminence, Most Reverend Charles Mary, Cardinal of the Roman Church, of La Torre, Archbishop of Quito, to whom he sends as a legate to the National Eucharistic Convention to be held in the city of Saint Joseph, in Costa Rica.

They rightly demand. - To His Eminence, Most Reverend Adeodatus John, Bishop of Sabina, and to His Eminence, Most Reverend Cardinal Piazza, Prefect of the Secretariate of the Sacred Congregation of the Consistory, having completed five decades since the beginning of his episcopate. To His Eminence, Most Reverend Alexander, titular of Saint Mary in Cosmedin, Cardinal Verde, Archpriest of the Patriarchal Basilica of Liberian, having completed his ninetieth year next September.

- To Reverend Father Terentius Stephen McDermott, General Vicar of the Order of Preachers, on the occasion of his fiftieth anniversary.

- To His Eminence, Most Reverend Joseph, Bishop of Albano, Cardinal Pizzardo, Prefect of the Secretariate of the Most Holy Congregation of the Holy Office, and also Prefect of the Sacred Council for Seminaries and Universities, having completed his fifth and twentieth years as Bishop.

He has Our. - To Reverend Doctor Hermann Joseph Schmitt and to the distinguished man, Joseph Gockeln, delegates from the association "Fédération Internationale des Mouvements ouvriers Chrétiens," concerning the convention of the same Federation to be held in the city of Düsseldorf.

It is pleasing indeed. - To His Eminence, Most Reverend Albert Levarne, titular Archbishop of Chersonesus in Bohemia, Apostolic Nuncio in Ireland, having completed ten years of priesthood.

He has made his solemn vow. - To the elected woman, Elisabeth Mleinek, President of the Association of Catholic Teachers of Germany, concerning the convention of the same Association, founded one hundred years ago, to be held in the city of Paderborn.

It is outstanding. - To His Eminence, Most Reverend Simon Conrad Landersdorfer, Bishop of Passau, concerning the association "Kolping" of Catholic workers, founded at the end of the century.

We, as. - To His Eminences, Most Reverend Paul Meouchi, Bishop of Tyre; Peter Dib, Bishop of Cairo; Ignatius Ziadë, Archbishop of Beirut, Apostolic



Translated by churchlatin.ai, a product of Boyne Archives

Procurators or Commissioners at the Maronite Patriarchate, and other Bishops of the same Patriarchate, having completed five centuries.

[*Latin ed. p. 874*]

874 PAG' Loizaga, Archbishop of Valencia, on the fifth anniversary of the canonization of Saint Vincent Ferrer, June 21, 1955. How many are the Brazilians? - To His Eminence, Most Reverend Benedict, Bishop of Preneste, Holy Roman Empire, Cardinal Aloisi Masella, Archpriest of the patriarchal Basilica of the Lateran, and Prefect of the Sacred Congregation of the Discipline of Sacraments, whom he sends as a legate to the Eucharistic Congress of all nations to be held in the city of São Sebastião do Rio de Janeiro. » » 27. - To His Eminence, Most Reverend Joseph Freundorfer, Bishop of Augsburg, in commemoration of the tenth anniversary of Saint Udalric, Bishop of Augsburg, author of the victory recounted by Christians at "Lechfeld." » » 29. To the Church of Christ. - To His Eminence, Most Reverend Adeodatus Ioannes, Holy Roman Empire, Cardinal Piazza, Bishop of Sabina, and Mandelen, Secretary of the Sacred Congregation Consistorial, and President of the Convocation of Sacred Prelates of Latin America. » » 30. With diligent study. - To the Reverend Father Isidore Croce, Abbot Ordinary of the Monastery of Santa Maria ad Cryptam, in honor of the ninth anniversary of the death of Saint Bartholomew the Younger. » July 12. For the glory of God. - To His Eminence, Most Reverend Marcellus, titular of Saint Callistus, Holy Roman Empire, Cardinal Mimmi, Archbishop of Naples, celebrating the fifth anniversary of his episcopate and the tenth anniversary of his priesthood. » » 16. As it is fitting. - To His Eminence, Most Reverend Eliam, titular of Saint Mark, Holy Roman Empire, Cardinal Dalla Costa, Archbishop of Fiorentino, completing sixty years since the beginning of his priesthood. » » 21. In the past year. - To His Eminence, Most Reverend Paul Aemilius, titular of Santa Maria, Holy Roman Empire, Cardinal Léger, Archbishop of Marianópolis, whom he appoints as a legate to place the golden crown upon the image of Saint Joseph, Spouse of the Blessed Virgin. » » 31. With great joy. - To the Reverend Father John Baptist Janssens, Superior General of the Society of Jesus, on the fourth centenary of the death of Saint Ignatius, Founder of that Society. » August 15. In the thirtieth year. - To His Eminence, Most Reverend Marcellus, titular of Saint Callistus, Holy Roman Empire, Cardinal Mimmi, Archbishop of Naples, whom he sends as a legate to convene the plenary regional council in Salerno. » » 16. To you, with good wishes. - To His Eminence, Most Reverend Fernando Cento, titular Archbishop of Seleucia, Apostolic Nuncio in Lusitania, celebrating the tenth anniversary of the beginning of his priesthood. » » 23. With particular affection. - To His Eminence, Most Reverend Hamlet Ioannes Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of America, completing the fiftieth year of his priesthood. October 4. In the face of greater trials. - To the Reverend Father Augustine Sépinski,



Translated by churchlatin.ai, a product of Boyne Archives

Minister General of the Order of Friars Minor, on the fifth centenary of the death of Saint John of Capistrano. » » 20. For the Christian faith. - To His Eminence, Most Reverend De Sanctis Alfonsus Maria, Bishop of Tudertin, on the thirteenth centenary of the death of Saint Martin I, Pope.

[*Latin ed. p. 875*]

Index of documents arranged in chronological order:

**875 VIII - ADDRESSES**

1955 March 10

April 3, 7, 10, 20, 24

May 1, 10, 18

June (dates omitted)

July 21, 26

August (dates omitted)

September 7, 11, 18, 30

October 2, 9, 13, 21, 24

To the parish priests of the City and to those administering the sacred Lenten season.

To those who attended the general assembly held in Rome, in order to warn workers of impending calamities.

To those who attended the international congress of the Latin Medical Union, held in Rome.

To the faithful, on the feast of the Resurrection of Our Lord Jesus Christ, offering all blessings to the Supreme Pontiff and to the Most Reverend Father in the square of Saint Peter.

The Supreme Pontiff, speaking before those present, opened the exhibition of paintings by Brother John of Faesulae, called "Angelicus," arranged in the Vatican buildings, commemorating the fifth centenary of his death.

To the Most Reverend Members of the Academy of Sciences, in the presence of the Most Eminent Cardinals and to the Most Reverend Representatives of foreign nations.

To those enrolled in the Christian Associations of Workers of Italy (A.C.L.I.), gathered in Rome from the dioceses of Italy.

To the cultivators of roses, gathered in Rome for the international competition.

To the farmers of Italy, gathered in Rome for their national federation, founded ten years ago.

To those engaged in the art of cinematography, gathered in Rome.

To those addicted to vices, from the description of Rome.

To the leaders and members of the association called "Jeunesse Indépen-



Translated by churchlatin.ai, a product of Boyne Archives

dante Catholique Féminine" of the Belgian Catholic Action, gathered in Rome to celebrate the 25th anniversary of the founding of the association.

To those who attended the international congress of Catholic girls' leaders, commonly called "guides," held in Rome.

To those who attended the 10th international congress of historical sciences, held in Rome.

To those who attended the 4th international congress of Thomists, convened by the Pontifical Academy of Saint Thomas Aquinas, held in Rome.

To those who attended the annual congress of the "Congress of European American Associations."

To the municipal administrators, gathered in Rome for the 11th International Congress.

To the young girls of the Italian Catholic Action, gathered in Rome to commemorate the tenth anniversary of the founding of their association.

To the leaders and members of the Italian Institute for physical exercise (Centro Sportivo Italiano), gathered in Rome to commemorate the tenth anniversary of its founding.

To the leaders and members of the Italian association for the promotion of studies for the reconciliation of all nations.

To those who attended the congress of the entire European Broadcasting Union, held in Rome.

To the leaders and teachers of the Italian association for the education of young people.

[*Latin ed. p. 876*]

Index of 876 documents arranged in chronological order, page 1955.

October » November » » » December 28. To those devoted to the art of cinematography, gathered for the International Convention in Rome, along with 11 directors, doctors, and those recovering in Neapolitan institutions.

20. To directors and staff of the Supreme Council of Italy, for the administration of internal affairs.

6. To the Most Reverend Signor Giovanni Gronchi, President of the Italian Republic.

## IX - NEWS

1954 » » 1955 » » » » » » » » January 816 829 833 855

## RADIO AND TELEVISION

4. From the Supreme Pontiff, His Eminence Pope John Baptist Montini, Archbishop of Milan, granted to the Archdiocese, canonically possessing its territory, and to the faithful of the same Metropolitan Church. Decem-



*Translated by churchlatin.ai, a product of Boyne Archives*

ber 5. Granted to those who attended the VI National Convention of the Association of Catholic Legal Experts of Italy, concerning the first part of the path that leads man to the fault of sin and punishment, and the second part concerning the state of sin and punishment.

2 4. From the Supreme Pontiff, Pope Pius XII, to the entire world. February 5. To those who attended the VI National Convention of the Association of Catholic Legal Experts of Italy, concerning the third and final part, on liberation from the state of sin and punishment.

April 24. To the Most Reverend Bishops and faithful of Southern Rhodesia, on the occasion of the recently established ecclesiastical hierarchy.

28. To the faithful of Costa Rica, on the occasion of the National Eucharistic Convention held in the capital city of Saint Joseph.

July 24. To the faithful of Brazil, on the occasion of the 36th International Eucharistic Congress held in the city of Saint Sebastian in Fluminas.

January 28. To the Catholic "Explorers," commonly known as "Boy Scouts," of Canada, gathered for the international convention in Niagara-on-the-Lake.

30. To those who attended the 23rd Universal Congress of the organization called "Pax Romana," held in the city of Nottingham.

August 24. To His Eminence Pope Cardinal Joseph Ernest Van Roey, Archbishop of Mechlin, on the occasion of the convention for the proper education of youth, held throughout Belgium.

October 11. To those who attended the Third Universal Conference on Communications between citizens and nations, commemorating the sixtieth anniversary of the invention of radio.

86 60 15 72 292 407 554 604 605 607 733

## X - TELEGRAPHIC NEWS

1955 October 26. To His Eminence Cardinal Aloysius Stepinac, Archbishop of Zagreb, on the occasion of the completion of fifty years of priesthood, in the town of Krasic.

764

[*Latin ed. p. 877*]

Index of documents arranged in chronological order 877 IL - ACTS OF THE HOLY CONGREGATIONS I - SUPREME HOLY CONGREGATION OF THE HOLY OFFICE, page 1955.

January 3: Decree. Prohibition of the book.

February 2: Decree. Prohibition of the book.

February 6: Decree. Prohibition of the periodical "La Quinzaine."

March 3: Decree. Prohibition.



Translated by churchlatin.ai, a product of Boyne Archives

March 22: Warning.

April 16: Notification of submission.

April 29: Decree. Prohibition of the book.

June 28: Decree. Prohibition of the periodical.

July 22: Decree. Prohibition of the book and periodical.

July 22: Decree. Prohibition of the periodical.

## II - SACRED CONSISTORY CONGREGATION

1954

July: Lavantinae - Labaeensis. Decree concerning the alteration of diocesan boundaries.

July 15: Leopoldinensis - Camposinae. Decree concerning the alteration of diocesan boundaries.

July 27: Decree concerning the alteration of diocesan boundaries.

October 17: Burgensis - Compostellanae - Ovetensis - Vallisoletanae and Alia.

November 3: Carthaginensis in Columbia and the Apostolic Vicariates of Saneti Georg.

November 16: Netensis - Syracusanae and Bagusiensis. Decree concerning the alteration of diocesan boundaries.

November 26: Gratianopolitanae - Lugdunensis. Decree concerning the alteration of diocesan boundaries.

December 10: Regulations and faculties for priests in the spiritual care of emigrants in the dioceses of Volaterranae and Senensis.

December 17: Decree concerning the alteration of diocesan boundaries.

December 4: Decree concerning the alteration of diocesan boundaries.

December 5: Decree concerning the alteration of diocesan boundaries.

December 15: Decree concerning the alteration of diocesan boundaries.

December 410: Decree concerning the alteration of diocesan boundaries.

December 411: Decree concerning the spiritual care of dioceses, namely for Missionaries among Emigrants and Directors of Missions.

1955

January 23: Decree.

February 5: Decree.

April 10: Decree.

May 20: Decree.

June: Decree concerning the meeting of Bishops, or the "Canadian Catholic Conference."

June 91: Decree.



Translated by churchlatin.ai, a product of Boyne Archives

June 461: Decree.

Apuanae and Lunensis, or Spediensis; Sarzanensis and Brugnatensis. Decree concerning the alteration of diocesan boundaries.

June 695: Designation for the court of second instance.

June 464: Declaration concerning the delicts of priests in Argentina.

June 22: Astensis and Albae Pompeiensis. Decree concerning the alteration of diocesan boundaries.

September 2: Caesaraugustanae and others. Decree concerning the alteration of diocesan boundaries.

## III - SACRED CONGREGATION FOR THE ORIENTAL CHURCH

1954

April 16: Tripolitana Maronitarum - Aleppensis Maronitarum. Decree. From the Tripolitan Maronite diocese, the parish or mission.

May 518: Mimatensis. Decree concerning the alteration of the cathedral chapter.

May: Toletanae and others. Decree concerning the alteration of diocesan boundaries.

May 558: Decree.

May 412: Decree.

May 737: Decree.

May 738: Decree.

[*Latin ed. p. 878*]

Index of documents arranged in chronological order, page 878.

1954 July; 1955 April.

The dioceses established in the Syrian Republic are divided and placed under the Bishop of Alep, of the Maronite rite, as Apostolic Administrator, by order of the Holy See.

27. France. - Decree. A diocese is established for all Christian faithful of the Eastern rite residing in France.

29. Changanacherry. - Decree. The jurisdiction of the Bishop of Changanacherry is extended to include Kottayam.

The jurisdiction of the Bishop of Kottayam is extended to include Tellicherry.

The jurisdiction of the Bishop of Tellicherry is extended to include Trichur.

The jurisdiction of the Bishop of Trichur is extended.

611, 612, 784, 785, 786, 787.



Translated by churchlatin.ai, a product of Boyne Archives

## IV. SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS.

1954, June 16. Instruction. Regarding the celebration of the Sacrament of Marriage in the Dominican Republic, according to the agreements entered into between the Holy See and the Dominican Republic.

628.

## V. SACRED CONGREGATION FOR THE COUNCIL.

1965, February 7. Rescript. Dispensation from canon 1444, § 1, for the Polish Rite.

413.

## VI. SACRED CONGREGATION FOR RELIGIOUS.

1955, February; July 2. Instruction. Concerning chaplains to religious military personnel.

11. Statutes of the Pontifical Work for Religious Vocations. - Regulations for the implementation of the aforementioned statutes.

10. Warning. To religious congregations in Europe who are forced to reside outside their convents due to the circumstances.

93, 299, 519.

## VII. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

1952; 1954; 1955.

February 1. Decree. Nyeren. - Meruen. - Decree concerning the boundaries of dioceses.

December 20. Balduinopolitan. - Lacus Moëri. - Decree concerning the alteration of boundaries.

February 21. De Koango (Kikwit). - Decree. The Apostolic Vicariate of Koango will henceforth be called Kikwit.

Sidneyen. - Wollongongen. - Decree concerning the alteration of diocesan boundaries.

May 8. Multanen. - Bawalpinden. - Decree concerning the alteration of diocesan boundaries.

13. Ajmeren. - Jcdpuren. - Decree concerning the designation of a diocese.

20. Goccinen. - Trivandren. Latinorum. - Decree concerning the division and union.

VIII.



Translated by churchlatin.ai, a product of Boyne Archives

1954, January 12; May 4.

247, 154, 301, 560, 617, 858, 859, 789.

**SACRED CONGREGATION FOR RITES.**

Parisien. - Decree concerning the introduction of the cause for the beatification of Saint Anthony Frederick Ozanam, a layperson.

Veronen. - Decree concerning the resumption of the cause for canonization.

521.

[*Latin ed. p. 879*]

Index of documents arranged in chronological order concerning Blessed Magdalene Marchioness of Canossa, virgin, foundress of the Institute of the Daughters of Charity:

1964, December 7, Rome. - Decree regarding the introduction of the cause for the beatification of the Servant of God, Pope Pius X.

1955, January 15, Decree. Regarding the further extension of the faculty for the optional celebration of the Paschal Vigil.

1955, February 22, China. - Decree regarding the beatification or declaration of martyrdom of the Venerable Servants of God, Leo Ignatius Mangin, priest of the Society of Jesus, and his companions.

1955, Decree, Paris. - Decree concerning the virtues for the beatification of the Venerable Mary of Providence, in the world Eugenia Smet, foundress of the Institute of the Sisters of Charity of Souls in Purgatory.

1955, Decree, Bologna. - Decree concerning the virtues for the beatification of the Venerable Clelia Barbieri, foundress of the Little Sisters of the Sorrowful Virgin.

1955, March 1, Rome and the World. - Decree establishing the feast of Saint Pius X, confessor, to be celebrated throughout the Church, with its proper Office and Mass.

1955, Decree, Oriens. - Decree regarding the resumption of the cause for canonization of the Blessed Julian Maunoir, confessor, professed priest of the Society of Jesus.

1955, Decree, Basutoland. - Decree regarding the introduction of the cause for the beatification of the Servant of God, Joseph Gérard, priest, of the Congregation of the Oblates of the Immaculate Mary.

1955, Decree, Rome. - Decree regarding the introduction of the cause for the beatification of the Servant of God, Mary of the Apostles, in the world von Wüllenweber, foundress of the Institute of the Sisters of the Divine Savior.

1955, April 2, Decree General. Regarding the simplification of rubrics.



Translated by churchlatin.ai, a product of Boyne Archives

1955, April 2, Doubts. - Concerning the interpretation of the Decree of the Sacred Congregation of April 23, 1955, "Regarding the simplification of rubrics."

1955, April 3, Lyons. - Decree concerning the miracles for the beatification of the Venerable Servant of God, Marcellin Joseph Benedict Champagnat, priest, founder of the Institute of the Little Brothers of Mary.

1955, April 10, China. - Decree regarding the "safe" process for the beatification of the Venerable Servants of God, Leo Ignatius Mangin and Paul Denn, priests of the Society of Jesus; Peter Tchou, a layperson; Anne Wang, a secular virgin, and their companions, priests and Christians, who were killed in hatred of the faith.

1955, April 27, Formula of Benediction of the Sea.

1955, May 3, Valleyguillon. - Decree regarding the beatification or declaration of martyrdom of the Venerable Servants of God, John Baptist Turpin du Cormier and his eleven companions, secular priests; as well as his companion, the regular priest, John Baptist Triquerie, O.F.M. Conv.; Mary Lhuilier and her three companions; and James Burin, parish priest.

1955, May 3, Montreal. - Decree concerning the virtues for the beatification of the Servant of God, Mary Margaret Dufrost de Lajemmerais, Widow d'Youville, foundress and first general superior of the Congregation of the Sisters of Charity of Montreal.

1955, May 12, Tarragona. - Decree regarding the introduction of the cause for the beatification or declaration of martyrdom of Francis Crusats, professed priest of the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary.

1955, May 12, Turin. - Decree regarding the introduction of the cause for the beatification of the Venerable Servant of God.

[*Latin ed. p. 880*]

Index of 880 documents arranged in chronological order, page 1955.

May » » » » » » » November » »

Saint Francis Faà di Bruno, secular priest, founder of the Conservatory of the Blessed Virgin Mary of Success and Saint Zita... 12 Mechlin.

Decree for the introduction of the cause for the beatification of Saint Damian de Veuster, priest of the Congregation of the Most Holy Hearts (Picpus). 19 Lugdunum.

Decree of "Tuto" for the beatification of the Venerable Servant of God, Marcellin Joseph Benedict Champagnat, priest, founder of the Institute of the Little Brothers of Mary. Valleguidon.

Decree of "Tuto" for the beatification of the Venerable Servants of God, John Baptist Turpin du Cormier and his 11 secular priests; as well as his regular priest, John Baptist Triquerie, O.F.M. Conv.; Mary Lhuilier and her



Translated by churchlatin.ai, a product of Boyne Archives

three companions; James Burin, parish priest. 31

Office and Mass for the feast of the Blessed Virgin Mary, Queen. 16

General Decree. The liturgical order of Holy Week is restored. Instruction. On properly carrying out the restored order of Holy Week.

## IX - SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES

1954 April » July 1955 October 30

Decree. The Institute of Canon Law is established in the Theological Faculty of the public University of Munich in Bavaria. 16

Decree. The Catholic University of Quito is canonically established in the metropolitan city of the Republic of Ecuador. 28

Decree. The Institute of Philosophy is canonically established in the Theological Faculty of Salzburg and is incorporated into the Philosophical Faculty of the Pontifical Athenaeum of Saint Anselm in Rome.

## III - ACTA I

1955 March 15 April May November

Prayers composed and enriched with sacred Indulgences by the Supreme Pontiff Pius XII: Prayer to Mary, Queen. Prayer to be recited by legal experts. ROMANA.

Edictal citation: Villiers, ROMMA.

ROTA. Sentences issued in 1954. Decrees in causes otherwise concluded in the same year. Edictal citations: 18 Montevideo.

Nullity of marriage (Soraluce-Uria) 13

8. Galli. Nullity of marriage (Frey-Muller) 18

Youngstonien. Nullity of marriage (Woods-Campbell). 15

859

TRIBUNALS

## III - VICARIATE OF THE CITY

1955 419

## SACRED PENITENTIARY

## APOSTOLIC II - SACRED

1955 » D 155 308 350 . . 360 424 848



Translated by churchlatin.ai, a product of Boyne Archives

TRIBUNAL. Nullity of marriage (Zouboff 561

[*Latin ed. p. 881*]

I. I. I. INDEX OF NAMES - INDEX OF PERSONS' NAMES (NAMES APPEARING IN THE ACTS ARE OMITTED)

A.
Abbaile G., 365.
Abellán P. M., 160.
Ábrego C., 429.
Abs E. G., 798.
Acebedo Flores M., 463.
Achilli A., 112.
Aceto P., 800.
Adán Brioschi I., 143.
Addivinola O., 569.
Adelantado M. a C., 230.
Adenauer C., 864.
Adinolfi O., 574.
Agagianian Gard. G. P. XV, 527, 794.
Agostini F., 574.
AgostinodallaVergine, 47.
Agnew G. E., 109.
Ahearn M., 1(9.
Ainsa F., 429.
Aita G. B., 703.
Alberti G., 241.
Albertini C., 800.
Albini Corsos C. D. (S. D.), 698.
Alessandri G., 112.
Alessandri V., 111.
Alessi F., 800.
Alessio S., 112.
Alfano M., 568.
Alfrink G., 784.
Allamano G. (S. D.), 861.
Allard A. C, 432.
Allgeier G., 786.
Allison T., 799.
Almazán A., 108.



Translated by churchlatin.ai, a product of Boyne Archives

Almeida A., 366.
Almini U., 574.
Aloisi Masella Card. B., 59, 159, 160, 193, 361, 417, 425, 525, 526, 538, 656, 700, 863.
Altabella P. P., 794.
Altmeyer A., 429.
Alvarez P. L., 563.
AlvarezBestrepo B., 144.
Alves Correia da Silva G., 211.
AlvesdaCosta G., 703.
AlyFawzi M., 570.
Amadei D., 797.
AmadordosSantos G., 702.
Ambroise R. L. (B.), 447, 465, 469.
Amici G., 90.
Ammanii A., 563.
Ammannati Floris L., 111.
Anacleiro G., 795.
Andlauer M. (B.), 249, 303, 383.
Andrade y Valderrama L., 296.
André G. (B.), 447, 465, 469.
Andreu I. M., 793.
Andrieu G. B., 430.
Angelini F., 862.
Angelini L., 798.
Angelucci G., 112.
Anker C, 366.
Anouar H., 570.
Antenore G., 573.
Antonelli G., 568.
Antonelli M., 575.
Antonia M. della Misericordia (S. D.), .158.
Antonius N, , 112.
Antoniutti I., 131, 456, 460, 558, 559, 738.
AntunesBorges A., 106.
Aragnetti P., 103.
AránguizVicuña E., 856.
AraujoMatos V., 462.



Translated by churchlatin.ai, a product of Boyne Archives

AraujoPires G., 362.
iArcoverde de Albuquerque C. A., 576.
Ardito G., 569.
Argenziano P., 575.
Arias A., 794.
Arias Sehrreiber D., 102.
tArida A. P., 432.
fArmorayGonzales S. M., 704.
Armstrong A. E., 363.
Armstrong R. G., 784.
Arnau T. N., 856.
Arnold L. P., 108.
Arnoldi D., 111.
Arratia A., 108.
ArreazaCardier G., 432.
Artioli W., 105.
Astolfi D., 568.
Aubertin A., 364.
Aubin A., 104.
Aubrei T., 799.
Autheman D., 703.
Ayerbe C. A., 861.
Ayoub F., 611.
AyrtonGuedes A., 703.
B.
Bacci A., 126, 172, 195, 244.
Baceino L., 857.
Bachi G., 109.
Bachmann G., 796.
Backes G. W., 109.
Badiola C, 363.
Baggio G., 702.
Baggio S., 657, 660.
Bahlinger, Tr. G. A., 109.
Baker G., 103.
Balaguer G., 864.
Balconi G., 797.
Baldauf G. B., 564.



Translated by churchlatin.ai, a product of Boyne Archives

Baldini G., 1C4.
Balestrazzi A., 363.
Bandas R., 365.
Bandino G., 104.
Banti B., 105.
Barani D., 575.
Barazzofte G., 571.
Barbato D., 368.
BarberinideiPrincipi F., 429.
Barbier F. D., 105.
Barbieri C. (B.), 158, 622.
Barbosa AguiarO., 365.
Barducci V., 112.
Parker G., 109.
Barlassina G., 562.
Baron A., 655.
Baroncelli E., 610.
Baroli G., 563.
Barracheguren G. M. C. D. (S. D.), 861.
Barré E., 863.
Barrette F. S., 3 6 3 .
Bartalesi V., 106.
Bartoccetti V., 159.
Bartolletti E., 106.
Bartoli M., 363.
Bartoloni E., 566.

[*Latin ed. p. 882*]

882 BartonG., 430. BarryT., 565. BasenñanaLlopezG., 463. BasseM., 109. BasUtoy Rodríguez G., 103. BattagelA., 800. BattistigA., 528. BaudouinF., 528. BausAguirreN. R., 49. BazinV., 613. BazinV. L., 264. BearzottiA., 367. BeaurivageE., 573. Becher F., 362. BeckG. A., 856. BeckmannF., 529. Begley M., 565. BéguinV. G., 160. Beliveau A., 704. BellA. G., 564. BellatiG., 800. BelleraV. G., 367. Belli G., 111. BellordG., 108. BellottiP., 108. BellucciR. A., 106. BelsaniF., 123. Belton A., 431. BeltramiS., 566. BeltránG., 108. Belviso G., 528. Bencivenga M., 574. BendazziA., 796. BenedettiB., 568. Benedik A., 565. BendictusPp. X V, 192, 443. BenelliniSalvioniM., 241. BeniniU., 796. BentiniG., 576. Bentivoglio L., 703. BeopeG. P., 857. BepreR., 367. BereciarttiaB. L., 857. BerettaA., 668. BerettiF., 432. Berger A., 111. BerlendisL., 112. BermondA., 112. BernabòS., 108. BernacchiaO., 609. BernierP., 54, 529,



Translated by churchlatin.ai, a product of Boyne Archives

532. BernierP., 106. BerningG., 864. BertoliP., 136, 153, 534. BertoliniF., 572. BertoliniM., 106. BertolinoL., 797. BertoniO., 112. BertottiG., 573. BeruttiC., 361, 656. BessetteA. (S. D.), 158. BessoneM., 367. BetancourtG., 366. BettsehartF., 574. Bezdicek G., 702. BialdygaI., 563. BianchiCaramiaP., 432. BiancoM., 565. BiancoV., 576. Bianconi G., 701. BiandràdiReaglèeD., 798. BiavaO., 800. BibianodeAbreuG., 566. BicudodeAlmeidaL. O., 569. BidagorR., 656. BierensG., 702. BignaminiE., 795. BinaschiG., 562. Binini B., 569. BisantisF., 108. BissonG., 366. BlaquièreA., 110. Blasetti O., 800. BlaufussA., 364. Block L., 365. Blone O., 111. BoccardelliV., 367. BodenreiderG., 429. BodetO., 429. BodewesM., 617. Boeri G. O., 362. Bogaerts T., 574. Bogner G., 112. BohiguesCloquellV., 193. Boland- P., 429. BoldrickO., 795. Bolognino G., 800. Bonaceto A., 574. Bonacina A., 800. BonantsM. F., 575. BonardellìP., 798. BonellìE., 528. Bonetto A., 111. Bonfiglio S., 106. Boni G., 527. Bonnelly R., 864. BonoU., 182. BonomiG., 797. Borchers E. E., 112. BordoniT., 576. BorgiaF. (B.), 188. BornaertG., 430. BorrielloO., 569. BorserineE., 430. BorsieriG., 565. BortignonI., 147. BortolottiG., 365. Bos E., 431. BoscardinB. (S. D.), 525. BoschCaldenteyM., 103. BoscoG. (S.), 227. BotT. E., 799. Botero I., 103. BoteroGonzálezE., 463. BottoM., 368. BouchardM., 363. BouckaertA., 108. BoukaertG., 799. Boulet G. A., 111. BovaF., 108. BoverieR. F., 429. BoydO. T., 364. BoyleC., 103. BoyleG., 427. BradyG., 103. BradyG., 863. BramG., 567. BrambillaA., 367. BrambillaA., 800. BrandE., 107. BrandâoV. A., 856. Brando deU'Imm. Conc. M. C. (S. D.), 157. BrandoliniV., 796. BrandtsF., 572. BravoMejiaG., 571. BrennauF. I., 863. BretL., 107. BrichettoG. N, 108. Briefs P., 567. Briefs P., 567. Brillon A., 112. BrimleyR. O., 364. BrissonL. (S. D.), 157. BriziD., 863. BrockmannG., 108. BroderickE., 430. BroderickE., 567. BroganT., 107. BroschG., 366. BroschE. G., 366. BrouillardA., 104. Brovelli E., 112. BrownG., 364. BrückH. A., 426. BrugnolaG., 33, 39, 45. Brunelle G. A., 362. BrunieraA., 159. BruniniG. B., 562. BrustL., 105. BrustiaF., 568. BruzzoneR., 104. BubanyG., 799. Buchholz A., 564. BuchmannG., 103. Buechel G. N., 573. Bueno Gonçalves G., 704. BuenodeMedeirosG., 704. Buettner A., 565. Buonocore B., 111. BurinG. (B.), 445, 449, 404, 468. BurnsB., 364. BurnsD., 566. BurnsG., 572. BussmamG., 366. ButcherR., 103. ButlerV., 109. BusG., 528. Buttigieg P., 703. ButtinelliG., 569. BuyseR., 799. Buytendijk F. G. G., 571. ByrneG., 103. ByrneG., 109. ByrneT., 364. BurnesG., 564. ByrnesG. A., 564. Cacella G., 565. CadotteA., 363.

[*Latin ed. p. 883*]

personarum 883
Casaron A., 105.
Càsiello G., 798.
Casiraghi A., 800.
Casnati F., 431.



Translated by churchlatin.ai, a product of Boyne Archives

Cassant G. M. (S. D.), 862.
Cassese P., 363.
Cassi U., 800.
Castagnino F., 797.
Castegnaro B., 427.
Castelli E., 571.
Castelli G., 568.
Castillo Hernández L. G., 438, 704.
Ciriaci Card. P., 159, 427, 656, 863.
Clair G., 104.
Claney L., 104.
Clapperton G., 795.
Clark A. C, 427.
Clark E., 571.
Clarke D., 528.
Clarke G., 103.
Claudel G., 864.
Clarke M., 564.
Clavel Méndez T. A., 610.
Claver P. (S.), 143.
Clemente PP. VII, 143.
Clemente PP. X, 141.
Clerici G., 576.
Cloonan G., 795.
Cloos V., 105.
Cobben G., 484, 614.
Coburn V., 105.
Coderre G., 297.
Coffano G., 568.
Coimbra G. A., 609.
Colella P., 110.
Colgan A., 103.
Collens L., 109.
Collette A., 110.
Colli C, 569.
Collina G., 568.
Colombo A., 576.
Colombo G., 576.



Translated by churchlatin.ai, a product of Boyne Archives

Coloredo M. F., 574.
Coluzzi G., 367.
Cotaeau A., 110.
Commette E., 428.
Commissari G., 367.
Comomot Bastida T., 296.
Connare G., 565.
Conlin G., 109.
Connolly G., 110.
Connolly N., 364.
Conroy T., 103.
Consigli M., 566.
Consul DeCasula M., 108.
Conte D., 568.
Conti D., 365.
Contini G., 703.
Conway D., 796.
Conway G., 563.
Cools C, 800.
Cooney L. V., 702.
Cooper D. E., 564.
Cooray T. B., 667.
Corbeil G., 564.
Corbella L., 565.
Corbellini P., 575.
Corcoran P., 564.
Corelli F., 431.
Cormier V., 363.
Correa A., 363.
Correa M., 799.
Correla L. E., 704.
Corrías M., 569.
Corrigan T., 796.
Corsanego C, 172, 184, 195, Index.
Oadwell A. M., 430.
Oafe Filho G., 570.
Oafferata C, 702.
Oafferata G. B., 362.



Translated by churchlatin.ai, a product of Boyne Archives

Cagna M., 796.
Caillot A., 411.
Calabresi T.J., 106.
Calabretta A., 410.
Calicis E., 799.
Callaey F., 562.
Calonaci P. A., 797.
Calventi A., 864.
Cambria S., 566.
Caminiti A., 568.
Camisassa M., 798.
Campagna F., 182.
Campanelli C, 799.
Campbell I. G., 848.
Campiotti A., 575.
Campos G., 104.
Canali Card. N., 60, 592.
Cancellieri F., 112.
Canestri A., 100.
Canning P., 564.
Cannizzaro G., 527.
Cannonerò G., 737.
Cantero Cuadrado P., 590.
Canti L., 799.
Canto Bory F., 108.
Cantono A., 365.
Cantucci A., 111.
Capetti B., 797.
Capitolo F., 573.
Caporali M., 800.
Cappelleri G. M., 574.
Cappelleri V., 568.
Cappelli L., 575.
Capra F., 797.
Caracciolo di S. Vito d., 798.
Carberry G., 105.
Carbonari G., 106.
Carboni R., 199, 618.



Translated by churchlatin.ai, a product of Boyne Archives

Cardinale G., 432.
Caretta A., 562.
Carew G., 427.
Carfora A., 574.
Carinci A., 124, 171, 230.
Carisi D., 365.
Carletti O., 106.
Carlier P., 362.
Carlin G., 109.
Carlini A., 112.
Carloda Sezze (B.), 525.
Carnelutti F., 60, 84.
Carney F., 796.
Carra G., 112.
Carrière L., 429.
Carta P., 295.
Carty G., 103.
Carvajal L. A., 610.
Carvalho A., 366.
Carvalho U., 362.
Carvill M., 564.
Casadio R., 702.
Casagrande V. F., 528.
Casali E., 29.
Casali F., 574.
Castrino A. E., 704.
Cavagna G., 568.
Cavallero G. M., 857.
Cavalletti V., 527.
Cavallini M., 106.
Cavezzale L., 431.
Caza P., 610.
Cecchini M., 797.
Cecioni F., 800.
Celasco F., 528.
Cento F., 128, 669, 807.
Centoz L., 159.
Ceolin F., 575.



Translated by churchlatin.ai, a product of Boyne Archives

Ceresa C, 527.
Cerfaux L., 362.
Ceriani G., 565.
Cesari O., 797.
Chabalier G. B., 432.
Chamoun C. Praeses, 361, 428.
Champagnat M. G. B. (B.), 416, 439, 467, 526.
Chan F., 615.
Chanel P. L. (S.), 161.
Chapdelaine R., 107.
Chárette R., 110.
Charrière F., 811.
Chatam G., 564.
Chavet L., 430.
Chavez D., 430.
Chávez O., 610.
CmvezyGonzales L., 201.
Chawky A., 655.
Chazelles G., 362.
Chevalier L., 429.
Chiarlo C, 57, 101.
Chichester A., 370, 613.
Chiesa F., 800.
Chinellato V., 106.
Chiocca S., 297.
Chiosso G.

[*Latin ed. p. 884*]

884 Index Cosentina, 574. Cossio, 610. Costa, 110. Costa, 362. Cardinal Costantini, 656, 752. Costantini, 568. Cosulich, 709. Cotter, 105. Couceiçâo Paixão, 704. Cox, 575. Coyle, 796. Coyle, 568. Coyne, 363. Crark, 105. Creemers, 614. Crescini, 528. Crespi, 112. Crespi, 572. Cribier, 108. Orinò, 107. Cristallini, 799. Croce, 599. Crois, 575. Cronin, 796. Crotti, 428. Crowley, 565. Gragnola, 575. Orusatz, 525, 526, 747. Cruse, 109. Crussol, 431. Cuenco, 296. Cullen, 567. Cumming, 570. Cummings, 563. Cunninghain, 103. Cunningham, 109. Curtin, 104. Curtir, 105. Curzi, 576. Davin, 565. Dax, 528. d' Azainbuja, 109. de Abensperg-Traun, 574. de Abreu, 702. De Aguair Goulart, 431. de Aguirre, 57. de Almeida, 556. de Andrade et Silva, 90. de Andrade Veiga, 103. DeAngelis, 568. de Aquino Barbosa, 103. de Arribay Castro, 813. de Arruda Cámara, 362. de Assis Pires, 462. Debaisieux, 431.



Translated by churchlatin.ai, a product of Boyne Archives

DeBroglie, 426. DeCamillis, 107. DeCanossa, 47. de Castro, 567. de Castro Mayer, 151. DeCoursey, 430. de Cristo, 567. Dedè, 800. DeDominieis, 560. Dee, 571. DeFerrari, 380. DeForgellinis, 429. de Freitas, 567. de Furstenberg, 486. Degni, 796. Cardinal de Gouveia, 129. de Hoensbroeck, 368. Dei, 108. De Jardin, 367. Cardinal de Jong, 704. de Jong, 429. de Jonglie d' Ardoye, 425, 431. DeJouvenel, 294. DeKarman, 426. de Keersmaeker, 703. DeKeyzer, 796. Cardinal de La Torre, 380. Dabin, 799. da Cunha Sornas, 569. Daëm, 796. da Langasco, 361. DallaCosta, 546, 763. Dalponte, 106. Daly, 430. D'Amato, 856. Damboriena, 361. D'Ambrosio, 365. Damiano, 369. Daneri, 104. Daniel, 615. D'Anneo, 79. Dante, 48, 701. da Silva, 857. da Silva, 704. da Silva Bastos, 703. da Silva Farias, 609. d' Assunçao, 703. Dattero, 368. Daudt de Oliveira, 428. Dauwe, 800, 420. de la Torrey Recio, 105. DelBufalo, 175. del Castillo, 112. Delciello, 572. DelCorpo, 863. DeLeo, 797. Delgadillo, 563, 701. Delgado, 366. DelGiudice, 655. Delisle, 617. Dell'Amore, 428. DellaZonca, 798. Dellegrotti, 568. DeLollis, 799. Delorenzi, 569. DelPortillo, 160. DelRosario, 463, 565. Delsignore, 569. DeLuca, 576. de Lucena, 428. DeMa, 160. DeMaddis, 575. DeMarchi, 796. DeMaria, 363. DeMasi, 566. DeMattia, 106. DeMazenod, 698. de Melo, 567. D'Emidio, 797. de Milleville, 615. de Miranda Vilas Boas, 361. De'mjanovich, 103. de Nadal, 462. Denery, 563. DeNicola, 783. Denn, 157, 249, 302, 381. de Oliveira Sampaio, 428. de Oliveira, 563. Depuydt, 430. Dereere, 615. DeRiccardis, 569. de Roeck, 431. de Saint Martin, 109. DeSanctis, 814. Désaulniers, 107. Desautels, 364. Desgagné, 430. de Smedt, 431. Desorcy, 106. de Souza Lima, 90. Desrosiers, 363. DesSureault, 564. DeStefano, 527. de Souza, 702. DeValle, 107. Cardinal de Vasconcelos Mota, 462, 586. DeVeuster, 525, 526, 790. DeVooght, 566. Devreode, 566. de Wolff Metternich, 569. Diament, 106. Diaz, 864. Diaz, 160. Diaz de Lamadrid, 143. Dib, 593, 701. Dieter, 576. Digby, 105. D'Ignazio, 111. Di Jorio, 361. DiLisio, 430. D'Incecco, 528. Diniz Barrete, 365. Di Pasquale, 562. DiPelino, 366. DiRosa, 236. DiSilvio, 797. D'Mello, 859. Dobell, 104. do Bomfim Couto Bacelar, 703. Dobrecic, 864. Doherty, 430. Dolan, 562. Domenechy Valls, 432. Domingues de O., 260. Donahue, 364. Donahue, 364.

[*Latin ed. p. 885*]

Index:
Donnellaii F. S., 566.
Doolan G., 571.
Dooley G., 849.
Dooling G., 103.
Dómelas B. E., 703.
dosSantosSilva A. I., 295.
dosSantosGabrai A., 804.
Doublesin G., 573.



*Translated by churchlatin.ai, a product of Boyne Archives*

Dougherty G., 105.
Douglas G., 570.
Dowd G., 799.
Doyle G., 105.
Dresmé T. M., 572.
Driscoll A., 564.
Drzecnik M., 150.
D'Silva B. F., 567.
Dubosh' F., 795.
Duchesne F. (B.), 447, 465, 469.
Dud L, 616.
Dufresne O., 111.
Dufrost de Layemmerais M. M. (B.), 158, 526, 744.
Duliou A. (B.), 447, 465, 469.
Dumenil G., 362.
Du'mouchel P., 615.
Dunan A., 429.
DuNoday G. A., 257.
Dumange O., 33.
Duncan G., 572.
Dunleavy O., 565.
Dunne P. G., 112.
Duperray G., 90.
Dupont S., 107.
Dupuis O., 799.
Dupuy G., 295.
Duquaire C., 703.
Durante S., 106.
Durick G. L., 90.
Durso D., 431.
Dwyer G., 430.
Dver V., 701.
E
Eaton T., 362.
Eberle G., 571.
Ekeler L. G., 573.
El-Hage G., 864.
Emmenegger G., 105.



Translated by churchlatin.ai, a product of Boyne Archives

EncinasdelaUosa A., 111.
Enrico O., 527.
Enrico O. A., 572.
Enrici D., 862.
Ermanno Giuseppe (S. D.), 157.
Ernst G., 575.
Errani A., 112.
Esandi O., 111.
Escandor M., 363.
Eschenbrenner P., 109.
EscuderyCalvo R., 102.
Escudero G., 160.
Escuín B. E., 89.
Espallat A., 864.
Esparza A., 799.
Esper G., 796.
EspigayInfante G., 616.
Estrada G. M., 366.
Estrela B., 703.
Etchecopar M., 794.
Etoga P., 616.
Eugster M. (S. D.), 525.
F
FaàdiBruno F. (B.), 158, 750.
Fabricio G., 528.
Fabris M., 528.
Facci G. B., 367.
Fagnoni R., 798.
Falardeau A., 363.
Falconieri G., 701.
Falcucci B., 296.
Falièr A. P., 264, 613.
Faller A., 572.
Falletti G., 576.
Fallón G., 106.
Famariss W. J r., 429.
Fanchini M., 528.
FaniCiotti M., 428.



Translated by churchlatin.ai, a product of Boyne Archives

Fank'Ounn M. (B.), 249, 303, 384.
Fant D., 564.
Fanti G., 367.
Fantini G., 796.
Farrusi M. C, 428.
Fartuzzi S., 576.
Fassbender E. G., 365.
Fattori G., 574.
Fava G., 432.
Feckes C, 362.
Federici O., 655.
Feeley G., 105.
Feitosa A., 703.
Felice U., 427.
Felici G., 365.
Feltin Card. M., 612.
Feltmann A., 367.
Fenton G., 364.
Fernandes G., 796.
Fernandes V. R., 160.
Fernandez D., 365.
Fernández Perez, M., 857.
Fernández Solis G. V., 54.
Ferrando V., 104.
Ferrante G., 106.
Ferrara L., 429.
Ferrari G., 527.
Ferrari T. A., 703.
Ferraro N., 794, 863.
Ferreira S. G., 528.
FerreiraAlvares G. L., 704.
FerreiraMachado C, 567.
FerreiradeSuoza G., 366.
Ferreira Gómez A., 90.
FerreiraLima L., 365.
Ferreri G., 368.
Ferrerius V. (S.), 491.
FerreriusabHeesch, 614.



Translated by churchlatin.ai, a product of Boyne Archives

Ferretti A., 656.
Ferretti L., 528.
Ferretto F., 108.
Ferri F., 569.
Ferri G., 428.
Ferry G., 564.
Ficcarelli P. R., 575.
Fielding G., 798.
Figini C, 565.
Figueroa O., 363.
Filippo F., 798.
Finn G., 566.
Finn G. H., 109.
Fiol Castillo G. R., 363.
Fioravanti dei Marchesi O., 798.
FioriRatti L., 527.
Fioriti A., 703.
Fiscalini L. S., 563.
Fischer P., 567.
FitzGibbon G., 364.
Fitzpatrick G., 796.
Fitzpatrick R., 103.
Flandrup C, 565.
Flaska G., 430.
Flavin C, 367.
Fleming B., 567.
Floersh G. A., 89.
Flood G., 367.
Flood M., 429.
Flores M. G., 160.
Florez G. G., 462.
FlorisualMont'Alväo G., 366.
Flynn T., 702.
Fog E., 368.
Fogarty M., 864.
Fontenelle R., 296.
Forcen L., 108.
Forest E., 107.



Translated by churchlatin.ai, a product of Boyne Archives

Forest G., 363.
Foresti A., 572.
Forget A., 160, 297.
Forman G., 568.
Formanack C. G., 573.
Fornaciai G., 575.
Fornaroli G., 147.
Fornasiero E., 112.
Forni R., 863.
Forno E., 575.
Fornoni D., 571.
Forst M., 367.
Fortin C, 364.
Fortini O., 427.
Fortmann E., 105.
Fortuzzi A., 432.
Fou M. (B.), 249, 303, 384.
Fournet A. (S.), 466.
Fourrey R., 463.
Fragni S., 488.
Fralassi G., 800.
Franchi F., 431.
FrancoyBahamonde F. Praeses, 132.
Franklin G., 566.
Frasearon C, 432.
Frati F., 799.
Frazzano T., 367.
Freeney T. G., 704.
Freistedt E., 567.
FreitasSilveira P., 90.
Fremeau E., 431.

[*Latin ed. p. 886*]

Index 886 Fremiot de Chantal G. (S.), 744. Frenette B., 139. Freundorfer G., 596. Freve C, 106. Fröhner G., 363. Fuchs F., 368. Fullerton G. G., 104. Fumasoni Biondi Gard., 136, 153. Furlanis A., 575. Furlong F. J., 857. Furlong G., 105. Furton T., 104. F. P., G. Gable O., 565. Gabrieli G., 527. Gabrielli G., 432. Gaffuri F., 365. Galantino A., 429. Galindo Quiroga A., 570. Gallagher F., 429. Gallagher R., 796. Gallante G., 569. Gallena G., 795. GalliO, 576. Galli G., 566. Galliano G., 568. Galligan B., 562. Gallot G. M. (II.), 447, 465, 469.



Translated by churchlatin.ai, a product of Boyne Archives

Gallucci L., 368. Ganahl A., 799. Ganio G., 800. Garcia Caballeros G., 432. Garcia et Goldáraz G., 131. García Otero O. J., 426. Garcia Plaza R., 566. Garcia Rivera D., 366. Gargano N., 110. Garrigou-Lagrange R., 102. Garrity T., 702. Garza R. G., 109. Gasbarrìni A., 431. Gaspers G., 368. Gass S., 105. Gassert G., 107. Gassner I., 744. Gassò Casellas G., 701. Gastineau L. (B.), 448, 465, 469. Gastón A., 112. Gaudin P., 105. Gaul Villalbí P., 570. Gaulrapp E., 105. Gaynor L., 362. Geary B., 362. Geerts G., 799. Geilenkirchen F., 111. Geiselberger G., 428. Gelineau G. N., 363. Gemmiti V., 562. Gendebien P., 428. Genin G., 430. Gennai L., 797. Gera A., 797. Gérard G. (B.), 157, 526, 698. Géraud G., 524, 863. Gerlach B., 575. Gerlier Card. P. M., 295, 411. Geyer B., 362. Ghiringhelli G., 797. Giacobini E., 527. Giambro E., 90. Giampietro G., 794. Gianfreda Porcelli M., 231. Giannini G., 570. Gi N., 749. Gilbert E., 565. Gilberti F., 571. Gildemyn E., 573. Gillmann G., 366. Gilroy Card. N. T., 617. Giolli R., 568. Giovanni da Capistrano (S.), 714. Giovanni da Fiesole, 285. Girard M., 104, 112. Girouard G., 104. Girouard G., 112. Giussani D., 575. Gleason T., 702. Gleeson G., 563. Glorieux A., 365. Glover T., 103. Glück A., 368. Gockeln G., 390. Goems Bueno G., 366. Goes E., 567. Goldstein D., 578. Gomes Junqueira D., 807. Gomes Leal G., 73. Gomes de Oliveira E., 432. Gomes Restrepo G., 562. Gómez A. M. a R., 193. Gomez S., 361. Gómez Frande M., 617. Gomez Oliveira E., 361. Gonçalves do Amaral A., 580. Gonnelli C, 800. Gonzaga L. (B.), 188. Gonzaga da Cunha Marelim L., 206. Gonzales E., 527. Gonzales Lasa G., 104. Gonzales Leahy C, 703. Gonzales Morcillo C, 783. Gonzales-Sama y Garcia G., III. González Chávez E., 429. Gonzalez de Lara P., 367. Good C, 572. Gordon B., 566. Gorelli M., 800. Gori A., 713. Gottardi R., 241. Goulet G. A., 363. Gracias Card. V., 615. Graffin R., 616. Graglia L., 576. Grandi G., 797. Grandin V. G. (S. D.), 698. Graneris G., 102. Grassi L., 571. Gratton G., 566. Gravel C, 109. Green E. A., 615. Gregg L., 564. Gregorio PP. XVI, 99, 165, 191. Grifan Card. B., 605. Griselli V. M., 432. Grobon M., 430. Gronchi G., Praeses, 855, 861, 864. Grondin G., 417. Grossi G., 568. Grossi Gondi L., 572. Grüneis A., 365. Guasch Giménez E., 111. Guedes V. S., 708. Guedes Regis B. L., 572. Guedes Ribeiro D., 151. Guercilena F., 614. Guerin M. G., 796. Guerin T. (S. D.), 862. Guerra E. (S. D.), 526. Guerrero C, 708. Guffanti F., 571. Guffanti M., 570. Guffanti R., 573. Guggiari L., 110. Guidotti L., 428. Guilfoyle G., 427. Guthrie T. G., 107. Gyr C, 571. H. Habechian P., 428. Hack B., 702. Hackl C, 112. Haene L., 370, 614. Hafner A., 569. Hahn O., 426. Halbert G., 160. Halloran G., 573. Halopeau S., 430. Hambye R., 799. Hamilton G., 103. Hammes R., 107. Hannon G., 567. Hanrahan G., 566. Hanrahan P., 564. Harkins E., 565. Harfouche G., 794. Harnacke F., 368. Haro Alvear S. L., 296. Härtel A., 365. Harris G., 109. Hart G., 463. Hart H., 565. Hartnett T., 799. Harvey A., 367. Hauber L., 364. Hawkes B., 567. Hawthorn E. E., 110. Haydel C, 109.



Translated by churchlatin.ai, a product of Boyne Archives

Hayden T., 566. Hayes D., 367.

[*Latin ed. p. 887*]

Index Heath, 108. Hecher, 429. Heimbuch, 103. Heisenberg, 426. Held, 366. Helming, 367. Henderson, 110. Hengsbach, 362. Henninger, 565. Hensler, 565. Hentrieh, 102. Herbert, 426. Hermes, 568. Hermes, 573. Hernández, 131. Hernández Alvarez, 528. Herrera, 367. Herrera Odio, 54. Herreray Oria, 89. Hervásy Benêt, 295. Hess, 426. Heston, 160. Hettinga, 858. Hevey, 104. Hieber, 575. Hildebrandt, 795. Hinchliffe, 430. Hirt, 562. Höchstem, 111. Hoelscher, 109. Hoenig, 572. Hoet, 431. Hoff, 795. Hoffmann, 563. Hoffmann, 364. Hoffmann, 431. Hogan, 528. Hornstein, 575. Horrigan, 795. Horvat, 367. Horvath, 104. Hostenkamp, 368. Howell, 795. Hruska, 431. Huelsenbeck, 572. Hughes, 566. Hughes, 103. Hughes, 572. Hüinermann, 366. Hurtado Salus, 111. Hyland, 563. Ianssens, 548. Ilario, 861. Imberti, 701. Immekus, 565. Ingenhorst, 565. Innitzer, 704. Innocentius XI, 526, 862. Iovane, 367. Isaza Mejia, 563. Isidorus di S. Giuseppe, 863. Isoré, 249, 303, 383. Italiano, 431. Ikhoury, 594. Ivey, 429. Kieffer, 795. Kiarty de Moragas, 111. Kiffin, 566. Kikuiten, 560. Kiley, 105. Kilpatrick, 367. Kirmann, 432. Ki-Tchou-Tzeu, 249, 303, 386. Jacob, 702. Jadevaia, 429. Jaegen, 158. Jalbrzykowski, 576. Janaušek, 157. Jánnucci, 296. Jansen, 563. Lanssens, 572. Jarossi, 568. Jarvais, 105. Jellinek, 111. Jervolino, 799. Jespers, 798. Jette, 564. Joerg, 528. Johnson, 364. Johnson, 430. Johnson, 573. Jones, 565. Jongerius, 575. Jordan, 297. Jordan, 743. Jornet Ibars, 526. Jovellanos, 103. Joyce, 107. Joyce, 573. Juillard, 614. Julia, 426. Junker, 363. Jürgens Byrne, 664. Jurilli, 367. Kushner, 565. Kyaw, 614. Kvte, 104. Kaczmarek, 565. Kaelin, 429. Kaiser, 574. Kaiser, 571. Kalandyk, 365. Kalin, 573. Kampermann, III. Kandathil, 784, 785, 787, 788. Kane, 701. Kavanagh, 795. Kean, 565. Keane, 565. Keane, 566. Keenan, 563. Keener, 568. Kelly, 103. Kelly, 430. Kelly, 566. Kelly, 566. Kelly, 799. Kennedy, 564. Keue-T'Ing-Tchou, 249, 303, 386. Labelle, 103. Laberge, 616. Lacointe, 296. Lacote, 571. Lacourse, 104. Lacy, 564. Ladelei, 569. Lafayette, 586, 853. Lafayette de Andrade, 573. Laffey, 563. Lafreniére, 363. Lai Pedroni, 365. Lamacchia, 571. Lamarehe, 104. Lamberti, 111. Lammers, 795. Lanave, 796. Lanci, 432. Landázuri, 462. Landersdorfer, 452.

[*Latin ed. p. 888*]

888 Index nominum personarum LandrëauG., 617. LanfranconiA., 264, 614. Lang-EullP. (B.), 249, 303, 385. Lang-Yang-Cheu (B.), 249, 303, 385. LangeE., 363. LanglôisG. A., 610. LanzoE. L., 102. LapiccirellaV., 429. LardoneF., 756. Larrain Cotapos G. A., 576. LarraonaA., 656. LaschiG., 296. LatourG., 363. LauzuricayTorralbaS., 132. LavoriniN., 576. Lebeer G., 431. LeblancL., 110. LeBlancS., 109. L'EeuyerP., 110. LedworlozA., 863. LeeM., 564. LefebvreA., 615. LefebvreC., 862. LeFeunteunS., 701. Léger Card. P. E., 139, 159. Li-Ts'Uan-Tchenn R. (B.), 249, 303, 384. LittleG.,



Translated by churchlatin.ai, a product of Boyne Archives

564. LivraghiO., 365. LlobetG., 783. LlosaPautratG., 572. LoarcaG., 110. LoboG., 702. Loinbaers E. O. E., 572. LombardiA., 52, 159, 207, 258, 262, 580, 583, 759, 804. LombardiA., 568. LombardoP., 795. LommeU. C, 364. LonghiR., 576. LonginottiF., 102. LonguetE., 430. LooneyG., 104. LooneyG., 367. LopezA., 430. LopezG., 703. LopezS., 108. LópezAviñaA., 463. LopezFariaG., 567. LopezMorantG., 797. LópezUmanaI., 136, 143, 153. LorenzA., 572. LorenziniE., 702. LoretiA., 427. LoschiG. A., 362. LositoR., 105. Lo Stocco O., 181. LoughlinT., 566. LouisG., 362. LousbergF., 8C0. LoveG., 297, 461, 600, 783. LeGouazeG., 464. LenahanE., 795. LenihanB., 799. LenihanG., 103. LentiniS., 703. LeonePp. XII, 99. LeonePp. XIII, 37, 169, 180, 273, 443, 677. LeoneO., 799. LepoutreE., 112. Lepoutre F., 112. Lepoutre F., 112. LeprohonM., 564. Lercaro Card. G., 862. LeseurE. (S. D.), 526. Létourneau L., 111. LevarneA., 158, 451. LéveilléA., 104. Leveng. A., 857. LeveroniR., 797. LévesqueE., 363. LevratE., 430. LhuilierM. (B.), 445, 449, 464, 468. LiagreL., 576. LiberaG., 795. LibuttiG., 797. LienerG., 368. LindnerD., 563. LinkE., 795. Liou - Tsinn - TeiP. (B.), 249, 303, 384. Liou-Tzeu-TJ P. (B.), 249, 303, 384. LipsM., 572. LisboaG. B., 702. LiskoA, 565. Li - T s' - Üan - HoeiP. (B.), 249, 303, 384. LucasM., 263, 305, 433, 436, 625, 801. LucchiG., 797. LuceyE. R., 857. LuckettG., 795. LumbrerasP., 102. LunaO., 857. LunardiniA., 430. LuongoV., 368. LupieriA., 427. LupoE., 569. LutiM., 763. LyG. B., 247. LynchA., 108. M. MaccarioR., 112. MacculiA., 569. MacDonaldG., 363. MacDonaldG. U., 297. MacDonaldDonaldA., 429. MacedoA., 462. MachadoCavalcantiA., 609. MachadoyEscobarM., 201, 854. MaddaloneD., 797. MadeoA., 797. MadiganG., 574. MadrigaM., 708. MaesterrenaEtulainA., 366. MagalhaesE., 701. MaglianoA., 798. MagniE., 799. MagnicoF., 427. MagnoniA., 367. MagriS., 571. MäherL., 364. MahoneyC, 103. MahoneyG., 573. MairG., 367. MajeauE., 110. Majnoni S., 571. MaldonadoL., 365. MaloneG., 104. MaloneG., 430. MaloneyG. C, 89. MaloneyL. C, 106. MaloneyT., 564. MalqueenT., 568. MandariniU., 574. ManginL. I. (B.), 157, 247, 302, 381. MangoniG., 112. ManresaF. L., 857. Mansión A., 365. MantaG., 574. ManurittaG., 797. MarchettiZioniV., 462. MarehisB., 703. MarciapiediA., 107. MarcinkusP., 106. MarcondesNitschC, 704. MarellaP., 695. MarelliA., 799. Mariani E., 111. MarinhodaSilvaG., 702. Mariscotti E., 111. MarishallE. V., 432. MarkleB., 104. MarquesE. B., 567. MarroccoF. A., 857. MarroneF., 575. MartinA., 112. MartinG., 863. MartinM., 797. MartínezA., 79o. MartínezG., 367. MartínezRivasA., 429. MartinoG., 707. MartinusPp. I (S.), 814. MartoF., 210. MartoG., 210. MarulandaG. M., 571. MarzialeD., 795. Masa nell MariésA., 701. MasiR., 566. MasiniC, 183. MasnouB. R., 857. MassotG. L., 429. MathewD., 102. Ma - T' Ien Chounn G. (B.), 249, 303, 384. MattarellaB., 431. MatteiC., 107. MatteiG., 799. MaunoirG, (B.), 157, 697. MaurâoPinheiroG. 567. MayerG.,



Translated by churchlatin.ai, a product of Boyne Archives

571.

[*Latin ed. p. 889*]

Index MayerR. (S.D.), 861. MazelisP., 783. MazzaS., 575. MazzantiniL., 104. MazzoleràR., 112. MazzottiM., 796. McBrideP., 110. McCarterF., 565. McCarthyG., 105. McCarthyG., 702. fMcCarthyG. E., 704. McCarthyM., 564. MeCarthyT. J., 462. MeCarthyV., 364. McCauleyC, 112. McCloskeyF., 104. McConeG., 571. McCoyG., 430. McDermottT. S., 268. McDonaghG., 796. MeDonaldE., 362. McGarrityP., 702. McGeeG., 795. McGettrickT., 614. McGillG., 430. McGinnSatolliF., 109. McGrathG., 564. McGuckenT., 784. McGnigan Gard. G. C, 857. 461, McHenryG., 104. McHughC., 701. MeHughM., 104. MclnnesF. G., 108. McKennaC, 364. McKennaG., 564. McKuneG., 796. MeLaughlin, G., 105. McLaughlinG., 564. McMahonG., 573. McNultyB., 702. McNultyG., 795. McPhillipsG., 432. McShaneG., 702. MeadeH., 564. MeWilliamsL., 104. MeadeH., 564. MeesG., 106. MehtaSinhaM., 525. MéjecazeF., 362. MelendresR. G., 112. MelinaR., 110. MenaA., 109. MénagerG. E. L., 463. MenardG. E., 90. fMendes de Coneeiçao Santos E., 432. MenegoniL., 574. MenghiL., 106. MenniFiginiB. (S.D.), 157. MennonaA. R., 90. MentiorA., 799. MeoM., 432. MeouchiP., 593. MercierC, 106. MercureR., 363. MercuriV., 797. MéridaPérezG., 131. nominum personarum 889 MerkelB., 362. MertensdeWilniarsE., 800. MertensE. L., 432. MeryBeckdorfA., 462. MessinaT., 864. Messing - F., 367. MetizG. M., 108. MeurerM., 111. MeyerE., 429. MeysingE. G., 362. MézièreF. (B), 448, 465, 469. Micara Card. C, 59, 100, 124, 159, 230, 242, 249, 304, 425, 427, 466, 621, 664, 744, 793, 795. MicciC, 568. MichaelL. V., 573. MichelatoA., 615. MicheletiT., 798. Michon R., 90. MieleL. G., 704. MigliettaMicelliA., 231. MignognaF., 528. Migoret Lambeardière F. (B.), 448, 465, 469. MiguelezL., 562. MilaniG., 365.. MiliciS., 797. Mimmi Card. M., 545, 671, 783. MinaliA., 295. MinanoMendocillaC, 431. MirandoF., 573. MistrorigoA., 295. MitchellG. E., 431. MleinekE., 392. MocelliniG., 610. ModregoC. G., 856. MolducciE., 796. MolImanR., 573. MolloyT. E., 296. MoloneyM., 564. MolyneuxG. G., 108. MonacoA., 112. MoncelsiG., 569. MondouA., 363. MonnierM. R., 170. MontagnaniG., 574. MontalvoG., 570. MontanaroS., 703. MonteiroT. G., 703. MontiN. D., 112. MontiniG. B., 86, 297, 611. MooreF., 565. MooreG., 567. MooreP., 702. MoraE., 106. MorabitoG., 700. MoranE., 573. MoranT., 564. MorandoU., 110. MoreauA., 104. MoreauB. A. (S.D.), 158. MoreiradasNevesF., 567. fMoreiradosSantosF., 576. MorettiD., 112. MorganB., 429. MoriartyE., 565. MorinL., 783. Morin DeLa Girardière G. F. (B.), 447, 465, 469. MorosiniL., 57.1. MorraF., 431. MorrisonL., 573. MorrisseyT., 103. MorstabiliniL., 566. MoscatoD., 812. MoscosoG., 655. MoserG., 109. Mosquera Corral C. A., 010. MottolaG., 108. MoulléG., (B.), 448, 465, 469. MouraL. G., 362. MoyëG. M., (B.), 33. MoynahanB., 430. MozierA., 562. MozzoniU., 159. MuellerC, 574. MuellerE., 429. MulcahyM., 563. MullenG., 795. MüllerE., 424. MullinganL.,



Translated by churchlatin.ai, a product of Boyne Archives

110. MuñozDuqueA., 145. MurariS., 569. MurphyA., 795. MurphyG., 565. MurphyG. E., 799. MurphyT., 564. MurphyT., 796. Murphy Clifford G., 573. MurrayG., 567. MurrayL., 110. MusolesiG., 363. MuttakumaruG., 655. MyalayA., 527. MutscheleF., 704. MutscheleL., 704. NageleF., 112. NanM., (B.), 249, 303, 385. Nan-Kouo-Cheu M. (B.), 249, 303, 385. Nan - Sinn - CheuA., (B.), 249,. 303, 385. NanTsiao - CheuA. (B.), 249,. 3 0 3 , 385. NardinG., 566,. NatucciS., 47, 100, 124, 171, 250, 466, 621, 624, 656, 697 700, 744, 749, 752, 793. NavarroM. G., 702. NavarroV. E,., 429. NeesG., 429. NelanG., 796. NemoursA., 570, NervoG., 105. NestorF., 702. NetoC. E., 796. Neutelings T. R., 572. NewtonG., 804. NewtonG., 795. NeyrinekG., 800.

[*Latin ed. p. 890*]

Index 890 Nicolini P., 147. Nicotra G., 106. Niehans P., 426. Mlles E., 107. Nix G., 109. Noceti E., 365. Noetseher F., 563. Nogara G., 864. Noiseux S., 363. Nolan G., 566. Nolan G., 428. Nolan T. J., 109. Noonan G., 566. Noots U., 665. Norris G., 799. Nowak P., 566. Nowakowski L., 564. Nuechter G., 572. Nuesselein E. R., 366. Nunes Arouche E., 703. Nunes Freiré G., 704. Nunes Teixeira F., 90. Nuñez F., 702. Nusbaum L., 430. nominum personarum i Orsolini O., 103. Orsoni A., 528. Ortiz Arrieta O., 361. Ortiz Bilbao L. A., 570. Ostermann F., 564. O'Toole T., 564. Ottaviani Card. A., 361, 426, 656. Ou-Kiu-Nan P. (B.), 249, 303, 384. Ou-Man-T'Ang G. B. (B.), 249, 303, 384. Ou-Wan-Chou P. (B.), 249, 303, 384. Ou-Wenn-Yinn G., 385. Ozanam A. F. (S. D.), 521. Ozino O. A., 574. P Pace F., 528. Pacheco E. C, 366. Padernal G., 365. Padiyara A., 616. Page E., 110. Obernhumer G., 366. O'Boyle L., 209. O'Brien B., 702. O'Brien G., 428. O'Brien M., 364. O'Brien P., 107. O'Bryan L., 797. Ocampo Berrio A. M., 534. O'Connell L., 105. O'Connell T. P., 427. O'Connor D., 564. O'Connor D. G., 104. O'Connor G., 364. O'Connor T., 364. Odermatt E., 108. Oertel G., 799. Odescalchi D. A., 570. O'Donnell M., 566. O'Flynn B., 365. O'Keeffe G., 564. Olaechea Loizaga M., 267, 491. O'Leary E., 106. O'Leary P., 105. Oliù O. F., 573. Olivé Martínez G., 111. O'Mara G., 106. O'Mara G., 563. O'Neill G. E., 571. O'Neill T. L., 864. OpdeCou F., 563. O'Rahilly A., 109. Oraison M., 46, 89. Orecchia R., 575. O'Regan G., 110. Orione L. (S. D.), 526. Orlandi E., 568. Ormea P., 799. Orozeo G., 108. Orozeo G., 429. Painchaud A., 104. Paiva G. d. M., 364. Palazzini P., 752. Palazzoli S., 106. Palli G., 528. Pallotta C, 105. Pallotta G., 702. Pallotta L., 29. Pallotta M. A. (S. D.), 28. Pallotti V. (B.), 861. Palmieri F., 800. Palmieri N., 798. Paltarokas C, 783. Pane L., 104. Pangrazio A., 463. Panico G., 133, 139, 461. Pannenbecker O., 428. Panizza S., 799. Paoletti M. S., 40. Paolucci di Valmaggiore R., 431. Paparatti D., 432. Pappert G., 362. Pardini L, 567. Pardon G., 574. Paré R., 112. Parente F. G., 528. Parente P., 783. Parenti A., 122. Parini A., 576. Parisi P., 800. Parrei S., 528. Parrini E., 431. Pascher G., 563. Pasquale A., 799. Pasquet O., 90. Passi M. C, 800. Pastorius L., 565. Patrini F., 568. Patrizi Card. C, 168. Pavesio G., 363. Paz L., 610. Pecorelli A., 574. Pedroni A., 104. Peeters C, 432. Peirano F. G., 573. Pelle G. (B.),



Translated by churchlatin.ai, a product of Boyne Archives

447, 465, 469. Pénard G., 430. Pendola G., 703. Pennacchi G., 797. Pennisi F., 852, 856. Pennisi M., 528. Pennisidi F. A., 368. Peralta y Ballabrigo F., 90. Percevaux G., 363. Pereira L. G., 615. Pereira P., 796. JPereira P. B., 615. I y Pereira de Andrade T. G., I 160. Pereira Diniz G., 366. Perelldy Pu G., 576. Pérez Platero L., 102, 131. Perkins C. P., 573. Perler O., 563. Perone G. B., 568. Perrin-Waldemer R., 109. Person U. M., 616. Pesci B., 527. Peters F., 567. Petroselli G., 106. Petti A., 110. Pettit G., 104. Pfanner F., 575. Phaneuf L. F., 106. Phelips G., 430. Philippe P., 527. Philippot A. E. (B.), 448, 465, 469. Philips G., 702. Piana E., 566. Piani G., 701. Pianteli F., 797. Piazza Card. G. A., 47, 148, 539, 656. Picaud F. M., 490. Piccioni G., 463. Picco M., 564. Piccoli G. B., 528. Piccolo G., 562. Piccolo S., 429. Pierce G., 110. Pierse P., 564. Pietrangeli F., 528. Pietri G., 571. Pietrulla A., 462. Pìette M., 575. Pignatelli G. (S.), 187. Pignedoli S., 425. Pilleri P., 568. Pilosu G., 703. Pimiento G. d. G., 463. Pinheiro Brandao A., 704. Pioger A., 90. Pires E. A., 295. Pires de Oliveira L., 702. Pirolley E., 695. Pirovano A., 609. Pittet F., 112. Più M., 362.

[*Latin ed. p. 891*]

Index nominum personarum Pius Pp. VI, 190, 446. Pius Pp. VII, 98, 177, 191. Pius Pp. IX (S. D.), 97, 157, 169, 180, 239, 523. Pius Pp. X (S.), 30, 113, 157, 172, 181, 230, 240, 250, 710, 854. Pius Pp. XI, 8, 31, 44, 191, 240, 273, 451, 489, 523. Pizzardo Carê, G., 59, 159, 160, 271, 426. Pizzo G., 568. Piay Daniel Card. E., 122, 559. Plaza A., 856. Pleiffer E., 368. Plese G. A., 799. Podlesak G., 573. Poirier F., 464. Pokorny G., 565. Poletti U., 563. Poletto P., 568. Polidori T., 797. Polifroni D., 568. Polizzi S., 574. Pompa E., 575. Poncede Léon G., 108. Ponti A., 569. Posada Jaramillo S., 103. Possi O., 528. Potentini R., 367. Pothanamuzhy M., 563. Pourvoyeur G., 528. Powers T., 104. Powleson L., 364. Pozzi M., 571. Pralle L., 567. Prandi M., 568. Prandoni P., 528. Prato E., 110. Prem M., 367. Prendiville R., 198, 616. Puhr G., 574. Pugno E., 800. Punzólo L., 159. Pusié M., 609. Q Quarré G., 431. Quattrocchi F., 108. Quercia P. F., 566. Quinderé G., 702. Quinn F., 564. Quinn G., 564. Quinn U., 362. Quintieri R., 107. Quinto A., 105. Quirogay Palacios Card., 131, 456. R Raabe C., 571. Rabee L., 365. Radliuski G. F., 798. Rafferty G., 107. Rafferty G. G., 616. Raggi E., 107. Raijmakers R., 572. Raimondi P., 367. Raine R., 105. Raith V., 565. Ramos A. G., 587, 759. Ranaivo G. A., 416. Raneourt G., 104. Rapin A., 528. Rapiñan G., 365. Raskob B., 430. Rast G., 427. Rastatter Rowan T., 795. Rauen G., 571. Ravagli A., 609. Re F. L., 125. Reardon E., 109. Reda S., 527. Redolf D., 106. Regan G., 104. Reh F., 105. Reilly G., 364. Reilly Bf. G., 296. Reina G., 800. Reinberg F., 364. Reitshamer G., 368. Remedios E., 796. Remiger G. N., 562. Remond M., 109. Rempis V., 363. Renard A., 464. Renosto R., 800. Restieaux O., 296. Rettenmaier A., 430. Rezabek G., 565. Rhéaume L., 432. Ribera Barnola G., 574. Ribeiro Santana A., 610. Riccardi F., 40. Riccardi P. (B.), 39, 40, 42, 43, 44. Riccardo Fitzgerald G., 863. Ricciuti G., 568. Rice G., 796. Richard F., 430. Riega L. T., 366. Riegler G., 704. Rieland V., 565. Riese G., 571. Rigoletti A., 799. Rigondet E., 430.



Translated by churchlatin.ai, a product of Boyne Archives

Riley L., 105. Rinetti O., 573. Ritty C., 796. Riu Angles C., 711. Rivero Reyes F., 366. Rivet C., 109. Rizzello S., 104. Roa D., 365. Roatta I., 592. Robert G., 103. Robinson G., 702. Roche P., 567. Rodrigo Ruesca L., 701. Rodrigues da Gunha S. P., 704. Rodríguez G. D., 111. Rodríguez Gamoneda A., 615. Rodríguez Rozas E., 106. Roeder F., 295. Rogers G., 430. Rohlman E. P., 90. Roldan R., 566. RomaniS., 656. Rombach G., 428. Romeijn G. E., 617. Roncalli Card. A. G., 380. Rooney R., 568. Rosal V. (S. D.), 525. Rosario G. A., 615. Rosa Vera R., 704. Rosaz E. G., (S. D.), 157. Rosenbaum F., 102. Rosina M., 365. Rosier O., 798. Rossi A., 567. Rossi C., 110. Rossi F., 565. Rossi M., 569. Rossi O., 49. Rossi S., 568. Rossi S., 428. Rossi T., 797. Rossini O., 104. Rosso G., 863. Rosso L., 567. Rossomandi A., 703. Rothlauf A., 564. Rotolo S., 701. Rotondaro L., 367. Roueche G. F. S., 565. Roumegoux A., 109. Rousseve N. G., 109. Rovina Serrabassa M., 103. Rowe F., 430. Rozzera B., 576. Rudolf O., 563. Rueddel E., 575. Ruelas Sánchez B., 363. Rueping G., 573. Ruffini Card. E., 159. Ruiz F., 108. Rupperath E., 567. Ruppert G., 574. Russel G. J. G., 571. Rutten P., 361. Ryan D., 796. Rye A., 799. Rvelandt G. V. M., 430.

[*Latin ed. p. 892*]

892 Index SallierdelaTourC, 569. Salotti Card. C, 122, 621. Salotti F., 106. Salucci - Navone G., 527. Salzarulo L., 111. Sánchez F., 864. Sancho G. C., 705. Sandoval G. T., 367. Sanguinetti F., 108. San Martín Juaristi G., 365. Sansoni A., 800. Santamaria F., 798. Santantonio P., 569. Santini P., 110. Santos G. E., 856. Santos Santiago F., 136, 153. Suo P. L., 110. Saona Cortavitarte M., 428. Saouda G., 570. Saraceni G., 429. Sargolini F., 656. Sartini C, 106. Sassen G., 431. Satin G., 109. Satowaki A. G., 615. Sauter A., 366. Savalberg P. G. (S. D.), 157. Savard L., 362. Savarese D., 704. Savio D. (S.), 225. Sayour G., 107. SayyidAbdulla M. S., 428. Sbardolini L., 574. Scacchi G., 569. Scaglione G., 576. Seahill T., 364. Scalfaro O. L., 110. Scanlan G., 463. Scapinelli di Leguiçno G. B., 60. Schorn U., 571. Sehott A., 109. Schroeger V., 702. Schuchert A., 795. Schuckert F., 368. Schwarzbauer E., 368. Schwering E., 571. Sciannelli G., 105. Scimone S., 110. Scorcia M. L., 123. Scoti G., 111. Screen A., 105. Scully E., 367. Secchi C. C., 798. Segura E., 429. Selhorst E., 368. Selhorst E., 368. Selting G. F., 364. Senerchia G., 563. Senni O., 576. Sensi G., 463, 655. Sépinski A., 714. Serrano R. A., 110. Serrazanetti M., 363. Servera M., 702. Sesone A., 112. Sessa M., 568. Séstito G. - B., 797. Setti G., 111. Severini P., 566. Severino L., 107. Sexton F., 796. Shea G., 105. Shea T. E., 430. Sheahan P., 112. Shear P., 564. Sheerin G., 362. Shepherd G. A. D., 795. Slierman F., 565. Shinar G., 568. Shovlin G., 104. Simba M., 104. Siboni D., 367. Sicking E. G. G., 572. Sigismondi P., 302, 425. Silva Labbé I., 365. Silva Santiago A., 462. Silveira de Mello A., 609. Silvestri S., 609. Simoes Dias P. E., 111. Simonelli N., 111. Simonelli P., 568. Simonetti O., 528. Simonnet L., 430. Siri Card. G., 297, 425, 537, 656. Scarpa F., 431. Scarpelli M., 576. Scarpellon U., 528. Scattolin L., 800. Scauda R., 362. Scelba M., 107.



Translated by churchlatin.ai, a product of Boyne Archives

Scharnagl A., 160. Schauff G., 799. Schelfhout O., 703. Scherer A. V., 610. Schetter R., 571. Schettini F., 108. Schiassi A., 568. Schiavini G., 297. Schick E., 567. Schippers G. A., 572. Schlüter G., 366. Schmand L., 567. Schmaus M., 563. Schmidt L., 566. Schmitt A., 796. Schmitt A. G., 370, 614. Schmitt E. G., 390. Schmitt G., 571. Schmittmann E., 798. Schmitz P., 111. Schneider F., 362. Schneider G., 463. Sismondo G., 295. Sitzia E., 365. Skehan P., 105. Smett E. (B.), 158, 619. Smith G., 364. Smits F., 572. Snider G., 567. Snoeks M., 429. SoaresdeResende S., 129. Socha B., 104. Solari L., 365. Soleechia G., 703. Soler di S. S. (S. D.), 861. Sondag G., 105. Sorel L., 112. SosaGaona E., 296. SpadaroSapienza D., 432. Spaeth E. F., 573. Spagnolini P., 569. Spagnolo S., 576. Spallanzani R., 703. Spanedda A., 796. Spanò A., 566. Spellman Card. F., 857. Spinelli M., 104. Spülbeck O., 464. Staboli A., 575. Stambuk A., 609. Stanuch L., 567. Stapleton M., 702. Steenberghe E., 572. Stefan A., 363. Stefani V., 568. Stefanelli F., 106. Steffens A., 105. Stehlin A., 366. Steinauer G. A., 573. Steinhauser A., 797. Steininger G., 364. Stella F., 573. Stella G., 518. Stella O., 569. Stella U., 616. Stenger G., 105. Stephany E., 368. Stephany E., 368. Stepinac Card. L., 764. Steponavicius G., 783. Sterck L., 702. Stiinac C, 364. Stoppa C, 737. Stuesser F., 429. Sucato I., 568. Suhrawardy S., 794. Sullivan D., 567. Sullivan E., 430. Sullivan F. G., 107. Sullivan G., 103. Sullivan W. R., 429. Sumpter S., 108. Superchi O., 431. Surtida M., 363. Sye G. B., 616. Szerbo F., 568. Szìnydt A., 568.

[*Latin ed. p. 893*]

Personarum:

893 TqpelB. I., 610. TaoP., 615. - ToranzosPiaC, 364. TapiaR., 108. Torchio E., 571. TappeW., 364. TornerM., 564. TatoE., 412. TorrisiS., 797. Taurinode-AndradeG., 703. TouchetteP., 103. TavoraA. G., 567. Tou - Fong - KiuM. (B.), 249, Tcliang-Heue-Cheu T. (B.), 303, 384. 249, 303, 381. Tou - Tchao - CheuM. (B.), 249, Tchang-Hoai-Ixm (B), 249, 303, 384. 303, 385. Tou - T'Ien - CheuM. (B.), 249, Tchao-Kouo-Cheu M. (B.), 249, 303, 382. 303, 384. Tchao-Kouo-Cheu M. (B), TourelC, 90. TowleG., 364. 249, 303, 382. TracyG., 363. Tchao-Kouo-Cheu R. (B.), TraversoE., 106. 249, 303, 382. TravostiniA., 575. Tchao-Ming-Hi G. B. (B.), TreaceyP., 104. 249, 303, 382. Trecu E. G., 131. Tchao-Ming-Tchenn P. (B.), TreeceR., 797. 249, 303, 382. TréhetF., (B.), 449, 465, 469. Tcheng - SuM. (B.), 249, 303, TrepanierM., 110. 382. TrezziG., 427. Tch'Enn-Kai-Tsie R. (B.), TrindadeSalgueiroE., 463. 249, 303, 382. Trip-podoG., 576. Tch'Enn Kinn-Tsie T. (B.), TriquerieG. B. (B.), 249, 303, 382. 445, 448, 464, 468, 526. Tchou - Jeu - SinnP. (B.), 249, TrobecG., 563. 302, 382. TrombettiE., 110. Tchou - o u - cheuM. (B.), 249, TrossiG., 562. 303, 382. TrujilloM. P., 864. Tchou - o u - joeiG. B. (B.), 249, 303, 382. TsinnE. (B.), 249, 303, 382. TsinnS. (B.), 249, 303, 382. Tedeschini Card. F., 100, 749. T s' i - u M. (B.), 249, 303, 382. TegelG. G., 366. T s' oei - Lien - ChenB. (B.), 249, 303, 382. TeixeiraO., 363. TerceirodeS. G., 857. TufarelliQ., 367. TerraneoE., 566. TupyG., 565. Terrier P., 571. TestoriE., 575. Turpin du Cormier G. B. (B.),



Translated by churchlatin.ai, a product of Boyne Archives

157, 445, 446, 464, 468, 526. TeufelA., 366. ThallerM., 367. ThayilG., 563. fTurquetilA., 432. TheesG., 366. TheevwsP., 566. Thelen G., 368. U ThimmesM.; 103. ThiseC, 112. UbertimB., 574. ThomasG., 362. UhacG., 367. ThomasP. (B.), 448, 465, 469. UnderbergE., 108. ThoméG., 88, 294. fUrakawM. W., 864. ThurlerG., 704. urbanoPp. VIII, 141. TibaldeschiC, 574. ¡ urbaniG., 297. TierneyG., 106. ! TJrgel C, 103. TierneyM., 431. iUriaE. M., 360. TilmannA., 430. UrideLabastidaL., 430. TimmônsG., 563. UrtasunG., 783. TinivellaF., 296. TiseliusA., 426. Tisserant Card. E., 59, 126, 361, 426, 656, 795, 863. Valeri Card. V., 59, 159, 361, 426, 656, 795, 863. ValerioF., 576. ValleE., 800. Valse Pantellini T. (S. D.), 525. ValsecchiG., 568. ValtortaR., 576. Van Biervliet A., 160. VanBuytenG., 798. VaneeG., 796. VandenBergliE., 528. Van den Gheyn G. E. G., 362. VandenOuwelantC, 296. VanderBurgG. P. G., 563. Van der EssenL., 798. Van der Grinten F., 366. Van der LandeA. L. M., 572. VanderLugtA. EL, 572. VanDersF. A. G., 572. VandewijgaerdenF., 800. VanDijekG. G. F., 575. Van Eideren E., 575. VangheluweV., 796. VanHaelstE., 574. VanHammersveldC. M., 572. VanHussenN. G. G., 572. VanMiltenburgG. C, 858. fVannucciI., 704. VanRoey Card. G. E., 607. Van Teeffelen A. T., 366. VanUytvanckG., 800. VanZwanenbergS., 570. VarinR., 799.

[*Latin ed. p. 894*]

894 Index VilliersduTerrage R., 561. Viola I., 431. Violardo G., 656. Vion - Dury F., 170. Viramontes G. M., 429. Virtanen A. J., 426. Viscito S., 575. Vita G., 567. Vittore di Gesù e Maria, 527. Voelkl J. J., 366. Vogels E. G., 563. Vogliotti F., 575. Voltolini V., 575. Von Goidsenhoven F., 431. Von Laue M., 426. Von Spee U., 431. Von Wullenweber M. T. (B.), 157, 158, 742. Vos G., 575. Vossopohl G., 366. Vovk A., 150. W Wäckers A., 368. Wagner S., 565. Wall B., 857. Walsh E., 566. Walsh R., 573. Walsh T., 110. Walter G., 160. Wambacq B., 863. Wang A. (B.), 249, 302, 381. Wang - Hoei R. (B.), 249, 303, 382. Wang - Li - Cheu M. (B.), 249, 303, 386. Wang - Jou - Mei G. (B.), 249, 303, 382. II - nominum personarum I Wang - K'oei - Sinn G. (B.), 249, 303, 382. Wang - Tcheng L. (B.), 249, 303, 382. Wang-Tsouo-Loung P. (B.), 249, 303, 382. Wang-Wang-Cheu A. (B.), 249, 303, 382. Wang-Wang-Cheu L. (B.), 249, 303, 382. Ward G., 102. Ward G., 110. Watterson E., 103. Weber L., 527. Weber U., 107. Weehner B., 90. Wegmann G., 109. Wegmann R., 105. Wehrle A., 431. Weins P., 363. Weisbrod G., 104. Welborn O., 571. Welsh M. A., 112. Wember G., 614. Werhahn F., 563. Werheit G., 572. Wertanek G., 574. Westhoff P., 572. Weyl H., 427. Whealon G., 796. Wheatley G., 797. Whelan G., 573. White C. D., 610, 704. Wieloch G., 364. Wienken E., 464. Wijsen P. J. H. A., 575. Wilders G., 427. Willemse E., 572. Williams C, 572. Willinger L. G., 362. Woitalla L., 363. Wrzeciono G., 362. Wynne D. G., 427. INDEX NOMINUM VICARIATUUM, A Abereonen, 339. Aberdeen, 795. Abulen, 457, 558, 559. Abyden, 296. Acerenza, 797. Aeerra, 574. Acireale, 106, 368, 528. Acqui, 104, 568. Adamantin, 804. Adria, 365, 432. Aesin, 359. Agennen, 351. Agrigento, 566. Ajmeren, 859. XavierdeFaria E., 703. Yap



Translated by churchlatin.ai, a product of Boyne Archives

E., 577. Yllana F., 565. Yoshiura M., 111. Young F., 109. Yuann-Keng-Yinn, 249, 303, 386. Yusay A., 109. G., (B.), Z Zagarese A., 574. Zainal A. T., 111. Zalambani G., 702. Zama A., 367. Zambotti G., 796. Zappavigna B., 568. Zarsky L., 109. Zecca G., 799. Zeegers G. E. L., 798. Zelotti G. B., 147. Zerbi A., 799. Ziadé L, 593. Zimmer N., 365. Zoernig E. G., 573. Ziolkowski T., 563. Zoernig E., 573. Zolli E., 108. Zolzer E., 364. Zoppino A., 571. Zuñiga M., 103. Zurita Heredia G. F., 49. DIOECESIUM E T C. Alajuelen, 54. Alatri, 106. AlbaPompeiensis, 737. Albanen, in America, 320, 565, 568. Albinganen, 336, 362, 576. Aleppen. Maron, 611. Alessandria, 11, 432. Alexandria (Canada), 362, 429. AlexandriaLa, 107, 109. Alghero, 569. Alien, 90, 295. Alten, 857. Amalfi, 353. Aniathusia, 610. Amazonen, in Bras., 587. Amelia, 574. Amerina, 334. Amos, 362, 363. Amravaten, 615, 625. Anagni, 427. Anazarben, 464. Ancona, 106, 111, 112, 528, 795. Andria, 105, 329, 575. Angelopoli, 363, 365, 429. AngeloruminCalifornia, 328. Angers, 156, 429, 430. Annecien, 325. Antandro, 864. Antaradïen, 783. Anteopolis, 616.

[*Latin ed. p. 895*]

Index nominum dioecesium, vicariatuum, Anthedonen., 295. Basseineh., 305, 614. Antiochia dei Marón., 432, 594. - Basutolanden., 698. Antiochia dei Melchiti, 314. Beiren., 128. Antiochen. ad Meandrum, 462. Belabitenen., 614. Antiochen. parva, 463. Belém do Para, 361. Antioquien., 296. Belleville, 105. Antivari, 861. Belley, 429. Apamea di Bitinia, 102. Bellicen., 164, 463. Aphnaeten., 616. Bellovacen., 296, 355. Apollonide, 160, 463. BeloHorizonte, 528, 804. Apuan., 518, 703, 797. Benevento, 107, 337, 568. Aquisgrana, 107, 111, 294, 366. Bergamo, 112, 566, 568, 571, 368, 572, 575. Berlino, 702. Aracaju, 363, 567. Beryten. Melchit., 337, 351. Araxen., 857. Besançon, 108. Arboren., 488. Biella, 365, 574, 800. Archelaide, 160, 615. Binda, 610. Archyraën., 295. Birmania, 263. Arcipelago dei Navigatori. Bitonto, 365. Bituricen., 318, 576. Bogota, 108. Arezzo, 111, 800. Argentinen., 359. Arxamosaten., 783. Arx Victoriae, 712. Ascoli Piceno, 32, 354. Assisi, 342. Assura, 432. Asti, 111, 737. Asturie, 131, 457, 459. Attalea, 864. Attuden., 462. Auch, 160. Aurien., 458, 459. Autun, 362. Avellino, 569. Aversa, 568. Avignone, 528. Aysén., 659. Bacolod, 110, 112, 577. Badajoz, 111. Bagnoregio, 566, 569. Bahia Bianca, 111. Bahr El-Ghazal, 753. Baiona, 108, 356. Balanen., 609. Balduinopolis, 301. Ballarat, 562, 563. Bambergen., 353, 432, 462. Bandierinasinen., 481. Bangassuen., 617. Bangueden., 705. Banguelo, 351. Barbastren., 741. Barcellona, 570, 574. Barcusan., 616. Bareta, 864. Bari, 108, 308, 314, 340, 342, 367, 795, 796. Barletta, 569. Barlovento, 438. Barquisimeto, 363, 366. Barra do Piral, 567. Basilea, 328, 329, 340, 354, 527, 571. Bologna, 110, 352, 363, 367, 427, 428, 431, 568, 572, 576, 622. Bombay, 701, 702, 796, 799. Boston, 105, 331, 573, 702, 790. Botucatù, 567. Bovino, 563, 703. Brangança, 567. Brasile (respublica), 57, 257. Breda, 572. Brentwood, 795, 856. Brescia, 528, 574, 576. Bridgeport, 105, 796. Brigantien., 295. Brooklyn, 107, 296, 326, 343, 359, 575. Bruges, 108, 430, 796, 797. Brugnaten., 518. Bucaramanguen., 145. Bu-



Translated by churchlatin.ai, a product of Boyne Archives

lauaien., 614. Bumburien., 198. Burgos, 102, 456, 458, 459. Buritan., 857. Caesaragusta, 90, 187, 432, 738, 739, 740, 783. Caesarien. in Bithynia, 297. Caesenaten., 90. Cagliari, 313, 362, 365. Cabiren. Melchit., 327. Calaguritan., 739, 740. Caltanissetta, 574. Camagüey, 103, 105, 710. Cameracen., 356. Camden, 104, 106, 562. Campinas, 362, 366, 702, 704. Camposin., 151. Canthoen., 849. Cape Town, 431. Capsitan., 89. Capua, 574. Caracen., 438. Carallien., 615.

[*Latin ed. p. 896*]

896 Index Contraden., 90. Orato, 703. Crema, 797. Cremona, 800. Crotone, 528. Cuenca, 797. Cuneo, 367, 863. Cymaea, 616. Cyparissien, 616. Cypselen, 90. D Dadima, 562. Dalisanden, 615. Damasco dei Maroniti, 864. Dar-es-Salaam, 432. Davenport, 702. Daviden, 529, 610. Denver, 562. Derco, 362. Dertosen, 739, 740. Des Moines, 105, 107, 109, 111, 112. Diamantina, 702, 704. Dianen, 296. Diospolis, 616. Doritan, 295. Dublino, 431, 528. Dubuquen, 90. Duitamen, 462, 534; Dumagueten, 577. Dunkelden, 463. Durban, 108. Dusseldorf, 390. E Eboren, 463. Ebroicen, 319, 342. Egitto, 352. ElOro, 49. El Paso, 362, 429. Elphin, 566, 796. Equador (respublica), 49, 419. Ernakulam, 563. Evora, 432. Evreux, 701. Faenza, 573, 576. Fano, 352, 568, 574. Fargo, 107, 702. Farfen, 42. Fatima, 210, 668. Fermo, 105, 106, 309, 367. Fidenza, 111, 365. Filadelfia, 702. Finlandia, 483. nominum dioecesium, vicariatuum, Firenze, 41, 106, 318, 334, 338, 339, 344, 348, 574, 576, 762, 798. Fiume, 367. Flaviobrigen, 857. Florianopolis, 260. Fodian, 295. Fogaresien, 312. Fort Wayne, 795. Fortaleza, 567, 702. Friburgo in Brisgovia, 366, 431, 562, 563. Friburgo Sv., 572. Fulden, 312, 326, 567, 571, 572. Fulginaten, 609. Funehal, 111. G Gaeta, 569. Gallup, 799. Gand, 362, 573, 703, 796. Gandaven, 355. Gaud, 365. Gazeren, 615. Genova, 106, 325, 340, 343, 352, 358, 528, 537, 733. Gerae-Loeri, 562, 566, 568, 574, 576. Gibilterra, 863. Ginevra, 571, 810. Glasgow, 102, 367. Goiás, 361, 432. Golfo S. Lorenzo, 363. Gratianopolis, 411. Great Falls, 104. Grosseto, 110, 799. Guadalajara, 108, 363, 429, 559. Guaxupé, 528, 567, 796. Guayaquilen, 49. Guelen, 614. etc. I lacen, 346, 739, 740. Ibanen, 708. Ibarren, 296. Ilcinen, 331. Illerden, 739, 741. Indianapolis, 111, 574. Indonesia, 863. Innsbruck, 112, 563. Ischia, 111. Italia (respublica), 837, 855. Ivrea, 432, 797, 799, 800. J Jaipuren, 859. Jaro, 109. Joinvillen, 90. Joliet, 105, 107, 109. Joliette, 107, 110. K Kabba, 377, 617. Kadunaen, 377. Kagoshimaen, 486, 615. Kansanopolis, 464. Kansas City, 702. Kansas City in Kansas, 364, 367, 430. Kengtunghen, 614. Killaoe, 864. Kilmoren, 665. Koango, 560. Kottar, 784. Kottayamen, 785. Krasic, 764. Kuala Lumpur, 433, 615. Kumbakonamen, 615. Kuwait, 204, 428. H Haarlem, 431, 563, 571, 572, 575, 798, 799. Hadrianien, 296, 609. Hartford, 564. Helena, 795. Heliopolis in Aegypto, 317, 328. Heliosebasten, 90. Helsinkien, 483, 614. Hemesen Melchitarum, 308. Hexham, 796. Hierosolymitan, 355, 713. Hildesheim, 362. Hopeh, 382. Hradec Králové, 702. Huancavelicen, 664. Huelven, 590. Huesca, 701. La Spezia, 368. Labacen, 150. La Crosse, 566. Lacus Moëri, 301. Lajes, 567. Lancaster, 362, 364. Lanciano, 568. Lansing, 796. L'Aquila,



Translated by churchlatin.ai, a product of Boyne Archives

112, 703. La Rioja, 702, 704. La Rochelle, 576. Lauzaden, 462. Lavantin, 150. Lechfeld, 596. Leeds, 798. Le Havre, 165. Legaspi, 363. Legionen, 132, 457, 459. Leirien, 106, 210.

[*Latin ed. p. 897*]

Index Leodien., 340. Leontopoli di Pamphilia, 432, 609. Leopoldinen., 151. Letopolitan . , 857. Lexovien., 489. Liegi , 3 6 7 , 429, 432, 702, 799, 800. Lilla , 365. Liman . , 462, 5 7 1 . Limburgo , 3 6 2 , 3 6 5 , 798. Lünne , 576, 857. Lincoln , 564, 567, 573, 7 9 5 . Lingayen . - Dagupanen . , 708. Linz , 366, 3 6 8 . Lione , 107, 109, 428, 4 3 0 , 7 0 3 . Lisbona, 344. Livorno, 800. Liwerick , 112. Lodi , 112, 3 6 5 , 367, 5 6 8 . Loian . , 49. LosAngeles , 562, 564, 5 6 7 , 5 7 1 . Losanna , 3 4 8 , 3 5 5 , 427. Lotharingia , 33. Louisville , 703, 7 9 5 , 7 9 6 , 799. Lucca , 1 1 1 , 3 1 3 , 528, 5 7 5 , 797. Lucen , inHispania , 458, 4 6 0 . Lucerna, 365. Ludovicopolis, 89. Lugano , 429, 5 6 7 . Lugdunen . , 162, 4 1 1 , 416, 467. Lünen . , 518. M Maceió , 567. Macerata, 367. Máchala , 50. Madrid , 330, 334. Magonza , 795. Maioricen., 463. Malacen . , 433, 436. Malacen.-Singaporen., 436. Malacitan., 89. Malines , 106, 4 2 9 , 431, 432, 528, 566, 574, 5 7 5 , 798, 799, 8C0. Manila , 103, 570. Manáos , 703, 759. Mandalayen . , 613. Mandelen., 47. Mangalore , 160. Manila , 103 570. Manizales , 563. Mareianopolis, 295. Marianopolis , 2 9 7 , 324, 3 4 1 , 744. Marilia , 569, 583, 798. Marsiglia , 1 0 7 , 1 0 9 , 110. Matera, 571. Matrisfontis, 463. Machlinien . , 322, 790. Medellin , 103, 562, 5 6 3 . Melburne, 342. Melen., 857. Melfi, 798. Meliten., 347. 57 - ACTA, nominum dioecesium, vicariatuum, Mendoza, 702. Meruen., 154. Messanen . , 107, 3 3 9 , 798. Messico , 356, 3 6 5 , 429, 4 3 0 , 566. Meten., 34, 35, 38. Milano , 86, 104, 310, 322, 347, 348, 3 5 1 , 353, 3 5 4 , 3 5 5 , 3 5 6 , 3 6 5 , 428, 4 3 1 , 527, 528, 5 6 5 , 566, 568, 5 7 0 , 5 7 1 , 572, 573, 574, 5 7 5 , 5 7 6 , 797, 798, 7 9 9 , 8C0. Milwaukee , 105, 109, 573. Mimaten . , 695. Mindonien . , 458, 4 6 0 . Minorca, 103. Mobilien.-Birminghamien., 90. Mombasaën. et Zanzibaren., 661. Mondovi, 107. Monacoprincipato , 528. Monacoe Frisinga, 155, 364, 367, 563, 5 7 1 , 5 7 5 , 798. Monreale , 432, 797. Montefiascone, 106. Monterey-Fresno, 362, 571. Monterien . , 136. Montesclaros , 366. Montevideo , 3 6 0 , 573. Mont - Laurier , 363. Montis Alti, 32. MontisPessulani , 90. Montreal , 103, 111, 112, 528. Morelia , 104. Moulins , 430. Muenster , 108, 366, 5 7 5 . Multanen . , 858. Muran . , 90, 368. Mutinen . , 344, 367, 574. Mysore , 563, 8 0 1 . Nagpuren . , 625. Nairobien., 661. Nanceien., 38. Nanchimen . , 247. Napoli , 3 0 , 1C4, 112, 3 1 5 , 3 2 9 , 3 3 3 , 338, 3 4 6 , 3 5 1 , 3 6 2 , 3 6 7 , 429, 798, 799. Nardo , 104. Narni , 797. Nasaiten . , 509. Natal , 364. Natcheten . , 352, 562, 5 6 4 , 5 6 7 . Nazaren . , 9 0 , 365. Nelsonen . , 462. Neo-Eboracen., 105, 156, 322, 3 2 6 , 4 2 7 , 563, 5 6 5 , 5 6 7 , 7 9 5 . Neptem , 296. Neten . , 410. Newark , 1 0 3 , 1 0 5 , 107, 1 0 9 , 112, 799. Niagara - o n - the - Lake , 604. Nicén., 317, 342. Nicolet , 107. vol. XXII, n. 18. — 31-12-1955. 897 etc. Nicosia , 797. NoceradeiPagani , 110. Nola , 365, 429. Nonantola , 574, 5 7 5 . Norcia , 3 9 , 566, 568, 5 9 1 . Norvegia Settentr., 375. Norwich , 564. Noto , 106, 108, 1 1 0



Translated by churchlatin.ai, a product of Boyne Archives

, 7 0 3 . Nottingham , 340, 6 0 5 . Novara , 330, 350, 562, 566, 568. Novareen . , 327, 3 4 0 . Nuova Lisbona, 807. NuovaOrléans , .105, 109. NuovaSegovia , 705. Nyeren . , 154. O Oenipontan . , 90. Ogogiaen . , 372, 614. Oklahoma , 571, 572. Olinda , 362, 702, 7 0 3 . Ootacamunden . , 616, 8 0 1 . Orte , 367. Ortosien in Phoenicia , 856. Oseen . , 739, 740. Osimo, 863. Osnabrück , 367, 430, 567, 568, 864. Ostunen., 359. Otranto , 569. Ottawa , 363. Oturkpo , 377. Oveten . , 1 3 1 , 456, 458. Oxomem , 740. Ozieri, 703. P Paderbornes , 362, 392, 428. Padova , 146, 358, 575. Palawan , 757. Palentin . , 457, 459. Palermo , 349, 566, 568. Palestrina , 576. Palo, 103. Pamplona , 366, 740. Panama , 529, 532, 572. Paraiba , 366, 567. Parintinen . , 759. Parisien . , 107, 1 0 8 , 1 0 9 , 3 1 5 , 322, 329, 3 3 4 , 3 4 1 , 346, 348, 354, 358, 362, 3 6 5 , 429, 5 2 1 , 528, 619. Parma , 566, 569. Passavia , 3 6 5 , 3 6 6 , 428. Paten . , 580, 609. Paterson , 3 6 2 , 363, 3 6 7 , 428, 430. Pavia, 111, 112. Pelotas , 702. Penangen . , 615. Pereiran . inColumbia , 144, 366, 567. Perthen . , 198.

[*Latin ed. p. 898*]

898 Index Perugia, 350, 576, 783. Pesqueira, 362, 366. Pharanitan, 616. Pharsalia, 296. Phasian, 462. Phelbesian, 614. Philippopolis, 609. Phnompenh, 849. Piacenza, 106. Pictavien, 351. Pinangen, 43. Pinnen, Piscarien, 296. PjLnerolo, 562. Piracicaba, 428, 704. Pisa, 103. Pistoia, 104. Pittsburgh, 565, 568. Platen, 856. Platien, 330. nominum vicariatuum, Rockford, 563, 703. Rosario, 702, 703, 798, 799. Rothomagen, 354. Rottemburgo, 107, 365, 574. Rumbeken, 753. Ruremonda, 563, 575. Ruthenen, 90. S Plymuthen, 103, 296, 795. Pnom-Penh, 432. Portland, 104, 106, 107, 110, 357. Porto, 563, 567. Portsmouth, 108. Portugallen, 90. PortusElizabethen, 615. PortusNationalis, 257. PortusPrincipis, 464. Potenza, 104. Preslaven, 783. Providence, 430, 564, 573. Ptolemaiden, 610. Puteolana, 341. Q Québec, 363. Quelimanen, 90, 128. Quezaltenango, 432. Quilon, 784. Quiten, 50. R Sabinen, 43, 47, 797. Sadabandeirofpolis, 610, 807. Sagien, 90. Saginaw, 427. Sainte-Hélène, 297. Sale, 563. Salerno, 569. Salford, 13, 432, 856. Salisburgo, 368, 859. Salisbury, 613. Salmantin, 457, 459. SaltLakeCity, 430, 573. Saluzzo, 102, 338. Samarinda, 481. S. Agostino, 795, 796. S. Andrea del Brasile, 702. S. Anna de la Pocatière, 104, 106, 133, 795. S. AntoniideBalsas, 206. S. Cristoforo dell'Avana, 106, 107. S. Cristoforo di Venezuela, 365, 367. S. Die, 429. S. Diego, 796, 799. S. Domingo (respublica), 628, 863, 864. S. Ferdinando, 708. S. Francisco, 364. S. Galli, 311, 424. S. Giacinto, 104, 106, 110. S. Giorgio, 136, 153. S. Giovanni (Canada), 364. S. Giovanni di Quebec, 110, 112, 160, 297. Giovanni di Terranova, 427. S. Girolamo, 103, 104, 112. S. Giuseppe delle Amazzoni, 755. S. Giuseppe di Costarica, 54, 103, 388, 407. S. Giuseppe in Uraquaria, 857. S. Hieronymi Terrebonae, 139. S. Iacobi de Maria, 201. S. Ippolito, 366. S. Isidori, 54. S. LudoviciSenegal, 617. S. Luigi, 365, 367. S. Luigi dei Maragnano, 703. S. Marco, 106, 576. S. Marco in Guatemala, 857. S. Michele, 201, 854. S. Rabat, 345. Ragusa, 851, 856. Raleigh, 565. Rangunen, 365, 613. Raphaneotan, 615. Ratisbona,



Translated by churchlatin.ai, a product of Boyne Archives

109, 367, 564. Ravenna, 112, 702, 796. Rawalpinden, 858. Recineten-Laur, 610. ReggioEmilia, 110, 568, 575. Reims, 109. Rhedonen, 339. Rheginen, 355. Rhemen, 322. Rhodesia Meridionalis, 369. Rhoinen, 783. Rimini, 800. RioPreto, 567, 585, 853. dioecesium, 292* etc. S. MicheledíSueumbios, 617. S. Paolo (abbazia), 40, 856. S. Paolo del Brasile, 363, 431, 432, 566, 701, 704. S. Paolo di Minnesota, 365, 564. S. SalvatoredellaBahia, 103, 110. S. Sebastiano de Rio de Janeiro, 365, 428, 538, 554, 573, 701, 703. S. Severina, 797. S. Severino, 102. Sansepolcro, 797. SantaFé (St. U.), 364, 430. Santarderien, 132, 460. SantiagodiCapoVerde, 576. Santiago del Cile, 107, 111, 365. SantiagodiCuba, 10. Santos, 363. Sardian, 462. Sarepten, 296. Sarzana, 365, 518. Sassari, 571, 796. Savannah-Atlanta, 106, 431. Savona, 357. S. Bonifacio, 103, 106. Sciiamchamen, 351. S. Clodoaldo, 563. Scranton, 701. SebastopoliinAbasgia, 610. Secovia, 111, 574. Segni, 365, 367. Segobien, 457. Seguntin, 558, 559, 739, 741, 857. Septemlacunen, 804, 856. Sezze, 106. Shansi, 30. 's-Hertogenbosch, 366, 572, 575. Siena, 517, 800, 863. Silio, 295, 297. SilvaePortuen, 295. Sinarum, 5, 247, 302. Sioux Falls, 863. Siracusa, 410, 851. Socorro, 111. Solesmes, 156. Solim 5 esSuperior, 295. Sora, 796. Sorocaba, 56, 431, 569. Sorsogón, 565. Southwark, 108, 310, 313, 336, 358, 427, 798, 799. Spedien, 518. Spira, 366. Spoletan, 39, 40, 41, 44. Springfield Mass, 364. Ss. Conceptionis in Paraguay, 296. Ss. TrinitàeS. Norberto, 665. Sucre, 563, 701. Sufetan, 615. Superior, 365, 430, 799. Surigen, 299. Sydneyen, 617.

[*Latin ed. p. 899*]

Index:

Tacna, 428, 431.
Taeüenen., 32.
Taniaulipas, 366.
Taranto, 110, 429, 432, 528.
Tarquinia, 574, 576.
Tarragona, 111, 112, 747, 813.
Tarbes, 480.
Taubaté, 567.
Tellicherrien., 785, 786.
Teramo, 111.
Teresina, 432, 856.
Terracina, 326.
Teruel, 102.
Terulen., 739, 740.
Theatin., 312.
Thuburnicen., 90.
Theudalen., 296.



*Translated by churchlatin.ai, a product of Boyne Archives*

Timmins, 432.
Tirasonen., 739, 740.
Tiruvalla, 160.
Tocantinopolis, 257.
TolemaidediFenicia, 432.
Toletan., 558, 559.
Tolosa, 330, 341, 359.
Toluca, 108, 109.
Torino, 105, 108, 316, 317, 320, 323, 325, 326, 327, 328, 329, 331, 333, 336, 337, 341, 343, 345, 346, 354, 356, 358, 527, 562, 564, 575, 576, 750, 798.
Toronto, 104, 106.
Tortona, 108, 368, 528, 576, 702.
Toungoo, 527.
Tournai, 362, 428, 429, 430, 799, 800.
Trapani, 112, 569.
Treia, 102, 106.
Tremithusia, 90.
Trento, 106, 365, 572, 573, 703, 799.
Trenton, 107, 109.
Treviri, 37, 363, 365, 366, 367.
Treviso, 574, 800.
Trichurien., 785, 787.
Trieste, 108.
Tripolitan. Maron., 611.
Trivandren., 784, 789.
Troia, 295, 795.
Trois-Rivières, 107, 111.
Troyes, 364, 430.
Tubaraoen., 260, 462.
Tucson, 319, 566, 573.
Tucupiten., 52.
Tuden., 458.
Tung-Eul-Keu, 31.
Tunguen., 614.
Tunquen., 534.
Tuy, 562.
Tyrnavien., 322.
Vercelli, 103, 574, 701.



Translated by churchlatin.ai, a product of Boyne Archives

Veronen., 47, 297.
Versalien., 339, 349, 351, 799.
Vicen., 857.
Vicenza, 427, 799.
Vich, 103, 576, 7C1.
Victorien., 90, 104.
Viedma, 363.
Vienna, 112, 357, 368, 563, 571, 574.
Vigilien., 323.
VittorioVeneto, 106.
Viviers, 429, 430.
Volterra, 106, 108, 110, 517, 797.
Voncarien., 90.
Vulturien., 614.
Uberaben., 580.
Udine, 111, 367, 427, 703, 864.
Ultraiecten., 784.
Urbis Beninen., 377.
Urgellen., 739, 741.
Uruguaianen., 462.
Urusi, 160, 615.
Utrecht, 105, 572, 575.
Ubazen., 463.
Youngstonien.,
Missionariorum a Pretiofiliorum Immaculati Cordis B.
Missionis a M. S. Vincentio a Paulo, 141.
Oblatorum B. M. V. Immaculatae, 157, 698.
Sacrorum Cordium Iesu et Mariae, 525, 790.
Zacapen., 857.
Zacatecen., 463.
Zambesia, 129.
Zamoren., 457, 459.
ZenowlidiIsauria, 160, 617.
Zerten., 463.
Zipaquirá, 571.

**RELIGIONUM V., 525, 747.**

Capuccine Eucaristiche della Adorazione Perpetua (Messico), 159.



Translated by churchlatin.ai, a product of Boyne Archives

Congregatio:
a S. Cruce, 158, 848.
Z.
Venezia, 311, 333, 353, 359, 368, 432, 528, 703, 799, 800.
Venezuela (Respublica), SS, 863.
Ventimiglia, 112, 328.
Warangalen., 668.
Westminster, 103, 108.
Wigornien., 350.
Wilna, 576.
Winona, 702.
Wollongongen., 617.
Worcester, 427.
Wuerzburg, 528, 564.
Y.
Vaden., 615.
Valdivien., 856.
Valencia (Venezuela), 867.
Valentinen., 267.
Valleguidonen., 464, 468.
Vallisoletan., 456, 458.
VallodiLucania, 797.
Vasaden., 614.
Vashingtonen., 209.
Velletri, 568.
Vissimosanguine, 175.
AncelledellaCarità, 236.
W.
INDEX 'NOMINUM A 899 etc.
Sanctissimi Redemptoris, 157.
Sororum Franciscanum missionariarum Mariae, 28.
Congregatio:
dei Fratellie Sorelle di S. Giuseppe, 157.
Ospedaliera delle Figlie di N. Signora dei Dolori (Taib e s), 863.
SuoreBetleemite, 525.

[*Latin ed. p. 900*]

900 Index F: Daughters: of the Calvary, 425. of the Heart of Jesus, 160. of the Mercy of the Third Order of St. Francis, 42T. of Mary Help of Christians,



*Translated by churchlatin.ai, a product of Boyne Archives*

525. of Mary, Religious Scolopine of Figueras, 425. Franciscan Daughters of Mercy (Palmanova), 159. Hermanitas de los Pobres de Maiquetía (Caracas), 425.

Religious Orders: Cistercian Reform, 862. Brothers of the Discalced Carmelites, 142, 204. Brothers Minor, 32, 525, 714. Brothers Minor Conventual, 525. Brothers Preachers, 268. Hospital of St. John of God, 157. Praemonstratensian, 665. Brothers of St. Augustine, 758. Brothers of St. Benedict, 525. Congregation of Monte Cassino, 39. Ursuline of the Roman Union, 159.

Institutes: Brothers of Christian Schools, 861. of the Missions of the Consolata, 861. of St. Francis of Sales, 157. of the Oratory of St. Philip Neri, 526. of the Little Brothers of Mary, 416, 439. of the Sisters of Providence, 33.

Institute: of the Discalced Carmelites, 861. of the Daughters of Charity, 47. "St. John the Baptist" of Villa Maria of Campomorone, 656. of the Teaching Sisters of St. Dorothea, Daughters of the Sacred Hearts, 525.

Oblates: of the Holy Spirit (Sisters of St. Zita), 526. of the Most Holy Redeemer, 158.

Order: Basilian of St. Josaphat, 588. Little Work of Divine Providence, 526. Little Missionaries of the Immaculate Conception of St. Joseph of Campos (Brazil), 425. Little Sisters of the Abandoned Elderly, 526, 861. Servants of the Most Holy Sacrament (Caracas), 425.

Societies: of the Christian Retreat, 862. of the Catholic Apostolate, 861. of St. Patrick for Missions, 373. of Jesus, 157, 187, 247, 548, 697, 861. of Mary, 162. of the Missions of Paris for Foreign Lands, 33.

Sisters: Adorers of the Precious Blood of the Union of St. Hyacinth P.Q. (Canada), 159. Augustinian of St. John Valdarno, 160. Lovers of Jesus and Daughters of Mary Immaculate (Plasencia), 862. Auxiliaries of the Souls in Purgatory, 158, 619. Benedictine of Divine Providence of Voghera, 425. Carmelite Tertiary of the Sacred Heart of Jesus (Madrid), 656. of the Divine Savior, 157, 742. of the Most Holy Sacrament (Valencia), 863. of Charity of the Hotel Dieu, 426. of Charity of Montreal, 158, 526, 744. of Charity "Prince Palagonia", 159. of the Providence of St. Maria of the Woods, 862. of "Notre Dame de Charité" (Cherilly-Larne), 159. Dominican of the Third Order of St. Dominic (Dodge City), 160. Franciscan (Montpellier), 159. Franciscan Angelic, 426. Grey of St. Elizabeth in Reinbek-Hamburg, 426. of Our Most Holy Redeemer in Suffrage, 158, 751. of the Sorrowful Mother, 158, 622, 862. Missionary Dominicans of the Most Holy Rosary (Pamplona), 656. Oblates of St. Luigi Gonzaga, 425. Hospital of the Sacred Heart of Jesus, 157. Poor of the Schools of Our Lady of Horazdovice, 159. Tertiary of St. Francis of Assisi, 157.

Tertiary: Dominican of the Most Holy Family, 862. Franciscan Regular of



Translated by churchlatin.ai, a product of Boyne Archives

Our Lady of Refuge (Mexico), 159.

[*Latin ed. p. 901*]

IV. INDEX RERUM ANALYTICUS. From the Abbey of its own jurisdiction, the Most Holy Trinity and St. Norbert, located in Kilnacrotter, 665. Abstinence and fasting on the holy Sabbath are extended until midnight, 841. The Pontifical Academy of Sciences. The Supreme Pontiff addresses its members: Created things proclaim the glory of God, 394. The disciplines that are of the natural order and are cultivated, whether by technical means and with results, are often complete; or they speculate on matters; or they ascend to the knowledge of things through their ultimate causes, and these are to be commended in every way, 395. The Supreme Pontiff briefly recalls recent advances in science, 397. From joy and hope, but investigating more subtly, some conceive of a certain anguish of the mind, arising from the experience of inequality and the necessity of truth, 398. The Supreme Pontiff outlines, historically, the harmful division between the investigation of sciences and true philosophy, from the universal explanation of mechanism ("mechanical doctrine") to the more recent theories of physics ("nuclear physics"), 399-400. The Supreme Pontiff calls for a friendly alliance between science and perennial philosophy to counteract the pervasive distrust and suspicion, 401. The Academy of St. Thomas holds the IV International Thomist Conference in Rome, 683. See Thomists. Catholic Action: – to be fostered in Latin America, 543; – The Supreme Pontiff addresses the girls of the "Jeunesse Indépendante Catholique Féminine de Belgique" association, 551; – and the young people recently awarded prizes, 606. – The Supreme Pontiff encourages and urges the younger girls of the Catholic Action in Italica, so that they may be aware of their dignity, united in faith, and strive so that the love of Christ may reign, 271. The Apostolic Administration of Copiapó is established as a "nullius" Prefecture, 675. The sick are to be cared for with a Christian spirit, 832. Farmers. The Supreme Pontiff congratulates the farmers of Italy for the growth of their Federation over the past decade, in accordance with the social doctrine of the Church, and urges them to make their individual, family, and social life increasingly worthy each day through fidelity to these same principles, 497 s. Aloisi Masella. Cardinal Benedict Lega is sent by the Supreme Pontiff to the International Eucharistic Congress in the city of St. Sebastian in January, 538. Latin America. The Supreme Pontiff sends greetings to all the Sacred Congregations and their Presidents, and promises salutary wishes and encouragement to promote the growth of the Catholic name: regarding the fostering of priestly and religious vocations, 542; regarding the opportune use of assistance from men of the clergy from other nations, religious congregations, and even lay people, 543; regarding the joint application of new resources (such as radio technology, etc.), 543; regarding the repelling of various enemies and insidious attacks of heretics, 543; regarding the



Translated by churchlatin.ai, a product of Boyne Archives

welcoming of migrants with Christian charity, 544; regarding the diligent promotion of social matters in accordance with the Church's doctrine, 544; regarding the mutual exchange of studies, 544. The Vatican Archives. The Supreme Pontiff announces a more abundant contribution to them, 682. The Republic of Argentina. See Excommunication. Weapons. The Supreme Pontiff hopes that everyone will gradually reduce the military apparatus, 284. The art of cinematography. The Supreme Pontiff addresses its practitioners twice: (First time) The Supreme Pontiff outlines the reasons and norms of a certain university that arises in the world of cinematography ("cinematographic world"), 501. The art of cinematography is experiencing a moment of continuous growth, fascination of the mind, effectiveness, and power, and therefore demands the increased vigilance of public authority, 502-506. The Supreme Pontiff outlines the species of a perfect cinematographic work: 1) Regarding the spectators and the respect due to them, 507; regarding the impact on intelligence, 508; regarding just satisfaction, 509; regarding humanity, 511. (Second time) 2) Regarding the subject matter of the work, 817; which can be instructive, 819; or edifying, 820; or related to religion, 821; (and what about the representation of evil, 822). 3) Finally, regarding the types of society: the family, 825; the republic, 826; the Church, 828. So that those to whom he speaks, and all others,

[*Latin ed. p. 902*]

Index 9 0 2: Things that are always good, true, and beautiful, like a mirror of God, are desired by B. P. 829. The art of painting by Brother John of Faesula is illustrated, 285. The autonomy of the Church in China, "in governance, in economic matters, and in the dissemination of Christian doctrine," is refuted, 9 ss. B. Barbieri (S. D.) Clelia. Decree concerning the virtues preceding beatification, 622. Minor basilicas are declared temples: St. Catherine in the city of Carthage, 143; the Abbey of St. Mary Assumed into Heaven "of Pratalea" in the diocese of Padua, 146; Blessed Mary of the Most Holy Rosary, in the place of Fatima in the diocese of Leiria, 210; St. Theresa of the Child Jesus, 489; Blessed Mary Immaculate "of Aparecida" in the city of Rio de Janeiro, 585; St. Rita, in the town of Cassia, in the diocese of Nursia, 591; St. Anne, standing in Jerusalem, 713; Blessed Mary of Mount Carmel, standing in Florence, 762; Blessed Mary Immaculate, standing in Geneva, 810. Blesseds are announced: Maria Assumpta Pallotta, 28; John Martin Moyë, 33; Placidus Riccardi, 39; Leo Ignatius Mangin, Denn Paulus, Tchou Petrus, Wang Anna, and the Martyrs of Sociae, 381; Marcellinus Joseph Benedict Champagnat, 439; John B. Turpindu, Cormier, and his companions; John B. Lhuilier, Mary, and her companions; James Burin, Martyr, 445. Blessing of houses. Where the custom of performing it on the holy Sabbath prevailed, it is performed at another more opportune time, 847. War, whether just or unjuat, is a question for the conscience to bring before the Lord, 19; it is deplored by B. P., 284, 725. Blessing of



Translated by churchlatin.ai, a product of Boyne Archives

the sea. Formula, 414. Ecclesiastical benefits in Poland. See: Dispensations. "Boi/ Scouts." See: "Explorers." Brazil. The faithful of Brazil, celebrating the International Eucharistic Congress, are praised and encouraged by B. P. for their eucharistic apostolate, 554. See: Eucharist. Breviary. Variations that may be introduced in it, 222. Bells to be rung at the Mass of the Easter Vigil. Regulations are given, 847. Cathedral chapter: Established in the dioceses of Sorocabana, 56; St. Anne of Pocatiere, 133; St. Jerome of Terrebonne, 139; Marilia, 583. The diocese of Mimatensis is changed, 695. Catholic faithful owe nothing but love and fidelity to their homeland, 6. Religious chaplains of the military. See: Regulations. Causes concluded in the Sacred Roman Rota. Those for the year 1954 are listed: those with a definitive sentence, 308, and those completed or otherwise concluded, 351. Centennial commemorations: The fifth centenary from the death of John of Faesula, "the Angelic," 285; the centenary of the founding of the "Kolping" association for Catholic workers, 452; the fifth centenary of the canonization of St. Vincent Ferrer, 491; the fourth centenary from the death of St. Ignatius of Loyola, 584; the centenary of the victory at Lechfeld by the Christians, attributed to St. Uldaric, 596; the ninth centenary from the death of St. Bartholomew the Younger, 599; the fifth centenary from the death of St. John Capistrano, 714; the tenth centenary from the death of St. Martin I, 814. Cento Exc. P. D. Fernando, Archbishop of Sehenden, in Lusitania, Apostolic Nuncio. B. P. congratulates him on completing fifty years of priesthood, 669. "Centro Sportivo Italiano." See: Italian Institute for Sports. Champagnat (B.) Marcellinus Joseph Benedict. Decree concerning miracles, 416, and concerning "Tuto," 467, preceding his beatification. Blessed is announced, 439. Chanel (S.) Peter Aloysius. Decretal letters: Description of his life, 162. He made himself all things to all, so that he might win over all to Christ, having passed through countless dangers and having died a victor, 165 ss. Historical account of his cause, 168: solemn canonization, 172. Exc. P. D. Hamlet John Cicognani, Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of America. B. P. congratulates him on completing fifty years of priesthood, 670. Cinematography: See: The art of cinematography. Clergy of the city. B. P. praises, admonishes, and encourages them, 212 ss. Greek-rite monastery of St. Mary ad Cryptam Ferratam, 599. Coexistence of peoples. B. P. speaks extensively about it: in fear, 17 ss.; in error, 21 ss.; in truth, 25 ss. Concerning the coexistence of the Church and the faithful with the government, etc., and with Catholics, 598, 680. Concerning the fostering of peace, 779. Collaboration, as a mutual agreement and effort of peoples, is necessary, 25; it must be perfected through charity, 281, 694, 719 ss.; it must be fostered through closer connections and commerce, 735, 779.

[*Latin ed. p. 903*]

Index of Analytical Matters. International Collaboration of Catholic Workers' Organizations. He affirms that only through this has he been



*Translated by churchlatin.ai, a product of Boyne Archives*

able to obtain a just understanding of the status and needs of Christian workers, pages 390. Collectivism is to be condemned, page 25. Christopher Colombo is mentioned by B. P., page 733. Commerce between nations should be encouraged, but with due regard for the norms of natural law, page 21. The Eucharist is to be administered even on Fridays of Holy Week, page 843. The Paschal Communion for migrants, page 92. Communism must be refuted, pages 17, 20, 25, 404, 598. The Regional Plenary Council of Salerno, page 671. "Canadian Catholic Conference." Its regulations are approved, page 461. Congregation for the Propagation of the Faith. Its Constitutions are approved, page 141. "Congress of European American Associations." See Federation. The dedication of the Christian youth of Belgium to the Divine Heart of Jesus is praised by B. P., page 608. The Supreme Council of Italy for the administration of internal affairs. B. P. addresses its leaders and members, urging them to be promoters of justice, kindness, and vigilance. He also desires that they, mindful of the custody and growth of the good religion (as decreed by the Lateran agreements), foster the good of both citizens and the nation, page 833. Also, regarding the proper Catholic education of youth throughout Belgium, page 607; the International Congress of Thomists, held in Rome, page 683; from the "Congress of European American Associations," page 691; the International Conference of Municipal Officials, held in Rome, page 716; the Italian Catholic Action conference for young girls, held in Rome, page 721; the universal conference on communications, held in Genoa, page 723; the conference of the entire European Union on broadcasting, held in Rome, page 755; the Italian association for the education of young people, held in Rome, page 780. Costa Rica. B. P. praises and encourages its faithful, page 407. Reverend Father Isidore Crusats, Abbot of the Monastery of St. Mary ad Cryptam Ferratam. B. P. writes to him concerning the completion of nine centuries since the death of St. Bartholomew the Younger, page 599. Francis Crusats (S.D.). Decree for the introduction of the cause for his beatification or declaration of martyrdom, page 747. Guilt and Punishment. B. P. discusses these matters with legal experts: I. The path leading to guilt and punishment begins with the awareness of the agent, page 61. By incurring guilt, one is certainly subject to internal and external punishments, and indeed, he despises human power, even God himself, and also the civil community and its rights and laws; hence, the guilt incurs punishment, to restore the violated order, pages 61-63. II. The guilt and punishment have a certain stability, page 63. The judgment of God does not err, page 64: human judgment requires certainty before pronouncing a sentence of condemnation, especially of death, page 65. The punishment imposed must be carried out to restore the legal order, page 67. The guilty must be investigated, page 68, and assisted with love, page 69, and must patiently endure the punishment, page 70, and must be strengthened by religion and the example of the patient Christ, page 71. Associations: The



Translated by churchlatin.ai, a product of Boyne Archives

Most Holy Rosary and the Most Holy Name of Jesus are commended by B. P., page 270. Popular customs connected with the pious celebration of Holy Week, page 847. The Constitutions of the Congregation for the Propagation of the Faith are approved, page 141; the Constitutions of the Basilian Order of St. Joseph are approved, page 588. Agreements between the Church and various nations. Their purpose, page 627. Lateran agreements, pages 837, 855. Conferences: - Eucharistic: throughout Costa Rica in the city of St. Joseph, pages 388, 407; international, in the city of St. Sebastian on the River January, pages 538, 554. - Universal for the protection of workers, held in Rome, page 272; of the Latin Medical Association, held in Rome, page 275; of the international federation "des mouvements ouvriers chrétiens," held in the city of Düsseldorf, page 390; of the Catholic teachers of Germany, held in Paderborn, page 392; of Bishops in the Canadian Diocese, page 461; of the cinematographic art, held in Rome, pages 501, 816; of the Sacred Prelates of Latin America, page 539; international of Catholic leaders of girls, called "guides," held in Rome, page 601; international of Catholic "explorers," commonly called "Boy Scouts," held in the Canadian city of Niagara-on-the-Lake, page 604; universal of the "Pax Romana" association, held in Nottingham, page 903. III. B. P. then discusses liberation from the state of guilt and punishment. Liberation from guilt consists strictly and properly in a change of mind, pages 72-74; legal liberation refers to the authority of the law and the order of justice, pages 75-76; and it cannot omit the offering of satisfaction to God, page 77, from which alone forgiveness is obtained, page 78. B. P. explains the doctrine of the Church regarding eternal punishment, pages 79-80. Cessation of punishment has many causes: it is expiated, page 80; it is remitted, page 80; it is waived, except for vindictive punishments, page 81. What about the condemned innocent? page 83; the charity of Christ must be applied to the guilty or imprisoned, page 84, or after they have been released from bonds, page 85. Unbridled desire seeks to order everything so that the dignity, rights, and duties of human beings are not undermined, page 301. Elias Dalla Costa, Cardinal, Archbishop of Florence. B. P. congratulates him on his 60th anniversary.

[*Latin ed. p. 904*]

904 Index rerum: annua habitos sacerdotes, 546. Canossa, Marchionissa (B.), Magdalena. Decretum de re-assumptione causae pro canonizatione, 47. de la Torre, Emus, Card. Carolus Maria, Archiepiscopus Quitensis, mittitur legatus ad Conventum Eucharisticum ex tota Costa Rica, 388. Del Bufalo (B.), Gaspar. Litterae decretales: Descriptio vitae, 176. Intrepidus miles Christi. Sodalitas a Pretiosissimo Christi Sanguine condita, pro Christo legationem functus ac passus est, 177 ss. Causae historia, 180; sollemnis canonizatio, 183. De Sanctis, Exm. P. D. Alfonsus Maria, Episcopus Tudertinus. Scribit B. P. ob XIII versantes saeculum ab obitu S. Martini I, P. M., 814. De Determinismo et Indeterminismo, 687.



Translated by churchlatin.ai, a product of Boyne Archives

De Veuster (B. D.), Damianus. Decretum de introductione causae pro beatificatione, 790. Dioeceses: — noviter erectae: S. Isidori, 54; Quelimalensis, 128; Monteriensis, 136; Bumburiensis, 198; S. Iacobi de Maria, 201; Tubaraoensis, 260; Rangunensis, Tungunensis, Mandalaiensis, Kengtungensis, 264; Basseinensis, 305; Salisburiensis, Bulauaiensis, Guelensis, 370; Ogogiensis, 372; Kuala Lumpur et Pinangensis, 433; Helsinkiensis, 483; Kagosimaensis, 486; Davidensis, 529; Duitamensis, 534; Dumaguetensis, 577; Patensis, 580; Amravatensis, 625; Mombasaënsis et Zanzibarensis, 661; Ootacamundensis, 801; Septemlacunensis, 804; Sadabandeiropolitana, 807. — metropolitanæ effectæ: Ovetensis, 131; Rangunensis, 264; Mandalaiensis, 264; Salisburiensis, 370. — suffraganæ: S. Isidori, metropolitana S. Iosephi in Costa Rica, 55; Quelimalensis, metropolitana de Laurenço Marques, 129; Asturicensis, Legionensis et Santanderiensis, metropolitana Ovetensi, 132; Monteriensis, metropolitana Carthaginensi in Columbia, 137; Bumburiensis, metropolitana Perthensi, 199; S. Iacobi de Maria, metropolitana S. Salvatoris in America, 201; Tubaracensis, metropolitana Florianopolitanae, 261; Tungunensis et Basseinensis, metropolitana Rangunensi, 264; Kengtungensis, metropolitana Mandalaiensi, 264; Basseinensis, metropolitana Rangunensi, 306; Bulauaiensis et Guelensis, metropolitana Salisburiensi, 370; Ogogiensis, metropolitana Onitshaensi, 373; Kuala Lumpur et Pinangensis, metropolitana Malacensi, 434; Kagosimaensis, metropolitana Tohiensi, 487; Davidensis, metropolitana Panamensi, 530; Duitamensis, metropolitana Bogotensi, 534; Dumaguetensis, metropolitana Nominis Iesu, 578; Patensis, metropolitana Bellohorizontinae, 581; Amravatensis, metropolitana Nagpurensis, 626; Mombasaënsis et Zanzibarensis, metropolitana Nairobiensi, 662; Ootacamundensis, metropolitana Mysuriensi, 801; Septemlacunensis, metropolitana Bellohorizontinae, 805; Sadabandeiropolitana, metropolitana Luandensi, 808. Analyticus — dismembratae: Guayaquilensis et Loiana, 49; S. Iosephi in Costa Rica et Alajuelensis, 54; Beirensis, 128; Carthaginensis in Columbia, 136; Perthensis, 198; S. Michaelis, 201; Caxiensis in Maragnano, 206; Portus Nationalis, 257; Florianopolitana, 260; Rangunensis, 305; Urbis Beninensis, Kadunaensis, 377; Malacensis, 433; Panamensis, 529; Tunquensis, 534; Bacolodensis, 577; Uberabensis, 580; Nagpurensis, 625; Nairobiensis, 661. Novae Segobiae, 705; Lingayensis-Dugupanensis et S. Ferdinanda, 708; Manaënsis, 759; Mysuriensis, 801; Bellohorizontina et Adamantina, 804; Novae Lisbonae, 807. — separata: Ragusiensis a metropolitana Syracusana, 851. — quarum fines mutantur: Lavantinae et Labacensis, 150; Leopoldinensis et Camposinae, 151; Carthaginensis in Columbia, 153; Netensis et Ragusiensis, 410; Gratiànopolitanae et Lugdunensis, 411; Burgensis, Compostellanae, Ovetensis, Vallisoletanae, Zamorensis, Palentinae, Salmantinae, Abulensis, Segobiensis, Legionensis, Asturicensis, Tudensis, Mindaniensis, Auriensis, Lucensis in Hispania, Santanderiensis, 456-460; Volaterranae et Senensis,



Translated by churchlatin.ai, a product of Boyne Archives

517; Apuanae et Spediensis, 518; Toletanae, Abulensis, Conchensis et Seguntinae, 558; Tripolitana Maronitarum et Aleppensis Maronitarum, 611; Sydneyensis et Wollongonensis, 617; Astensis et Albae Pompeiensis, 737; Caesaraugustanae, Tirasonensis, Calaguritanae, Calceatensis, Seguntinae, Oscensis, Iacensis, Merdensis, Terulensis, Dertosensis, Urgellensis, Pampilonensis, Oxomensis, Barbastrensis, Celsonensis, Conchensis, 738 ss.; Coccinensis et Trivandren. Latinorum, 789; Multanensis et Rawalpinden. 858. — quarum fines statuuntur: Nyerensis et Meruensis, 154; Marianopolitana quoad Insulam « Saint-Hélène », 297. — Ajmerensis deinceps Ajmerensis et Laipurensis appellabitur, 859. Dioeceses ritus chaldaici Malabarensium: quarum fines extenduntur: Changanacherensis, 784; Kottayamensis, 785; Tellicherriensis, 786; Trichuriensis, 787. Di Rosa (B.), Maria Crucifixa. Litterae decretales: Descriptio vitae, 236. Ancilla rerum caritate parens, nihil sibi parcens, omnia ad Deum amorem rettulit, omnia in proximum pro Christo impendit, 237. Causae historia, 240; sollemnis canonizatio, 243. Dispensatio a lege can. 1444 §1 conceditur pro Poloniae Ordinariis, quoad institutionem corporalem in beneficium, 413. Docentes catholici. Eorum missionem B. P. commendat, illustrat, 302 ss., 601, 780. Doctrina socialis Ecclesiae est proclamanda, 27, 544, 755. Dufrost (B. D.), Maria Margarita. Decretum de virtutibus pro eius beatificatione, 744.

[*Latin ed. p. 905*]

Index of topics: From the Catholic Church's historical perspective, 674, names are formed as images of God, 675. His way of thinking and acting also influences the republic, 676. It is not the same as the civil culture of individual nations, 681. The "national" Church in China is condemned, 12. Christian education of young people. It is very important to the Holy Father to form young women and mothers, 552, educators, 601. Christian education cannot be perfect unless it is Christian, 607, which encompasses the entire life of man in every aspect, 608, 729, 773, 780. "Electron" is illustrated by the Holy Father, 685, 776. Migrants. Rules and provisions for them by missionaries, 91. Their care in Latin America must be fostered, 544. "Nuclear energy." The Holy Father praises the research and good use of it, but condemns the evil, 284. Proscribed periodicals: La Quinzaine (Paris), 88; Dzień Jutro, Warsaw, 455; A Kereszt, Budapest, 455; Bulletin Catholique Hongrois, Budapest, 456; Katolicke Noviny, Prague, 558. The Eucharist. The Holy Father recommends knowledge of the Eucharist as a spiritual light and fire, and as a Sacrifice glorifying God and a Communion sanctifying men, 555. V. Eucharistic Communion. The Holy and Father hopes that the traditional customs of Christian Europe will not be lost. His salvation is dear to the Holy Father, 22, 719. Excommunication: declared by the priest John Baptist Ly, 247; declared against those who committed crimes against the Church and its people in the Republic of Argentina, according



Translated by churchlatin.ai, a product of Boyne Archives

to canon law, 412. Catholic "Explorers" in Canada are encouraged and commended by the Holy Father, 605. Father Bruno (Blessed), Francis. Decree introducing the cause for his beatification, 750. Faculties: For missionary priests working with migrants and for directors of missionary institutions, 91. Those granted in the Apostolic Constitution "Christus Dominus": so that no one may amplify them, 218. "International Federation of Christian Worker Movements." Delegates to the Federation at the convention in the city of Düsseldorf are written to by the Holy Father, giving warnings and encouragement, 390. Father Vincent Ferrerius (Blessed). At the beginning of the fifth century after his canonization, the Holy Father commemorates him as a wonderful herald of the divine word, an example of virtue, and an inspiration and promoter of peace, 494. Feast of St. Joseph the Worker. V. St. Joseph. 905. Analysis of the Federation. "Congress of European American Associations." Its origin is outlined by the Holy Father, 691-692; the conditions are then clarified more strictly to provide assistance in the relationship between Europe and America, 693-694; the duty of Christian charity to accomplish this, 694. Christian fraternity is dear to the Holy Father, 284, 404, 409, 604. Reverend Father Joseph Freundorfer, Bishop of Augusta Vindelicia. The Holy Father writes to him, remembering the victory of Christians at Lechfeld, achieved by St. Udalric, 596. "Genetics": the intervention of doctors must be cautious, and therefore to be condemned, 284. Father Joseph Gérard (Blessed). Decree introducing the cause for his beatification, 698. Reverend Father John Gronchi. The Holy Father addresses the new President of the Italian Republic, 855. "Guides" or missionary education. The Holy Father recommends these and encourages their works, even if through different methods of teaching young people, to instill in them a Christian sense, 601. Holy Week: Its liturgical order is established by new norms, 838, 842. Episcopal hierarchy: established in the Federal Union of Burma, 263; the Holy Father congratulates the recently established hierarchy of Southern Rhodesia, 292. History. V. Historical sciences. Historicism is to be condemned, 673. Fasting on the holy Sabbath is extended until late at night, 841; the eucharistic triduum of Holy Week, 847. Indulgences: plenary on August 2 for migrants, 92; partial: for the prayer to the Virgin Queen, 421; for the prayer recited by legal experts, 422. Insignia of honor granted to parish priests of the city of Camagüey and to the vicars forane of that diocese, 711.

[*Latin ed. p. 906*]

9.06. Italian Institute for Physical Exercise. The Superior General addresses its members, congratulating them on the progress made over the past decade within the Christian Sodality, 726. While the Church cannot neglect the care of the body and physical well-being, this illustrates the relationship between the Christian spirit and "sport," 727. He promises that the correct "technical-scientific" education will serve, 728 s. The true



*Translated by churchlatin.ai, a product of Boyne Archives*

nature and virtues of "sport" education, 730. He urges all to strive for spiritual competition, 739. A canonical institute is established: within the theological faculty of the University of Munich in Bavaria, 155. The Institute of Sacred Music, affiliated with the Roman Pontifical University of St. Bonaventure in Neo-Eboracum, is named after Pope Pius X, 156. The Institute of Philosophy is established within the theological faculty of the University of Salzburg and is affiliated with the Pontifical Athenaeum of St. Anselm in Rome, 859. Introduction of the cause for beatification of the Servants of God: Pope Pius IX, 97; Frédéric Ozanam, 521; Joseph Gérard, 698; Mary von Wüllenweber, 742; Francis Crusat, 747; Francis Faá di Bruno, 750; Damian De Veuster, 799. The Ryukyu Islands are subject to the Kagoshima diocese, 486. Scientists are praised by the Superior General, especially those who, through the study of "nuclear energy" and "radioactivity," work only for the good of humanity, 284. John of Faesulis. At the end of the fifth century after his death, the Superior General, opening an exhibition of his paintings, revealed his thoughts: "In the paintings of Brother John of Faesulis, one finds all the highest genius, piety, and the novelty of sincere and absolute art, which rejects nothing of the ancient, and I praise them," 287; "Moreover, the perennial power of philosophy must be recognized, for by contemplating his works, the mind naturally ascends to God, 288, and is filled with the desire for the truth of faith and the virtue of hope," 289. "In these figures, the man appears almost angelic, repelling all forms of evil," 290; "The struggles of spiritual life are not unknown, but, through the examples of Christ, His Mother, the saints, and the angels, they are made easier," 291. "Thus, the message of Brother 'Angelicus' becomes a comfort and a stimulus for our age," the Superior General hopes, 292. Italy. All are welcome, 833 s., 855. Reverend Father John Baptist Lanssens, Prefect General of the Society of Jesus. The Superior General writes to him at the end of the fourth century after the death of St. Ignatius, 548. Ignatius (St.). "Independent Catholic Women's Disciples of Belgium." The Superior General praises, encourages, and urges its members, 551. John of Capistrano (St.). The Superior General commemorates and exalts the glorious deeds of his sanctity at the end of the fifth century after his death, 714. Joseph (St.) the Worker. The Superior General established the feast of St. Joseph, to be celebrated on the first of May, 406. Natural law must be observed, 21, 23, 25, 768 s. Penal law. Analogies of law, whether they can be extended to penal matters, 66. Social justice must be promoted, 284, 513, 516. Catholic laypeople. Their duties to the people, 27, 516, 773 s. Reverend Father Simon Conrad, Bishop of Passau. The Superior General congratulates him on the "Kolping" society founded at the end of the century, 452. Reverend Cardinal Paul Emile Léger, Archbishop of Montreal, is appointed as legate to place the golden crown on the statue of St. Joseph, 600. Social legislation must be promoted, 272 s., 404. Reverend Father Albert Levarne, Apostolic Nuluncio in Ireland.



Translated by churchlatin.ai, a product of Boyne Archives

The Superior General congratulates him on completing twenty-five years of priesthood, 451. Liberty. Its love is inspired by God: it will be the salvation of Christian Europe, 22 s. Books prohibited: "Vie chrétienne et problèmes de la sexualité" by Marc Oraison, 46, 89; "Der Mündige Christ, Katholische Kirche auf dem Vege der Reifung" by Joseph Thomé, 88, 294; "Audiapasondu Ciel - Introduction de Gabriel Marcel - L'invisible et le réel" by Marcelle De Juvenel, 294; "Bolesîaw Piasecki, Zagadnienia Istotne, Warszawa," 455. The encyclical "Divini Illius Magistri," given by Pope Pius XI twenty-five years ago, is commemorated by the Superior General, 607. Mangin (B.) Leo Ignatius, S.J., and his companions, martyrs. Decree: regarding the declaration of martyrdom and the dispensation of miracles, 247; regarding "Tuto," 302, and their beatification, 381. William Marconi is commemorated by the Superior General, 733. Mary, the Virgin, Queen. Invoked as the patroness of China by the Superior General, 14; A prayer to the Virgin Mary composed by the Superior General, 421; The Office and Mass for her feast, 478. Maronites. The Apostolic commissary ceases his office, and Reverend Father Paul Meouchi is appointed Patriarch, 593. Martin (St.) the Pope. The Superior General commemorates his glorious deeds at the end of the thirteenth century after his death, 814. Roman Martyrology. The elogium of Pope Pius X, 255. Mother. Her duties, as well as maternal charity, must be instilled in the Christian education of girls, 782. "Matter and energy," 688. Materialism must be avoided, especially in the education of youth, 553, 693.

[*Latin ed. p. 907*]

Index of Matters: Marriage. Its celebration, according to conventions between the Holy See and the Dominican Republic, 628 ff. Maunoir (B.) Julian, C. Decretum regarding the cause for canonization, 697. McDermott, Rev. P. Terentius Stephen, General Vicar of the Order of Preachers. He writes to the Fathers of the Chapter and other members, urging them to respond to the Legislator Father with complete doctrine and preaching, joined with charity and other virtues, and, guided by the Spirit of God, to elect a new General Council, 268 ff. Medici. The medical "talis" of the Latin Church addresses its members: The Holy Father has already taught much about the duties of physicians, and intends to add something to the culture of the Latin peoples, properly adapted, 276. For within them is a certain species of humanity and piety, which greatly benefits physicians, 277 ff.; but it redounds to the advantage of the sick, 279, and to the increase of medical discipline, 280. Even after the betrayal of the Christian religion, much virtue remains in these peoples, 280. Their care for the sick also requires fraternal charity, supported by the Christian spirit, 832. Milanese. V. Montini. Meouchi, Exc. P. D. Paulus, Patriarch of the Maronites, is elected, 593. V. Maronites. Mimmi, Emus, Gard. Marcellus, Archbishop of Naples. The Holy Father congratulates him on the tenth



*Translated by churchlatin.ai, a product of Boyne Archives*

anniversary of his episcopate and the celebration of the beginning of his priesthood, 545. The Holy Father sends a legate to the plenary regional council convened in Salerno, 671. Mass: celebrated under the open sky by a missionary among emigrants, for the fulfillment of all precepts, 92. Of St. Pius X, proper, 254. Of the Blessed Virgin Queen, proper, 478. On Holy Thursday, 840 ff. Missal. Variations to be introduced in it, 224. V. Rubrics. Vespers. A warning from the Holy Office not to allow excesses beyond the established limits, 218. In Holy Week, 864. Missionaries concerning China, 8; concerning Southern Rhodesia, 293; concerning emigrants, 243. V. Norms and faculties. Montini, John Baptist, Exc. P. D., Archbishop of Milan. The Holy Father offers prayers for the new Prelate and his faithful, 86. Instructions. V. Faculties. V. "Norms." Moyë (B.) John Martin. Review of his life, 33; and of the acts of his cause, 37. Blessed is declared, 38. Municipalities. The Holy Father addresses the curators of municipalities, 716, extolling the spirit of community, and the curators of municipalities, aware of the gravity of their duty, seek and defend the good of all citizens with due subordination to the laws, 907. Nations, 717 ff. The movements of nations, which seek union to preserve security and promote economic growth, also affect the life of municipalities, 718 ff., of whose collaboration the spirit of fraternity is born, 720. The Holy Father urges the curators to preserve and increase the treasure of civil life, even with regard to the good of religion, 720. Nationalism, or the immoderate exaltation of one's own nation, is to be condemned, while love of one's country, if tempered and just, is to be praised, 22. Norms: For priests who are missionaries among emigrants and for directors of missionary work, 91; For religious chaplains in the military, 93; To the clergy, the Holy Father commends, so that the pastoral ministry may be fruitful, 212 ff.; Regarding the simplification of rubrics, 219; Of the Pontifical Work for Religious Vocations, 298; Concerning the governance of the Episcopal Conference in Canada, 461; For religious women living outside convents due to the circumstances of the times, 519; Concerning the governance of the Ordinariate for the faithful of the Oriental rite, residing in France, 612; Concerning the celebration of marriage according to the conventions between the Holy See and the Dominican Republic, 628 ff.; Concerning the liturgical celebration of Holy Week, restored according to a new order, 838, 842. Economic matters and doctrines are not sufficient for true and lasting peace, 20 ff. V. Commerce. Divine Office, proper of St. Pius X, 250; proper of the Blessed Virgin Queen, 470; concerning recitation in Holy Week, 840 ff. Olaechea Loizaga, Exc. P. D. Marcellinus, Archbishop of Valencia. The Holy Father writes to him on the fifth anniversary of the canonization of St. Vincent Ferrerius, 491. V. Ferrerius, St. Vincent. Workers. The Holy Father is concerned, 272, 452; The Holy Father congratulates the members of the Italian Christian Workers' Association for the growth achieved over the past decade under the protection of St. Joseph and in the spirit of Christian faith, 402. He urges the study of the doctrine of the



Translated by churchlatin.ai, a product of Boyne Archives

Church against errors and to foster a sense of collaboration in economic and social matters, not only through the promulgation of laws, but also through the sincere acceptance of just morals, and to condemn immoderate self-love in all public institutions. The Association itself should strive to prepare workers for the use of trade unions and for dealing with public affairs, 405. As the first of May, the feast of Christian dignity of workers, means so much, the Holy Father...

[*Latin ed. p. 908*]

Index of subjects, analytical 9 0 8 concerning the feast of "St. Joseph the Worker," 406. The Pontifical Institute for Religious Vocations was established by the Holy See among the Religious Congregations, 266; Its statutes, 298 ff. Ordinary clergy in Europe are compelled to reside outside of religious houses, 520. The Basilian Order of St. Josaphat. Its constitutions are approved, 588. The Order of Preachers. Rev. McDermott, T., General Vicar. An ordinariate for Eastern rite Christians was established in France, 612. The Supreme Military Order of Jerusalem and Melita. A commission was established by the Cardinals for the revision of its constitution and for resolving certain difficulties, 59. Eastern Christians, those dissenting from the Eastern rite, are upon the return to the unity of the Church, 600. An ordinariate was established in France for Eastern rite Christians, 612. See also dioceses of the Chaldean and Malabar rites. Ozanam (St.) Anthony Frederick. Decree introducing the cause for his beatification, 521. The Immaculate Conception of the Blessed Virgin Mary throughout the diocese of Rio Preto, 853; The diocese of St. Michael, dedicated to St. Pius X, 854. Peace. It seems to the Holy Father to be a particular task of his pontificate to strive to bring men to the path of peace, 15; however, one cannot yet rejoice in the "peace" that they call "cold," which is not true peace, 16; for it is not tranquility of order, but merely the "coexistence" of peoples, 17, which can be characterized by these features: It is coexistence in fear, entirely empty when it stems from a wicked error that places war outside the moral order; on the contrary, it will be fruitful if it arises from the fear of God, 17-20. It is coexistence in error, whether it is an economic error, as if it were the primary or sole foundation of peace, even if it is divorced from the moral law, or whether it arises from a pernicious "nationalism" that prevails on both sides, 21-23; only Europe, if it adheres to the light of the Gospel, will be saved, 24. The Holy Father desires coexistence in truth, in the fullness of truth of Christ, 25; he outlines certain characteristics of genuine peace, from which it should arise, 26-27. See Pius XII. "Peace." Pallotta (Blessed) Maria Assumpta. Review of her life, 28; and of the acts of her cause, 31. Her beatification is announced, 32. Her heavenly patrons are declared: Blessed Mary Immaculate, patroness of the entire diocese of Pereira in Colombia, 144; Blessed Mary Immaculate, patroness of the diocese of Bucaramanga, 145; Blessed Mary Immaculate, patroness of the



Translated by churchlatin.ai, a product of Boyne Archives

archdiocese of Washington, 209; Blessed Mary Immaculate, called "Mother of the Desert," patroness of the archdisocese of "Torrent" in Valencia, 267; Blessed Mary Immaculate, "Our Lady of Graces" in Folgaria, patroness of all those who slide down the slopes covered with snow from Italy, the "skiers," 379; Blessed Mary Immaculate of Mercy, patroness of the region of "Barlovento" in the archdiocese of Caracas, 438; Blessed Mary Immaculate of Oristano, patroness of the archdiocese of Arborea, 488; Blessed Mary Immaculate of the Grove, patroness of the city of "Camogli" in the archdiocese of Genoa, 573; Blessed Mary Immaculate of the Amazon, in Brazil, 587; Blessed Mary Immaculate and St. Leander, patroness of the entire diocese of Huila, 590; Blessed Mary Immaculate of the Pure and Immaculate Heart, patroness of the entire diocese of Huancavelica, 664; Blessed Mary Immaculate, patroness of the archdiocese of Columbus; St. Lucy, patroness of the city of Columbus, 666; Blessed Mary of the Most Holy Rosary of Fatima, patroness of the diocese of Warangal, 668; St. Pius X, patron of the diocese of Camagüey, together with Blessed Mary Immaculate of Purification, 710; Blessed Mary, Help of Christians, Apostolic Vicariate of Arcis Victoria, 712; St. Matthew the Apostle, patron of the Italian Association of Accountants, 811; Blessed Mary of the "Tallat," patroness of certain parishes in the archdiocese of Tarragona, 813; "Augustana" is mentioned by the Holy Father, 597. "Pax Romana." The Holy Father urges its members to take prudent measures and precautions to avoid difficulties and dangers that may arise for young people entering university and beginning their profession, 605 ff. Persecution of Christians. The Holy Father is patient with those who suffer persecution, 5 ss, 283, 551. Human dignity. Its form must be in the spirit of Christ through the Catholic Action, 552. Perpetual philosophy, through the contemplation of the works of the brother John of Fesaulis, the natural mind ascends to God, 288; 401, 686. Piazza, Emilius, P.D., Cardinal Adeodatus I., Bishop of Sabina, and Mandelen, S.C. Consistorialis a Secretis. The Holy Father congratulates him on the fulfillment of his pontifical duties, 148. The Holy Father elects him President of the Convent of Sacred Antistites of Latin America, 542. See Latin America. Pignatelli (St.) Joseph, S.J. Decree introducing the cause for his beatification: Description of his life, 187. A faithful and prudent servant of God, he strove strenuously until the end of his life to be a strong support for the dispersed and afflicted Ignatian congregations and for all the children of the Church, 189. History of the cause, 192; solemn canonization, 195. Pius IX. Decree introducing the cause for his beatification, 97. Pius (VIII) X: Decree introducing the cause for his beatification: Description of his life, 113. Showing arguments of sanctity, conquered by the chaste love of Christ, the true guardian and master of the sacred flock, he sought to restore all things in Christ, 118 ss. History of the cause, 121; solemn canonization, 124. His feast, office, and



Translated by churchlatin.ai, a product of Boyne Archives

Mass are to be celebrated, 250 ss.

[*Latin ed. p. 909*]

Index rerum analyticus Pius Pp. XII: — anxius de veritate: 6, 15 ss., 164, 284, 409, 423, 557, 604, 608, 681, 691 ss., 764 ss., 779, 855. — Eius labor ad immensum recens bellum praecavendum, 18. — Proximum ampliore auspicatur amplexum humanae familiae cum Christo et Ecclesia, 513, 723. Piszardo Emus P. D. Card. Iosephus Ep. Albanen., S. S. C. 8. Off. a Secretis, 8. C. de Seminariis et Studiorum Universitatibus Praefectus. Ei B. P. gratulatur XXV episcopatus annos implenti, 271. Poena. V. Culpa et poena. Poenae vindicativae abolendae, 67. Polonia. V. Dispensatio. Potestas ordinis et iurisdictionis in Ecclesia catholica, 9. Praefecturae Apostolicae: — in dioecesibus erectae: de Ogoja, 3, 372; de Kagashima, 486. — in Vicariatus Apost. erectae: de Kuwait, 204; Norvegiae Septentrionalis, 375; de Ayén, 659; S. Iosephide Amazones, 766; de Palawan, 757. — noviter erectae: de Kabba, 377. — cuius fines mutantur: Lacus Moëri, 301. — dismembratae: de Oturkpo, 377; de Mopoi, 754. Praelaturae « nullius»: — noviter constitutae: de El Oro, 49; S. Antonii de Balsas, 206; Tocantinopolitana, 257; de Copiapó, 457; Banguedensis, 705; Ibanensis, 708; Parintinensis, 759. — suffraganeae: de El Oro metropolitanae Quitensi, 50; S. Antonii de Balsas, metrop S. Ludovici in Maragnano, 207; Tocantinopolitana, metrop, Goiasensi, 258; de Copiapó metrop. Serenensi, 658; Banguedensis metrop. Novae Segobiae, 706; Ibanensis metrop. Manilensi, 709; Parintinensis metrop. Manaënsi, 760. Praeparatio pastoralis et ritualis pro hebdomada sancta celebranda, 842. Preces a B. P. exaratae ac Indulgentiis ditatae: Oratio ad B. Mariam V. Reginam, 421; Oratio aiuris peritis recitanda, 422. Prioratus in Abbatiam erectus SS. Trinitatis et S. Norbertiin loco Kilnaerott, 665. Proscriptio librorum et ephemeridum. Vide: Libri Ephemerides. Provinciae ecclesiasticae noviter constitutae: Ovetensis, 131; Birmania meridionalis et Birmaniae septentrionalis, 263; Rhodesiae Meridionalis, 370; Malacensis-Singaporenis, 436; Panamensis, 532. Puellae iuniores ab Actione Catholica Italica. V. Actio Catholica. Radioactivitas. Eius studium et usum bonum B. P. dilaudit, at malum reprobat, 284. Radiodiffusio. V. Televisio. Radiotelegraphia. Eam, abhinc 60 annos a 909 Guilelmo Marconi inventam, B. P. commemorat, 733. Rationatores. Eorum Collegio Italico datur Patronus S. Matthaeus Apost., 811. Reassumptio causae pro canonizatione: B. Magdalenae Marchionissae de Canossa, 47; B. Iuliani Maunoir, 697. Reconciliatio populorum, 284, 764, 779. Rectores nationum a B. P. benedicuntur, qui pacem ac bonum populorum fovent, 284. Redemptio Christi et liberatio a culpa, 77. Religiosi sodales Europaeini iurati temporum extraclaustradegere coacti. Eos S. Congregatio de Religiosis paternonet, hortatur, 519. V. Normae pro Cappellanis militum, religiosis. Riccardi (B.) Placidus. Recensio vitae, 39; et actorum causae, 43. Beatus renuntiatur, 44. Rosae. Earum cultoribus B. P. illustrat sacra



Translated by churchlatin.ai, a product of Boyne Archives

mystica sensa christifidelibus rosis tributos, praesertim pietatefovenda erga B. M. V., quacultores ipsi informari se sentiant, 495 ss. Rubricae ad simpliciorem formam redigendae, 218 ss., 418. In hebdomada sancta servanda, 838 ss. Sacerdotes. Eorum officia erga populum, 27, 773 ss. Savio (S.) Dominicus. Litterae Decretales: Descriptio vitae, 225. Adulescens pietatis et castimoniaelaude insignis, 126. Causae historia, 230; sollemnis canonizatio, 232. « Sciatori » Eorum Patron caelestis, 379. V. Patroni caelestes. Scientiae. Eorum progressus B. P. dilaudit ad bonum humanae familiae, 281, 401. Scientia et technica ars. Ne praepediant ascensionem mentis in veritates ac bona supra naturam. Earum concordiae atque conspirationis Ecclesia est auctor, 284, 735 ss. Scientiae historicae. Cultores scientiarum historicarum B. P. alloquitur: Ecclesia ipsa est res historica, 673 - 674: hominum vicissitudines, boni ac mali permixtas, ingrediens, malum sanando bona auge

[*Latin ed. p. 910*]

910. The index of topics serves as a reminder to enemies not to be deceived by simulations and calumnies, and it refutes pernicious principles that are insinuated, especially those concerning the "autonomy" of the Church in governance, in economic matters, and in the dissemination of Christian doctrine, by which the Church is to be established as "national" within China. He urges them to persevere strongly in the Faith, 5 ss. Smet (S. D.), Eugenia, or Mary of Providence. Decree on the virtues for her beatification, 619. Socialism of the Marxist type is condemned, 404. The Italian Society for the Education of Youth. Its leaders and teachers are congratulated by the Holy Father, who illustrates the excellent work and undertakings with three principles: 1) It is of the utmost importance for the Church and for human society that young people be properly educated, since many errors and faults arise from a lack of education; 2) No method of education is acceptable that is contrary to Christian principles; 3) Whoever desires to be educated must devote himself to study and form his character, 780 ss. The Italian Society for studies aimed at reconciling all nations. The Holy Father, concerned for peace, congratues the members who dedicate themselves to this noble endeavor, and explains the Church's work for concord and the pacification of peoples, which is also the mission of Christian Europe, 764 ss. "Dissensions and conflicts of peoples" are explained by their psychology and the nature of each people, which affect people throughout the world with diverse and multiple inclinations. Religion is also to be considered. This historical overview invites those who seek peace to find new paths, with the Church's support, so that peace may arise, 765 ss. II. "Principles of the Church for preventing conflicts," 768: a) Recognition of the existing common law among all men and peoples, which is the universal foundation of any law and office. Natural law, whose norms are valid among nations, precedes and affirms the norms of positive



Translated by churchlatin.ai, a product of Boyne Archives

law, reducing the causes of conflict; therefore, the Church emphasizes this, 771 ss. b) "The message of Christ," 772. It is the Church's duty to proclaim the peace of Christ: "through the word and doctrine," teaching the union of all creation in one God; "through action and life," explaining charity towards all and the pursuit of truth in every order, and also, for example, through Christian social doctrine, which fosters the reconciliation of men. The Holy Father urges that coexistence in truth be promoted, 775. "Sport." See the Italian Institute for physical exercise. Statutes. See Norms. Stepinac. His Eminence, Cardinal Alois, Archbishop of Agram, is congratulated by the Holy Father in the town of Krasiec, along with five priests celebrating Mass, 764. The Theological Faculty of the Abbey of Solesmes is affiliated with the Catholic University of Andegavensis, 156. Analytical. The modern technical method. The Holy Father hopes that it will not diminish the dignity of the human person, but will conform to the reasons of the mind and soul, and serve to foster fraternity, 736. Telecommunications. The Holy Father addresses those who work in this field, 733, also recalling that Guglielmo Marconi invented and developed radio telegraphy 60 years ago, and that Christophoro Colombo discovered the Americas by sea, and praises their courage and constancy, 333 ss. Science and technical art are constantly increasing the power of the forces that the Creator has given to the entire universe, 734. Telecommunications are a powerful instrument, provided they serve truth, justice, and fraternal love, as commanded by Christ, 735. The Holy Father hopes that technical art will serve the mind and religion, 736. Television. The Holy Father addresses those who work in this field, 775, explaining the laws and instruments of radio broadcasting, 776, and urges them not to use it to spread error and evil, but to promote: 1) instruction in schools, 777; 2) the unity of the family, 778; 3) mutual fraternity and community among peoples, 779; 4) that all may recognize the goodness of religion and the Gospel, 780. Thomists. The Holy Father addresses them: Although there can be no true disagreement between philosophy and the investigation of science, 684; the opinion that the doctrines of "positivism" or "idealism" are already decided is clearly false, 685; whether it concerns the laws that govern the "macrocosm" and the "microcosm," 686; or whether it concerns "determinism," which they call it, 687; or whether it concerns the question of "matter" and "energy," about which the Holy Father speaks more fully, 688-691. "Tisiology." The Holy Father commends the study of this subject and congratulates those who are increasing its development in the Neapolitan School, 830. The Trophy of the Prince of the Apostles in the crypt of the Vatican, 675. Turpin du Cormier, John B., and Associates. Triquerie, John B., Lhuilier, Mary, and Associates, Burin, James, Blessed Martyrs. Decree on their martyrdom, 464, and on their "purity," 468, for their beatification. The Beatitude is announced, 445. U. Fdalric, (8.). The Holy Father commemorates him, 596 ss. The European Union, 22, 719, and the Union of Peoples, 767 ss., 779.



Translated by churchlatin.ai, a product of Boyne Archives

The European Broadcasting Union. See Television. The Catholic University of Quito is established, 419. The city of Rome. The Holy Father addresses its clergy,

[*Latin ed. p. 911*]

Index rerum 2 1 2 s s. He exhorts his faithful on the feast of Easter to live more according to the faith of Christ, 283. Van Roey, Most Reverend Father, Joseph Ernest, Archbishop of Mechlin. He writes to these Most Reverend Fathers concerning the establishment throughout the entire nation of Belgium of a *catholica* for the education of young people, 607. Verde, Cardinal Alexander. He congratulates these Most Reverend Fathers on the approaching ninetieth year of their lives, 211. Veritas. His sincere inquiry is for the union of human society, 774. Railways. He addresses these to the Roman description, hoping for the union of all workers in the faith and law of Christ, he congratulates them on their diligence and sense of duty in fulfilling their office, and exhorts them: 1° to foster unity and charity together, even in matters of rights and claims, 514; 2° to be careful that present life is not preferred to eternal life, 515; 3° that any labor companion who may be discordant with the Church in his own way may be gently reconciled, 516. Apostolic Vicariates: – dioceses established: d.e. Rangoon, 264; de Toungoo, de Mandalay, de Kengtung, 264; de Salisbury, de Bulawayo, Arcis Victoriae, 370; de Finlandia, 483. – newly established: Tucupitensis, 52; de Kuwait, 204; Norvegiae Septemtrionalis, 375; de Samarinda, 481; de Aysén, 659; Rumbekensis, 753; S. Joseph de Amazones, 755; Palavanensis, 757; Canthoensis, 849. – dismembered: Caronensis, 52; S. Georgii, 316; Bandiermasinensis, 481; Bahr el Ghazal et Bahr el-Gebel, 754; de Phnompenh, 849. – whose boundaries are changed: S. Georgii, 153; Balduinopolitanus, 301. – formerly called "Kiluitensis," now to be called de Koangode, 560. Easter Vigil restored. Its celebration is extended to the year, 48. To be observed in the future, 840. Religious Vocations. V. Primary Work of Religious Vocations. Von Wüllenweber (S. D.), Maria ab Apostolis. Decree for the introduction of the cause for her beatification, 742. Corrections in vol. XXXXYII (1958) Commentarii Acta Apostolicae Sedis. Page 'Page pindén., page 405 line 696 858. In place of the Decree, read: Ajmeren.-Bawalpinden. institutions. Viget Decretum Multanen.-BawaJ-



Translated by churchlatin.ai, a product of Boyne Archives